

# THE CRITERION

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## School enrollment up for third year

by Joseph Peters  
Coordinator of School Services

Catholic schools of the Archdiocese of Indianapolis have 629 more students this September than were enrolled at this time last year. That's an increase of 3.28 percent.

And in the seventh grade, at the point where many students traditionally leave Catholic elementary schools, archdiocese enrollment is up 15 percent over last year.

While the topic of declining Catholic school enrollment is being discussed around the country, archdiocese schools have grown for three straight years. From 1977 to 1989 enrollment declined.

In kindergarten through grade 12, 1,238 additional students have entered Catholic classes over the past three school years. This is the equivalent of adding three new schools of over 400 students each.

These figures do not include preschool and day care programs operated by Catholic schools. But these early childhood programs have brought an additional 504 students over the past three years, showing a gain of over 44 percent just this year.

Elementary enrollment (kindergarten through grade eight) is up by 490 students, or 3.30 percent. The figures show a 2.27 percent gain in the city of Indianapolis and 4.66 percent more students in schools located outside Marion County, compared to last September. This year's kindergarten class is 5.29 percent larger than last year's.

Including the three private high schools, enrollment in grades nine through 12 is up by 139 students or 3.20 percent. Counting only the six inter-parochial high schools, the percentage gain is 1.84, or 50 additional students. All except one of the nine high schools showed increases this fall. The total freshman class is just over five percent larger than the entering class last year.

Total enrollment in the 63 elementary and nine high schools is 19,816 students—15,333 in kindergarten through grade eight and 4,483 in grades nine through 12. Add the 934 three- and four-year-olds in the early childhood programs, and the total is 20,750 young people served by the Catholic schools in the archdiocese this fall.

What is causing these increases? Are they a fluke or a trend?

The increases did not happen by accident. They were brought about by increasing knowledge and understanding, by Catholic and non-Catholic families, about the effectiveness of Catholic schools. It has involved the hard work of telling the Catholic school story over and over again.

This fall begins the fifth year of marketing and advertising on behalf of Catholic schools in the archdiocese. It will also be the second year of the Advance Marketing Program. This sophisticated effort employs direct mail marketing, cable television, radio and billboards to highlight some of the facts about Catholic schools and the independent research confirming their effectiveness.

Last year, the campaign drew more than 900 requests for the free information and video tape available by calling a toll-free number. Other inquiries were generated to individual schools.

The attitude of school administrators and boards of education—that differences can be made in enrollment trends—is as important as the advertising effort. New preschools and kindergartens have opened each year as feeders to the higher grades. Calling committees and sophisticated local marketing efforts have also resulted in increased enrollment.

Now there is a realization that, while advertising helps, the "sale" must be made to prospective families at each individual school. School leaders are not waiting to

see the enrollment figures before they take action. This year's marketing program will include telemarketing training for local school personnel and volunteers.

Educational Choice Charitable Trust grants for tuition in private and parochial schools helped increase enrollment in Catholic schools in the Indianapolis Public Schools district. Four hundred and seventy Catholic school elementary students were

recipients of grants for half of their tuition costs, up to \$800, during the 1991-92 school year. About half of the grants went to students already enrolled in the schools and the rest, to new students.

Golden Rule Insurance Company introduced the Choice program in August, 1991. Since then, other companies have joined this effort to provide school alternatives to

(See ENROLLMENT, page 3)



JUBILIARAINS PLUS—Henry and Frances Haunert, married 69 years ago at their present parish—St. Maurice in St. Maurice—receive a gift from Archbishop Daniel M. Buechlein, OSB, during the Golden Wedding Anniversary Mass at St. Peter and Paul Cathedral on Sept. 20. The Haunerts have six children, 35 grandchildren and 67 great-grandchildren. Story on page 2. (Photo by Margaret Nelson)

## Respect Life events scheduled in archdiocese

by Mary Ann Wyand

Respect Life Sunday events scheduled in the Archdiocese of Indianapolis on Oct. 4 will mark the 20th consecutive year that the Catholic Church in the United States has worked to uphold the Consistent Ethic of Life.

"Members of the church will join in prayer and celebration as an archdiocese," Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, told *The Criterion*. "The reasons for this day continue to be as valid today as in 1972 when the National Conference of Catholic Bishops first established the observance."

Father David Coats, vicar general of the

archdiocese, will preside at the annual archdiocesan Respect Life Sunday Vespers service at 4 p.m. on Oct. 4 at St. Peter and Paul Cathedral.

The Vespers service also will include a commissioning ceremony for members of the archdiocesan Office of Pro-Life Activities advisory committee, deanery pro-life activities chairpersons, and parish pro-life activities chairpersons.

Following Vespers, State Rep. John J. Day, a member of Holy Cross Parish in Indianapolis, will discuss "Catholic Involvement in the Political Process" during the annual Respect Life Sunday awards dinner at 5 p.m. in the Catholic Center Assembly Hall.

"John Day is a Catholic man and he is a family man," Father Crawford said. "He is always introducing bills (in the state legislature) that have to do with life issues, and he is so supportive of the work the church does. By his life and his work, I think he clearly is a man who makes a difference."

Also during the dinner, Providence Sister Marilyn Lipps will be honored for her ministry to persons with HIV and AIDS as a Damien Center staff member since 1988. She is retiring from her position as coordinator of center services on Sept. 30.

"The Respect Life Award is given annually to a person who is Catholic who by their life and work has promoted the dignity of human life," Father Crawford said. "That's why we celebrate."

He said selection of Sister Marilyn as the 1992 award recipient recognizes the commitment of both an individual and a religious order to serve the needy.

"Her award is a personal recognition," he said, "but we also have recognized the far-sightedness and courageousness of the religious women of the Providence order."

Dinner reservations are \$10 a person. Telephone the archdiocesan Pro-Life Office at 317-236-1569 for reservation information by Sept. 29.

In Indianapolis, Respect Life Sunday events begin at 2:30 p.m. on Oct. 4 with volunteer participation in the ecumenical Life Chain demonstration along city thoroughfares to promote awareness about the fact that abortion kills children.

This peaceful outdoor demonstration expected to involved thousands of volunteers will conclude at 3:30 p.m. in Indianapolis. Elsewhere in the archdiocese, pro-life groups plan to organize similar Life Chain projects or drive to either Indianapolis or Louisville to participate in those demonstrations.

Catholics interested in participating in the second annual Indianapolis Life Chain should contact their pastor or parish pro-life chairperson for information. St. Luke parishioner Jim Schmitz of Indianapolis is coordinating Catholic participation in the ecumenical event.

During the past two decades, Father Crawford said, "the need for such an observance (as Respect Life Sunday) has increased markedly" because in the early 1970s "people generally did not know what the word 'euthanasia' meant, moral questions concerning artificial nutrition and hydration were very simple, and we did not even know that AIDS existed."

Today, he noted, "we have a much clearer idea of the complexities of issues involved in nuclear war" and "social justice issues are much more focused."

However, Father Crawford said, "the number of homeless—both individuals as well as families—in the United States has grown in frightening proportions" and abortion continues to dominate other life-threatening issues facing Americans.

Today pro-life workers focus on the needs of the baby, the mother, and the often-forgotten father when considering the issue of abortion, he said. "We also remember the horror of the Post-Abortion Syndrome that we know burdens women for many years, if not for a lifetime."

Twenty years ago, "the Supreme Court decision on abortion caused people in the church to reflect on what we teach about human life," Father Crawford said. "Terms didn't even exist like the Consistent Ethic of Life, and we had never—even in our own theological development—clearly enunciated as we have today the teachings of the church as one continuum from preborn children all the way through natural death."

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THE CRITERION

Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

## Our jubilarians are a modern day miracle

by Archbishop Daniel M. Buechlein, OSB

Last Sunday we celebrated 50 golden years of marriage and then some with a Cathedral full of beautiful couples, families and friends. With the couples we gave thanks to God for His blessing on them and their loved ones. We gave thanks for the couples too.

How much change these folks have seen over the last 50 (or 60-something) years! Think of the remarkable technological improvements that have made life more efficient and more comfortable in our homes and schools, even our church buildings. Transportation, television, health services of all kinds, entertainment and sports, almost every realm of life has been improved.

What happened to marriage and family life in that same period of time? Now more than 50 percent of our marriages don't work. We worry about latch-key kids and single-parent homes and broken families, not to mention child abuse, incest, family drug problems and an almost endless list of other worries about marriage and family life.



Because of so much confusion in society, it seems like a lot of marriages happen that shouldn't have happened in the first place. And maybe others come apart when they wouldn't have to. All of us wonder and worry about what's happening right around us. No family goes untouched.

In that sense our jubilarians are a modern day miracle and they came to the cathedral to thank God because they have been able to nurture their marriages and families through these many years. What a marvelous witness in these days and what a gift to our archdiocesan community. Thanks be to God and to all you wonderful couples, including those of you whose circumstances wouldn't allow you to come to the cathedral.

We thank God because no couple, no matter how deep their love on the day of their marriage, can make it through the good times and the bad, through sickness and health until death, without his grace. Our jubilarians must have asked for and been open to God's help in their married life. I'll bet they never gave up going to church, faithfully, in the hard times and in the good times. And I bet signs of faith can be seen in their homes.

The jubilarians I met are people of simple faith, as down to earth and hard-working and fun-loving as folks can be. And when people are in trouble, I want to believe that even now, as best they can, our jubilarians are there to

help, even if it hurts to get there. That's how God's grace works in their lives. Thanks be to God.

God's grace comes home in the sacrament of marriage through family and friends and others who reach out their love. God's grace doesn't come home to us only in church and prayer. It comes through people around us too. And so the Bible tells us about respect for elderly parents. It tells us that whoever respects father and mother will be happy with mother and father, that whoever honors father and mother is showing obedience to the Lord. We are to love our parents in old age, even when the mind begins to fail. The Bible says that kindness to a parent shall never be forgotten, indeed it will serve as reparation for our sins.

The challenge of family is to try to live with compassion and kindness, with humility and patience. And when we don't do very well at home, we are urged to bear with one another, to forgive one another. That was part of our jubilee prayer and our celebration too. Anniversaries are a time of forgiveness for our failings and for another beginning.

Technology has made life better in the last 50 years. And life has new troubles too. But you know, when life seems dark, like a beacon of light the wonderful, down to earth example of faithful married couples is more of a miracle for us than all the other good things. Thanks be to God and to you good and faithful folks! We love you and need you still. We especially need the power of your prayer for all of us.

## EDITORIAL COMMENTARY

## How will the bishops vote on the pastoral?

by John F. Fink

Last week Archbishop Buechlein attended the meeting in Washington at which the U.S. bishops' Administrative Committee set the agenda for the bishops' annual meeting Nov. 16-19. Debate and voting on the proposed pastoral letter on women's concerns is on that agenda. Certainly it will be the most controversial issue the bishops will discuss.

An article on page 17 in this issue gives reactions from a few of the bishops who have been the most outspoken—pro and

con—on the pastoral. Bishops on both sides of the question say they intend to vote against it. If 95 of the 286 bishops vote that way, it will be defeated.

In deciding to write this pastoral, the bishops gave themselves an impossible task—trying to satisfy both men and women who are completely divided on the role of women in church and society. Other than the abortion issue, there probably is no more divisive issue in the United States today.

Witness the debate going on during the current election campaign. The different roles played by the various candidates' wives have become an election issue. *Time*

magazine even devoted a cover to Hillary Clinton with an article about whether she is hurting or helping her husband's campaign with her outspoken feminist views. Marilyn Quayle tried to defend her traditional role as wife and mother in her speech at the Republican convention and drew angry criticism from women who disagree with her.

Besides divisions in society, Catholic women have their own differences, chief of which is the issue of women's ordination.

In the midst of this debate, how can the bishops possibly write something that will make everybody happy? That seems to be what they tried to do with the first

three drafts of the letter. They can't do it; it's impossible.

Since they can't make everybody happy with what they write, the bishops should do what bishops are supposed to do anyway—teach what the church teaches. That finally seems to be what the fourth draft does. In that respect, it seems to be an improvement over the third draft.

The third draft said that the pastoral wasn't the place to explain why the church does what bishops are supposed to be ordained priests. The reaction of many people was, "If not here, where?" Therefore, the fourth draft gives the theological reasons for the church's position. Obviously, not all people, including some of the bishops, agree with those reasons, but at least this draft explains the church's stance.

This pastoral has evolved considerably during the almost 10 years it has been in process. It began with listening sessions within most dioceses and early drafts included what the bishops heard in those sessions. At first, the "sin of sexism" was the focus of the drafts. Then, though, the ordination question dominated. The third draft tried to dodge that issue while concentrating on other issues, but soon learned that was impossible. Thus the fourth draft.

As usual, most bishops would like to steer a *via media* between the extremes at each end of the spectrum. If they have their way, the pastoral will pass at the November meeting, perhaps with some amendments. Most of the proposed amendments, though, will come from the two extremes and probably will be rejected by the majority.

If that's the way it plays out, the bishops will be voting basically on the draft they have in their possession now. Then it remains to be seen if the two extremes will have enough combined votes to reject the pastoral.

## Senegal native earns CRS O'Meara Fellowship

On Sept. 14, Herminia DeProge came to Indianapolis from Senegal to receive the Archbishop O'Meara Fellowship established by Catholic Relief Services (CRS) for its late president and board chairman.

Archbishop Daniel M. Buechlein, OSB, made the presentation in his office, calling it a "labor of love" for his "dear friend."

DeProge has been with CRS for 13 years. She is currently chief of finance and administration in the Senegal office. As part of the fellowship, DeProge will spend three months at CRS headquarters in Baltimore, learning about American society and the mission and structure of CRS. She, in turn, is sharing her experience with the headquarters staff.

Senegal has had success in small enterpris development projects which have raised income levels among those targeted.

The purpose of the fellowship is to promote the professional and personal development of CRS employees hired locally in the 43 countries which have agency offices. Candidates must demonstrate exemplary commitment to the work of CRS.



O'MEARA FELLOWSHIP—Catholic Relief Services associate Jennifer Habte (from left) watches Herminia DeProge of Senegal receive the first Archbishop O'Meara Fellowship from Archbishop Daniel M. Buechlein on Sept. 14, while archdiocesan CRS Director Father James Barton looks on. (Photo by Margaret Nelson)

## Attorney to discuss advantages off estate planning

Besides the satisfaction of being good stewards, donors receive tax and income advantages when they use charitable gifts in planning their estates.

Attorney Lisa Stone Scisicco will discuss these advantages at a Catholic stewardship seminar, to be held Oct. 30 at the Catholic Center beginning at 9:30 a.m.

The first in a series of seminars will cover: "How to Include Gifts to Your Church in Your Estate Plan: Ways to Give and Receive."

Participants will receive the new booklet, "Preserving Our Catholic Heritage," provided by the planning giving department of the archdiocesan Development Office.

Scisicco, a partner in the Indianapolis law firm of Ice Miller Donadio & Ryan, will discuss the use of charitable gift annuities, charitable remainder trusts, lead trusts, gifts of real estate and other gifts, to plan for retirement income, reduce estate taxes and obtain other tax benefits.

Scisicco is a magna cum laude graduate of Indiana University School of Law in

Indianapolis, holding a master's degree from Indiana University. Admitted to the bar in 1980, she has been a partner in her firm's personal services group. She has an award for service to a business modernization and technology company.

During and after Scisicco's talk, participants may ask questions of the speaker. They are invited to share a complimentary luncheon buffet before the seminar's conclusion at noon.

The ongoing series of stewardship seminars will cover charitable gift annuities, trusts, gifts of real estate and gifts of insurance. Speakers will be authorities in investment, trust management, law, real estate and insurance.

This series of seminars resulted from wills awareness programs that are being offered in parishes and schools throughout the archdiocese.

Those wishing to register for the Oct. 30 seminar and buffet should call Charlene Burke at 317-236-1415 by October 14.



Lisa Stone Scisicco



(9/25/92)

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**CRITERION**

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# Archdiocesan grants help increase enrollment

by Joseph Peters

During his homily at the opening-day St. Nicholas School Mass, Father Bernard Schmitz held a small box as 21 kindergartners in the front row stood on tip-toe to see. The box contained a small rubber ball, but the homily was about curiosity.

"That's how we learn—and we're going to keep that spirit all through this school year," he said. The priest addressed a greatly-expanded student body in the Sunman school, 60 percent larger than just one year ago.

Father Schmitz is pastor of St. Nicholas, Sunman, and St. Anthony, Morris, which are part of the Batesville Deanery. He and Rita Grathwohl, principal of St. Nicholas School, saw the potential to serve more students.

By opening a preschool and kindergarten in a closed school building at St. Anthony's, they were able to add 51 children to last year's student body of 95. The two buildings are nine miles apart. Grathwohl will administer both programs. A "mini-board" at St. Anthony will work with the St. Nicholas Board of Education on concerns of the preschool and kindergarten program. John Bedel will serve as chairman.

Although the program was proposed locally, St. Nicholas and 19 other Catholic schools received help from the archdiocese to get started. Father David Coats, as administrator of the archdiocese, asked private donors for funds to help open new classrooms for 1992-93. Funds from the Archbishop Edward T. O'Meara Educational Memorial Fund were also used for this purpose.

Last spring, \$56,000 was distributed in grants of \$1,000 to \$5,000 per school. The money served as an incentive to risk opening classrooms when enrollment cannot be predicted.

St. Charles, Bloomington, has seen its enrollment grow from 185 students in 1989 to 366 now. A preschool was added in 1990 and moved to a converted convent this

year. Enrollment in this program doubled this year.

Principal Virginia Suttner credits special programs, like the preschool, for the school's growth. A summer program this year attracted 53 students. Of these, 69 percent were not enrolled at St. Charles. Financial aid scholarships are available to families that cannot meet tuition costs. "Oh yes, our marketing program has helped, too," Suttner said.

This year, the St. Charles board of education decided to re-open the middle grade program that had been closed since 1967. The seventh grade has 21 students and eighth grade will open next fall. There are 38 sixth-grade students enrolled this year.

To house the additional students, two modular classroom units will be leased for two years, making a total of four new full-sized classrooms available for the middle grades and a music room.

St. Charles' pastor, Father Ron Ashmore, blessed the new classroom units during an all-school Mass saying, "We are

a bigger school now, but we're still here for the same reason—to learn about Jesus."

The modular classrooms are temporary, since the parish plans to build a Family Life Center to house classrooms and a multi-purpose gym and cafeteria. A future phase of the St. Charles plans includes more classrooms.

A third grant recipient is Father Fred Denison, pastor of St. Bernard, Frenchtown and St. Joseph, Marengo. The money is used to lease a car for two years so that a parishioner can drive six students to St. Joseph School in Corydon daily. Father thinks a larger vehicle will be needed in the future because of the interest families have shown in Catholic education for their children.

A grant to St. Mark in Indianapolis helped the school hire two additional teachers so that double sections could be held for fourth- and fifth-grade classes. The school experienced an 11 percent increase in enrollment this year, partly resulting from the expanded capacity of these two grades.

These are just four examples of creative ideas schools are using to make Catholic education available to more students from grants they receive to open new classrooms. Because interest in Catholic schools is growing throughout the archdiocese, innovative plans for school expansion will be needed to meet future demand.

Of the grants, Father Coats said, "I'm excited about it. I think it establishes, in a very visible way, the fact that this archdiocese is committed to Catholic schools. Enrollment is on the increase and there is no end in sight. Our efforts were intense and continuing. I think it's a really exciting trend for our church."

"The grants are great visible signs of our commitment and our support," said Father Coats. "Catholic schools are the most effective way of educating Catholic kids and handing on the faith."

"Increased enrollment is a positive outcome of it. That's what we're excited about," said Father David Coats.



'MOD' CLASS—At left, seventh-grade students at St. Charles, Bloomington, prepare for the school day in their modular classroom. Above, new kindergartners at St. Anthony, Morris, file to Mass on the opening day of school. (Photos by Joseph Peters)

## Enrollment up for third straight year in archdiocesan schools

(Continued from page 1)

students who qualify for federal free and reduced-price lunches. Most of last year's grants have been renewed and additional students have been added.

Father David Coats, archdiocesan administrator after the death of Archbishop O'Meara, instituted another program to boost enrollment for this year. He used private donations and funds from the Archbishop Edward T. O'Meara Educational Memorial Fund to offer grants of \$1,000 to \$5,000 to encourage schools to open classrooms for additional enrollment this fall. Over \$56,000 was distributed, so that 18 new classrooms were opened, partly as a result of this incentive program. (Some of the schools receiving these grants are featured in the story above.)

There has been a concerted local and archdiocesan effort

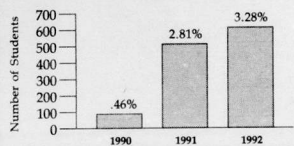
over the past few years to increase enrollment. These efforts will continue. As entry-level enrollment expands in both elementary and high schools, the positive trend is expected to continue into the future.

Daniel J. Elsener, executive director of the Office of Catholic Education said, "The growth in our enrollment is significant. It is the result of leadership and it is the result of quality service."

"I look at people like Pat Rooney of Golden Rule, Father Coats, the people in our office, the Office of Catholic Education, the principals, the pastors and the boards," Elsener said. "They all join together to provide outstanding leadership."

"I think the enrollment increase is a tribute to the quality service our teachers are giving day-in and day-out and the kind of morals and values they exemplify. I'm very grateful for this service and leadership."

### K-12 Enrollment Gains



## 150 couples mark 'golden' marriages at special Mass

by Margaret Nelson

Archbishop Daniel M. Buechlein presided as 150 couples from around the archdiocese gathered with their families at St. Peter and Paul Cathedral on Sept. 20 for the Golden Wedding Anniversary Mass.

The archbishop said that the entire archdiocese and all the guests in the cathedral "join you in giving thanks to God, because you have been able to nurture your marriages and wonderful families through these many years. I know it has not been easy. What a marvelous witness you are to us this afternoon."

After recognizing those who celebrated 50 and "even more than 60 years of marriage," Archbishop Buechlein talked about the many technological improvements in the past 50 years, in homes, schools and church buildings, as well as in transportation, communication, health services, entertainment and sports.

"What happened to marriage and family life during that time?" he asked. "Our society is coping with more than 50 percent of marriages that don't work. We

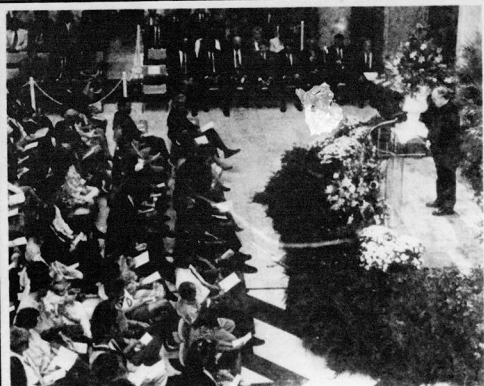
worry about latch-key kids, the pain of broken homes, not mention child abuse, incest, family drug problems and an almost endless list of worries about marriage and family life."

"No family goes untouched," the archbishop said.

To the jubilarians, Archbishop Buechlein said, "We thank God with all of you because no couple, no matter how deep their love is on the day of their marriage, can make it through the good times and bad, through the thick and thin of marriage without the grace of God."

The longest-married couple present was Henry and Frances Haurner, wed in their present parish of St. Maurice, in St. Maurice, Indiana, on August 19, 1923. Rose Kulick was present, though her husband Joseph of 70 years was unable to be present. Fourteen couples at the celebration had been married more than 60 years.

Children of the jubilarians served as readers, gift bearers and altar servers at the Mass. St. Luke parishioners provided the hospitality ministry at the cathedral and members of St. Lawrence prepared the reception. The event is sponsored by the Family Life Office.



REMEMBRANCE—Msgr. Francis Tuohy, pastor of St. Luke Parish leads a community prayer service at the Indiana State Capitol for the four Indianapolis residents, Michael A. Carroll, Frank E. McKinney, Jr., Robert V. Welch, and John R. Welliver; and two pilots, William P. Bennett, Jr. and William R. Mullen, who were killed in a Sept. 11 plane accident near Greenwood. (Photo by Margaret Nelson)



## FROM THE EDITOR

## Why is the Old Testament read at Mass?

by John F. Fink

One of the more popular features in *The Criterion* is our "Sunday Readings" column. From time to time people tell me how much they appreciate that column because it helps them to prepare for Sunday Mass, which is, of course, why we publish the column.

It is written by Father Owen Campion, who was editor of *The Tennessee Register* when he started writing the column; he is now associate publisher of *Our Sunday Visitor*. Father Campion and I have traveled together a number of times, including twice in the Holy Land. He is a good student of the Bible.

But this column isn't about Father Campion. It's about the readings from the Old Testament that are included in Sunday Masses and which Father Campion explains in his "Sunday Readings" column.

Why do Catholics have these readings in the Mass? After all, as the Letter to the Hebrews explains in chapters 8-10, the death of Jesus made the Old Testament obsolete. Besides, Catholics don't know the Old Testament very well and some of the passages read on Sundays are hard to understand because they are lifted out of context.

TAKE THE READING for this coming Sunday, for example. It's from the prophet Amos: "Woe to the complacent in Zion! Lying upon beds of ivory, stretched comfortably on their couches, they eat lambs taken from the flock, and calves from the stall! Improving to the music of the harp, like David, they devise their own accompaniment. They drink wine from bowls and anoint themselves with the best oil, yet they are not made ill by the collapse of Joseph! Therefore, now they shall be the



first to go into exile, and their wanton revelry shall be done away with." Is that perfectly clear?

It's obvious that you have to have some background about Amos to understand this passage. And that's the first clue to why the church includes passages from the Old Testament in the Mass—so we will read and study the Old Testament before and after Mass.

We should know, for example, that Amos was a shepherd who prophesied in Israel during the time of the two kingdoms of Israel and Judah; Israel was the northern kingdom and Judah the southern. He was a prophet of divine judgment. He began his prophecy with a sweeping indictment of Israel's neighbors—Aram (modern Syria), Philistia (Gaza), Tyre (Lebanon), Edom (the land south of the Dead Sea), Ammon (Jordan), Moab (east of the Dead Sea), and Judah (which included Jerusalem). But Amos saved his greatest denunciations for Israel because of its injustice and idolatry, and for ignoring the poor.

In the passage for this Sunday, Amos protests that the people are living too prosperously and says that they will be sent into exile as punishment. Last Sunday's Old Testament reading had Amos protesting to "you who trample upon the needy and destroy the poor of the land" and who say, "We will diminish the ephah, add to the shekel, and fix our scales for cheating." His prophecy is that the Lord will punish the Israelites by allowing them to be conquered and sent into exile. That happened when Assyria conquered Israel in 721 B.C.

BUT THE CHURCH has more in mind than encouraging us to read the Old Testament. There is usually a connection between the Old Testament reading and the Gospel. Last Sunday and this coming Sunday, for example, Luke's Gospel consists of Jesus' parables about our use of money and attitude toward the poor. Last Sunday's parable was about the devious manager who was dissipating his master's property and ended with the saying, "No servant can serve two masters. . . . You cannot

give yourself to God and money." This Sunday we will hear about the rich man who ignored the beggar Lazarus and ended up in torment in "the abode of the dead." These Gospel readings, then, tie back into the warnings issued by Amos in the eighth century B.C.

The Lectionary tells us why we read the Old Testament at Mass: to "best . . . illustrate the basic unity of both Testaments and of the history of salvation: a unity which has Christ in the memorial of his paschal mystery as its center, a unity which should be one of the main subjects of instruction." As St. Augustine said in the fifth century, "The New Testament is hidden in the Old and the Old is made manifest in the New."

MANY CATHOLICS who have become very familiar with the New Testament admit that they know little about the Old. The church, though, encourages us to read the Old Testament. The Second Vatican Council's "Dogmatic Constitution on Divine Revelation" reminded us that the Old Testament was "written under divine inspiration" and said that the books in it "give expression to a living sense of God, contain a store of sublime teachings about God, sound wisdom about human life, and a wonderful treasury of prayers, and in them the mystery of our salvation is present in a hidden way."

In an article in *U.S. Catholic* magazine, Benedictine Father Daniel Durken said, "Because God is important in our lives, we continue to read the Old Testament at Mass. And before and after Mass, too. We believe that our God is always trying to get a word in edgewise. No one loves this better than God's son Jesus. The Old Testament was certainly not old for him. In fact, it was the only Bible he knew, the only Bible he read, the only Bible he quoted and interpreted when he began his preaching at the Nazareth synagogue, and the only Bible he lived by."

We hope the "Sunday Readings" column helps you put the Old Testament readings into context.

## EVERYDAY FAITH

## In wake of Andrew's havoc, a K-Mart drama

by Lou Jacquet

Scene 1. Like millions of Americans, I watch spellbound as the nation's networks chronicle the devastation of Hurricane Andrew in Florida and Louisiana. The toll in home and lives lost—and lives forever changed—seems beyond description.

Scene 2. I head out the door to the local K-Mart to buy batteries. Waiting in line, I end up behind a woman who carries on a loud argument with her son and daughter-in-law, several aisles away, about the color of the filing cabinet they have chosen to purchase. She favors black and they have



chosen tan. The disagreement gets louder by the minute.

What can one say about this little human drama, played out before the eyes of weary shoppers on a hot summer night? One could begin by noting that any young woman whose life is so dominated by her mother-in-law that the very color of a file cabinet becomes a point of contention is a young woman with a sad life, indeed. The absence of a sense of shame about discussing family matters vocally in public is also astounding.

But for yours truly, waiting behind this woman in a long line on a sweltering summer evening, the thought that came to mind was less philosophical and more succinct: "Get a life!"

Here we were, after all, scant hours after the entire nation had watched as destruction ruin the lives of thousands and thousands of our fellow citizens. Yet here

was this obnoxious woman, oblivious of that suffering, worked into a frenzy over a daughter-in-law's decision to purchase a file cabinet that was painted in a color she did not favor.

Clearly this woman did not get the same message out of the arrival of Hurricane Andrew that most of the rest of us did. The message that came loud and clear through the pictures and sounds of that storm was that any attempt on our part to order our lives is at best temporary and, in the face of the powers of nature, bordering on the absurd.

As I looked around my own apartment later that evening, I realized how fragile this cocoon of life we weave around us truly is. Books, furniture, clothes, a television set, dishes, a refrigerator, and boxes of family photos . . . what are these in the face of the powers of wind and rain that nature can assemble?

Our feeble attempts to claim a part of this planet as ours and fence it in with walls and a ceiling seem true indeed in the face of what nature can marshal against us.

In a larger sense, Hurricane Andrew made me realize again how much of what I consider important means very little in the greater scheme of things. I enjoy what I do as a journalist, but the world would go on if journalists never wrote another word or covered another story. Those people digging out of debris in what is left of southern Florida and Louisiana understand the fragility of the gift of life better than we could ever express it in words.

They have seen, in the power of nature and the swiftness of the end to what they had come to bank on as stability, that very little in this life can truly be said to be ours to call our own.

## THE HUMAN SIDE

## When a sex-abuse case arises in the church

by Fr. Eugene Henrick

When a case of sexual abuse of a minor involving a cleric arises in a parish or diocese, Catholics in the area suffer a loss of trust in priests and a loss of support for vocations to the priesthood, according to a recent study by Father Stephen J. Rossetti of Chestnut Hill, Mass., a priest-psychologist.

Cases of priests sexually abusing youngsters are raising questions seldom discussed before.

First is how to prevent the abuse from happening. Moreover, how do we help traumatized victims recover? What type of comfort can we give their families?

What can be said to a parish when one of its members is the victim? Who can rehabilitate the perpetrator? How do we restore parish spirit?

Accepting our feelings is primary. Left unsatisfied they will eat away at us and imprison us in a sea of emotions.



We must truthfully ask what our real feelings are. They may include fright, scandal, shock, anger. We may feel like striking out at anything connected with the problem. But do we feel an urgency to get at the bottom of the problem and to heal?

Until we squarely face our feelings, our reason will not function properly. Difficult as it is, we must force our minds of hardened, bitter emotions and release them from the paralysis that results from shock in order to allow reason to effectively work out the problem.

No doubt some will argue that such upsetting acts are beyond reason and that reasoning only prolongs pain and fires up anger because what results is all talk and no action. Let's ask a few reasonable questions to see if this is true.

How many of us who have read about or who have been members of a parish or diocese that experienced such a case have taken time to learn how best to support the victim and the victim's family? If we were to write a letter, what would we say?

How much have we studied why a person commits such an act? Is it evil by intent or is it an illness or addiction something like alcoholism?

How can we best help the perpetrator? What symbols of understanding and support do we use? A letter? Prayers? A phone call? Moreover, how do we control our own emotions in order to be able to help?

What can we do as a parish to restore its communal sense of trust and dignity? Do we bring in professionals who have studied the problem? If so, do we actively participate in the meetings that ensue?

Do parishes that have experienced these problems ever talk to each other? Are the bishop, parish administrators or diocesan officials expected to do all the footwork and become like sacrificial lambs upon which everyone vents their feelings? Or is there the feeling that we are family and this is our problem?

Do we examine the bigger picture? Do we ask why this also occurs among secular leaders, in day-care centers and in good families, and if it occurs in all cultures and among both the poor and the wealthy?

No matter who we are, the first thing to contend with is our emotions, which tend to take over. Anger becomes all the more violent the more we are left in the dark or frustrated about how to react.

The problem unfortunately will or will not. Unless we face it squarely, move ourselves out of the dark and reason it through, we give it the freedom to make unlimited appearances.

We must accept our true feelings.

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# To the Editor

## Divorced Catholics are still Catholics

Please explain how Frank McKinney Jr. was able to have a Catholic funeral and be buried in a Catholic cemetery. He was divorced and remarried and living with his second wife. How could he still be considered a Catholic? I thought that Catholics who divorced and remarried were excommunicated from the church.

This has been a topic of conversation among many Catholics and we would really like to have an explanation.

Name withheld by request

Indianapolis

(Editor's response: According to the church's canon law, divorced and remarried Catholics are exactly that—divorced and remarried Catholics. They are not excommunicated. They are encouraged to live as active Catholics to the extent they are permitted to do so. However, since they are considered to be living in a state of sin, they may not receive Communion. The church does not judge the state of their souls at the time of their deaths but leaves that up to the mercy of God. Therefore, funerals and burial in a Catholic cemetery are permitted. Indeed, an instruction from the Congregation for the Doctrine of the Faith called it a scandal if a pastor did not provide these services for them.)

(Book VI of the Code of Canon Law prescribes sanctions in the church, including excommunication. One is excommunicated for various reasons, but not for remarriage after a civil divorce.)

## Salute to those who helped others

As I read the newspapers and magazines today, it is hard to find any "good news." The tragedies and shocks of our time are apparent and come across quite well on CNN news. Finding something to cheer about is almost like discovering oil outside the Middle East.

And yet, I would like to express my wholehearted gratitude for the many men and women who helped the people of Florida and Louisiana rebuild their homes, lives, and lives.

Two incidents which came over television seemed to catch my attention. The first was an interview with an Army PFC cook who was fixing breakfast for people who had not eaten in some time. She was asked if the disaster in Florida was worse than the Iraqi crisis. Her response was, "Oh yes, it was much worse, because these are our people."

The second incident caught me a little off guard. An officer in the Navy was telling about when he received orders to deploy his ship and men to help in the Hurricane Andrew crisis. He said, "When I told the men about our new assignment (in Florida), they yelled and cheered for joy."

Wow, there is still some "good news."

As I close this letter, I salute all those who are assisting the people in the south. Their efforts, which are continuing, bring a smile to me and may the Special One be with them.

John F. Williams

Indianapolis

## A need to fill a void in their lives

Every time we open our newspapers we see where the Virgin Mary is appearing somewhere else in the world. The church rightly chooses neither to condone nor condemn these apparitions.

I often ask myself why so many people flock to view miracles. It's disturbing that people by the tens of thousands traveled to Kentucky and New Jersey to glimpse the supernatural. What is there that makes these people react to such a need? Something is missing. Something is missing.

It's obvious to me that these people travel thousands of miles because they have a need to fill some void in their lives. They are seeking to find meaning in their existence. This desire is so great that direction is unimportant to them. This can prove to be a problem in that spiritual food is no different from real food. If people aren't provided knowledge of proper nutrition and diet, they wander aimlessly in search of it. All too often what they discover is "fast food" rather than the Bread of Life.

No way is this intended to degrade a gift as great as Our Lady. We must, however, keep everything in proper order. Just as she instructed those at the wedding feast of Cana, I'm sure she is instructing us today. "Do as he (Jesus) instructs you to do."

Fast, pray and seek a personal relationship with Jesus Christ and we will have fulfilled all the Virgin Mary has wanted for us. By so doing, miracles will follow us rather than us follow after miracles.

Chris Dickson

Richmond

## Many couldn't go, but said rosaries

There were probably a few disappointed the other night in Cold Springs, Ky., but look at it this way: There were many of us who couldn't go, but said our rosaries, and the Blessed Virgin will not be outdone. We'll all feel her blessings.

We don't need to see her (though that would be great), she still will bless us and that is all important.

Phyllis Schreiber

Brookville

## How you can help El Salvadorans

I was glad to read an update on the situation in El Salvador by Jesuit Father Paul O'Brien (Aug. 28). I was privileged to be in El Salvador this past January and to celebrate the signing of the peace accords with the Salvadoran *campesinos*. At that time there was great joy and hope, but also many reservations as to whether the death squads would truly end their reign of terror. Apparently they have not; the terror continues.

Fortunately, there are measures we can take to help. Besides encouraging our government to respond to the human rights abuses by cutting military aid to El Salvador, we can also work on a people-to-people level. A group in Indianapolis called Companion Community Development Alternatives assists communities in this country to enter into companionship with Salvadoran communities. The city of Greencastle, for one, is in the process of companionship with the Salvadoran community of Consolation.

Consolation is a repopulated rural community of 35 families which has come together to rebuild their lives, defying government policies which had driven them from their homes during the 12-year war. These people resisted the guns of the military and returned to their land in a beautiful affirmation of life and hope. They returned determined to reclaim the land devastated by a "scorched earth" policy and the indiscriminate killing of people and animals alike. Now they are building their own democracy through community sharing and individual ingenuity.

Under the auspices of Companion Community Development Alternatives, I visited Consolation for several days and witnessed first-hand their struggles to eke out a life from the land. Their needs are great but they have organized to effect their own change. The people told how they learned through all the suffering and pain in their lives to organize and work with one another for their mutual good. An important factor in learning to

work together was the Christian base communities which they formed.

Consolation, as all the communities I visited, has a council to care for different areas of community life: one person has responsibility for health, another for legal affairs (human rights), still others for pastoral needs, for agricultural production, for finances, for education and sports, and always a representative of the women. This council meets regularly and even sends people to meet with other representatives in regional and national planning groups.

Even though the people scarcely have clothes on their backs, they have wonderful plans for development which rely primarily on their own labor and resources. But they do welcome outside aid and know-how.

In January some 40 students and faculty from DePaul University, along with local professionals, will travel to Consolation. One group will help in rebuilding the village school which was destroyed by bombs during the war. (This area of El Salvador is one of the most heavily bombed in the whole world.) Another group will work with local health providers.

In addition to Greencastle, other American towns have companioned or are considering companionship in this same Salvadoran region of Cuscatlan. Among them are Bloomington and Hanover in Indiana, Toledo in Ohio, Berea in Kentucky, and Marshalltown in Iowa.



If you, your church or your community are interested in helping rebuild El Salvador through a companion program, contact Peter Melberg, Companion Community Development Alternatives, at (317) 920-8643. I would also be glad to talk to anyone about this wonderful program of friendship. My number is (317) 653-7411.

Teresa A. Batto

Greencastle

# Point of View

## Integrity: the pro-life litmus test

by David C. Reardon

When election day comes, many pro-lifers will be dismissed by political commentators as narrow-minded "single-issue voters." But I would argue that every voter is a single-issue voter; and the single issue of greatest concern to all is character.

This is demonstrated by voter outrage over congressional bank abuses, savings and loans kickbacks, blatant adultery, and similar scandals. Everyone knows that if integrity is lacking, political promises mean nothing. Integrity of character is, and should be, a voter's first concern.

This is why abortion is more important than other issues. Precisely because it is a controversial moral issue, the abortion issue offers us a peek at a candidate's fundamental character. By their public stands on abortion, candidates give us a glimpse at their wisdom, integrity and honesty. While a pro-life position is no guarantee of virtue, a "pro-choice" stance is resounding evidence of either an ignorant, a weak, or a corrupt character.

If the fault is ignorance, "pro-choice" candidates may be innocent of malice; but such ignorance about the most controversial social issue of our times is simply unforgivable. How long does it take to learn where babies come from, or about how abortion affects the physically, psychologically and spiritually? Only a few hours. If candidates have never bothered to develop a sound background about this most pressing of human rights issues, what issues can we trust them to study? Can we risk that all their votes will be based on uninformed "gut instincts?"

Such candidates are unequalled to lead because they are muddled thinkers. To vote for a muddled thinker is to vote for disaster.

While ignorance is a possibility which we must charitably consider, the more likely flaw in most "pro-choice" candidates is a lack of integrity. Only a person who lacks integrity can mouth the mantra, "I am personally opposed to abortion, but..." This statement expresses beliefs and actions which are in opposition to each other. It is a statement which lacks any integrity.

What is integrity? Integrity is a wholeness, a consistency of moral vision, which compels one to act in concert with one's beliefs. It is the opposite of hypocrisy.

Integrity is the virtue which protects voters from betrayal. Without integrity, an honest desire to do good can soon dissipate

in the face of temptation. If power tends to corrupt, integrity is the undercoating which prevents rust-through.

"Personally opposed, but..." politicians admit to knowing the truth, but they will not allow the truth to interfere with their political agendas. Service to party politics, pro-abortion campaign contributors, and media moguls are more important than the dictates of their own consciences.

Though they are "personally opposed" to abortion, these "pro-choice" candidates lack the moral courage to actually protect the women and children victimized by abortion. They are willing to be bold about protecting wilderness areas, but unborn babies must fend for themselves. Personal integrity and defense of the truth are placed second to winning the next election and moving up in party seniority.

Because they lack the backbone of integrity, these politicians are likely to be pork-barrel politicians. They are willing to cut deals and trade away even their unborn constituents in order to advance or protect their own political careers. If such "pro-choice" politicians will betray their personal beliefs about life's sacredness, what other truths and values will they betray for personal gain?

The last possibility is that some pro-abortion candidates are in fact lying when they say they are "personally opposed to abortion." Such politicians actually seek to increase the use of abortion for social engineering purposes. It is better to abort than support, is their motto, though rarely spoken loudly outside of the population control lobby.

These are the politicians with a hidden agenda. They speak of women's rights, but they oppose the right of women to receive information about the risks of abortion and alternatives. They give speeches about the rights of the poor while voting to fund coercive population control and forced abortions in the Third World over the objections of the poor. They distort facts, wave flags, and posture as advocates for the oppressed while promoting an agenda for the elite. They are wolves in sheep's clothing, and they are to be feared.

When all the options are considered, a candidate who is "pro-choice" is either (a) unforgivably ignorant, (b) a cowardly opportunist, or (c) a lying manipulator. None of these options reflects a well-formed character. Therefore, no matter what their excuse, "pro-choice" candidates can never be trusted with our future. They have betrayed themselves.

(David Reardon is director of the Elliot Institute for Social Sciences Research and author of "Aborted Women—Silent No More.")

## CORNUCOPIA

# 'With it' in senior bank line

by Alice Dailey

Had you planned to make a quick bank stop but found the Social Security population (of which I am a member) in force there? Let's hope you didn't just bolt out. You may have missed some delectable insights.

One talkative woman was saying how much new pills had helped her memory. "But I can't think of the name just now."

A man in the next lane spoke up. "It's U-Know. I use it."

Another woman said, "Speaking of memory, did you catch that speech of Reagan's? And here the media people have been making him out to be a senile old has-been!"

"They think anybody older than them is senile. But they don't know it all. Why, some high school kids on Jeopardy didn't even know how many pecks are in a bushel. Didn't bring their computers."

"Oh, kids aren't taught that way now."



Some teachers push this politically correct speech stuff.

A different woman (oops, shouldn't have said *different*. Make that *another* woman) chimed in. "When I taught school we never did flunk anyone for some unfortunate remarks."

The gabby one laughed. "We did call names. Catholic school kids was catlikers and public schoolers was puplikers. We got mad but we didn't pull guns or knives. That Bush better do somethin'."

The man whose U-Know worked for him broke in again: "You can't blame him for everything. Blame TV violence and the firms who sponsor it. Blame some rock music. Blame parents who let kids rule the roost. Why, I wouldn't have that president's job for millions."

As lines inched forward Ms. Gabby continued: "After Reagan's talk, some big wheel TV anchor asked big wheel reporters what kind of message they got from it. Listen. I don't need George Will or that Cookie Roberts to tell me—"

"Her name is Cokie."

"I don't care if it's Pepsi. I do my own thinkin'."

"A lot of people don't like either candidate, and maybe the candidates don't like themselves. Bush wants to be Truman

and Bill Clinton wants to be Jefferson. Quayle can't spell and Hillary won't bake. All she wants is to get into that White House. Bet she's got her inaugural gown already picked out. Used to be we never saw candidates' wives except on a newsreel. But now, from Jackie O to Nancy No are front page stuff."

"I like that Tipper Gore. She got something done about those nasty songs our kids are hearing. And Barbara Bush is helping kids too."

"So who are we electing, men or their wives? What's it all about? Maybe we shouldn't even vote."

A man in front turned around. "I'll tell you what this election is NOT about. It's not about spelling bees nor cookie bakeoffs nor first ladies. It's about the economic and moral survival of our country and who can best handle all that, and it's our duty to elect that person. Just keep those goals in mind come November."

A teller called. "Next."

Ms. Gabby grinned sheepishly. "Now don't you all forget them goals when you get to the pools."

## check-it-out...

Exposition of the Blessed Sacrament will now be held from 12 noon to 5 p.m. on the first Friday of each month at Holy Name of Jesus Parish, Beech Grove.

The Pro-Life Committee of Our Lady of Mount Carmel Parish, 1045 West 146th Street will sponsor a **Respect Life Forum** from 9 a.m. to 4 p.m. on Saturday, Oct. 10 at the church. Notre Dame law professor Charles Rice, Professor Robert Sedlmeyer of Teens for Life, and local obstetrician/gynecologist Dr. Steven Foley will be featured speakers. For more information call Janet Macaulay at 317-843-2419 or Michelle Turner at 317-773-1172.

The 2nd annual free John S. Marten Family Lecture in Homiletics will be delivered by Denver, Colo. theology professor Thomas H. Troeger at 8 p.m. on Tuesday, Oct. 6 in the Newman Conference Center at St. Meinrad Seminary. His subject will be "Tapping Hidden Streams: Receiving the Spirit through the Discipline of Imagination." A workshop for those in the preaching ministry will also be held, from 9 a.m. to 3 p.m. on Wednesday, Oct. 7. Call Benedictine Sister Barbara Schnitz at 812-357-6599 for more information.

The Brazil, Clinton and Terre Haute councils of the **Knights of Columbus** will host a **Dinner Dance** beginning with 5 p.m. Mass on Saturday, Oct. 10 in Immaculate Conception Church on the campus of St. Mary of the Woods College. Cocktails, dinner and dancing will follow at 6 p.m. in O'Shaughnessy Hall. New Directions band will provide music for the event, which is being held as part of the quinquennial celebration of Columbus' discovery of the

New World. Tickets for the dance are \$22 per person, available by calling 812-446-3726 in Brazil, 317-832-7001 in Clinton, or 812-235-8387 in Terre Haute. All proceeds will benefit Gibault School for Boys.

Bishop Chatard High School will hold its second **Reverse Raffle** at 6:30 p.m. on Saturday, Oct. 3. Tickets are \$25 each, including a dinner catered by Sahn's, drinks and one chance on \$1,000. Door prizes and a Monte Carlo will also be featured. Only 300 tickets will be sold. Call 317-251-1451 for reservations.

A 24-hour **Prayer Vigil** for the speedy recovery and healing of **Father Pat Harpenau** will be held from 8 a.m. EST Sunday, Sept. 27 until 8 a.m. on Monday, Sept. 28 in St. Joseph Church, St. Leon. Father Harpenau is undergoing chemotherapy.

The Catholic Communications Center has arranged to provide VHS copies of the two special television broadcasts of **Archbishop Daniel Buechlein's Installation**, which were produced by WTHR-TV, Channel 13. "Path of Devotion: The Life of The Most Reverend Daniel Mark Buechlein" and "The Installation of The Most Reverend Daniel Mark Buechlein" are available on one tape for \$25, including shipping and handling. Payment in full must accompany orders, which will be delivered in approximately three weeks. Make checks payable to: Roman Catholic Archdiocese of Indianapolis, and mail to: Installation Video Tape, Catholic Communications Center, P.O. Box 1410, Indianapolis, IN 46206.

## vips...



Wayne and Lorraine Dolder will celebrate their 50th Wedding Anniversary on Sept. 28. They were married on that date in 1942 at Fort Sill, Okla. An open house will be held for their friends and family from 2 to 4 p.m. on Sunday, Sept. 27 in Ryan Hall at St. Anthony Church, 379 North Warrman Avenue. The Dolders are the parents of five children: Jim, Chuck, Craig, Jan Weimer and Mary Souza. They also have 11 grandchildren.

Providence Sister Lawrence Ann Liston, director of schools for the Archdiocese of Indianapolis, has been elected to the board of directors of Project-I-STAR. Project-I-STAR is a research-based, comprehensive prevention program to reduce the use of alcohol, tobacco and other drugs among youth of central Indiana.



**CULTURAL**—Helen "Dancing Fire" Hockwall of Middletown and her husband Griz will share native American traditions during a two-day "Respect for Mother Earth" celebration Oct. 3 and 4 at the Sisters of St. Joseph in Tipton, co-sponsored by St. Luke Church in Indianapolis. Saturday will be reflection for adults, with morning song, dance, and storytelling. Sunday will be a family celebration from 1 to 4:30 p.m. Those wishing information should call 317-675-4146. Here, the Hockwalls tell members of the St. Luke's junior high youth group of their culture. (File photo by Mary Ann Wyand)

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# North Deanery honors outstanding educators

For the eighth year, the Indianapolis North Deanery Board of Education presented Outstanding Educator awards at a special luncheon.

On Sept. 16, the educators were honored at St. Joan of Arc Church during a special luncheon. Roger Trahin, president of the board of education spoke at the ceremony. Awards were presented by board members Jerry Traub and Mabel Brown.

Recognized for their ministry in adult education were: Sue Beechler, St. Lawrence; Jo Cavanaugh, St. Luke; Rosemary Coraggio, St. Lawrence; Marcia Johnson, St. Andrew; and Joan Niquette, St. Pius X. Those honored as outstanding school teachers were: Kathy Chapman, St. Thomas Aquinas; Mary Ann Dowling, Christ the King; Elizabeth "Missy" Ellis, Chataud High School; and Nancy Hannes, St. Matthew.

Other teachers honored included the entire 23-person faculty of Immaculate Heart of Mary, represented by Terry Buckman; Rita Naddy, St. Pius X; Susan Roberts, Chataud; Theresa Slipper, St. Joan of Arc; and Sussane Sullivan, St. Luke.

Out-of-school religious educators honored: Joann Byrum, St. Luke; Donna Callis, St. Pius X; Jean Fries, St. Matthew; Shelly Gonzalez, St. Joan of Arc; Rose Ann Harold, Christ the King; and Vicky Hill, St. Pius X.

Kevin Mahern and Kathleen Naghti, of St. Joan of Arc; Karen Overpeck, St. Luke; Karen Blackwell Smith, Immaculate Heart of Mary; Leo Stenz, St. Luke, were among other religious educators honored.

The entire family of Paul and Wendy Ziennin was honored for contributions as religious educators to St. Lawrence Parish, including the children, Stacy, Chad and Jennifer.

Providence Sister Rosemary Eyler, St. Matthew principal and Maureen Marshall-Doss, St. Thomas Aquinas, were honored as professional education administrators.

Nominees meet standards of communications skills, peer and student relationships, staff compatibility, years of service, and extra-curricular and community contributions.



**OUTSTANDING**—Named Outstanding Educators by the North Deanery Board of Education at a Sept. 16 ceremony at St. Joan of Arc Church are (by hope—from, from left): Nancy Hammes, Joan Niquette, Sussane Sullivan, Karen Overpeck, Jo Cavanaugh, Jennifer and Chad Ziennin; (second) Providence Sister Rosemary Eyler, Theresa Slipper, Susan Roberts, Kathy Chapman, Karen Blackwell Smith, Terry Buckman, Sue Beechler, Rosemary Coraggio, Stacy, Wendy and Paul Ziennin; (third) Marcia Johnson, Elizabeth Ellis, Maureen Marshall-Doss, Rose Ann Harold, Donna Callis, Vicky Hill, Rita Naddy, Shelly Gonzalez, Kathleen Naghti; Leo Stenz, and Kevin Mahern. (Photo by Margaret Nelson)

## Eight to receive Bosco awards

by Mary Ann Wyand

Eight longtime Catholic Youth Organization volunteers will receive St. John Bosco Medals for outstanding service on behalf of Catholic youth during the 40th annual Indianapolis Deaneries CYO Awards Banquet on Oct. 6 at Secena Memorial High School.

Archbishop Daniel M. Buechlein will present Bosco awards to Indianapolis residents Robert Bosson of St. Simon Parish, Peter Corsaro of St. Catherine Parish, James Harbison of St. Luke Parish, Melissa Mates of St. Matthew Parish, Kenneth Meier of St. Lawrence Parish, Carol Roembeck of Our Lady of Lourdes Parish, Elaine Shaw of St. Roch Parish, and Theresa Crowe of St. Malachi Parish, Brownsburg, during the 6:30 p.m. banquet in the Secena cafeteria.

"CYO will also recognize parish high school youth groups for their outstanding efforts during this past year," Jerry Ross, CYO assistant executive director, explained. "The archbishop will also present Spirit of Youth Awards to the most outstanding member of each parish youth group."

The twelve recipients of the Spirit of Youth Award are Stefanie Crum of Holy Spirit Parish, Julia Goebels of Nativity Parish, Jennifer Iles of St. Monica Parish,

Bobby Keller of St. Catherine Parish, Kurt Kiefer of St. Roch Parish, Renee Landers of St. Pius X Parish, Helen Lawrence of St. Barnabas Parish, Michelle Linden of St. Luke Parish, Aaron Logan of St. Mark Parish, Jenny Thibo of St. Simon Parish, John Watson of St. Michael Parish, and Julie Watts of Little Flower Parish.

In a departure from previous years, CYO officials decided to announce the Bosco award recipients and youth award winners in advance so relatives and friends could plan to attend the banquet. Tickets are \$7 each. For reservation information, contact the CYO office at 317-632-9311 before Oct. 2. Ross said seating arrangements will be organized by parish.

Parish youth groups to be recognized for outstanding efforts include Holy Spirit, Little Flower, Nativity, St. Barnabas, St. Catherine, St. Jude, St. Lawrence, St. Luke, St. Mark, St. Michael, St. Monica, St. Pius X, St. Roch, St. Simon, and Immaculate Heart of Mary parishes.

Roncalli High School Show Choir members, under the direction of Lynn Starkey, will perform several songs during the 40th anniversary banquet. Special guests also will include Daniel J. Elsner, director of the archdiocesan Office of Catholic Education, and Julie Szolek-Van Valkenburgh, archdiocesan director of Youth and Young Adult Ministries.



**PARISH ANNIVERSARY**—Father Daniel Donohoo (left), parish administrator, stands with Archbishop Daniel Buechlein, as he presides at the 75th Anniversary Mass for St. Ann Church, Indianapolis, on Sept. 13. The parish also celebrated with a dinner dance on Sept. 12 and a reception after the Sunday Mass. A commemorative book was distributed. At the gathering, Father Donohoo and pastoral associate Thomas Agnew presented a check for \$80,000 to the archbishop and Joseph Horneet, chief financial officer for the archdiocese. This payment eliminated the parish debt. (Photo by Margaret Nelson)

**TEACHERS**—Andrew Hohman, Benedictine Sister Joann Hunt and Father Robert Borchertmeyer check the schedule for East Deanery's "Basic Teachings of the Catholic Faith" adult education program, which will be presented on Wednesday evenings, beginning Sept. 30, at Secena Memorial High School. Topics will include scripture, revelation, faith, theology, catechesis, the mystery of God, Jesus, Christian existence, church, prayer and sacraments. Participants will use "Christian Foundations: An Introduction to Faith in Our Time," by Paulist Press. The course fee is \$10. Those interested may contact their parish offices or Sister Joann at 317-353-9404. (Photo by Margaret Nelson)



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**HISPANIC DAY**—Fathers Thomas Murphy and Clarence Waldon, and Delia Diaz gather under international flags before a bilingual prayer service Saturday marking the 500 years of the evangelization of America. The Knights of Columbus brought the Cross of the New World, accepted by Father Waldon.

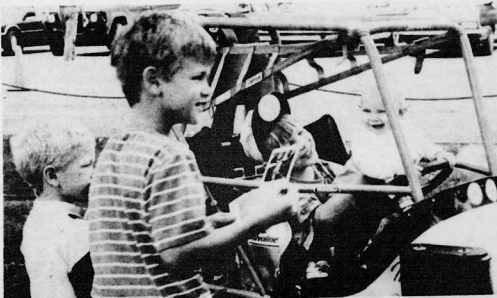
## One church weekend



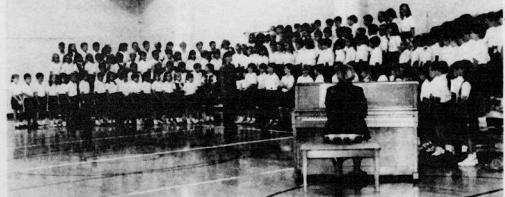
**EDUCATION**—Archbishop Daniel Buechlein talks to the group gathered Sunday at the north Indianapolis canal to celebrate the 100th year of the founding of St. Ann Catholic School, the first to educate blacks, near the present St. Bridget Church.



**VINCENTIANS**—Two hundred members of area St. Vincent de Paul conferences gather on Saturday for the annual meeting at St. Bernadette Center. They heard a talk by Robert Martineau on the Canadian activities. And they learned about a Dayton, Ohio, youth conference that shelters the homeless.



**CHOICE FAMILY**—Students who receive grants in the Educational Choice Charitable Trust bring their families to enjoy a Sunday picnic at Riverside Park. Golden Rule Insurance employees dressed as clowns, prepared food, and manned games.



**PRACTICE**—Audrey Borschel practices with the Holy Spirit third-through fifth-grade students who will participate in the 1,500-voice "Freely Harmonize" family concert to be held at Market Square Arena on October 9 at 7:30 p.m. Fifteen area Catholic schools will participate: Holy Spirit, Immaculate Heart of Mary, Nativity, St. Andrew, St. Christopher, St. Gabriel, St. Joan of Arc, Balesville's St. Louis, St. Mark, St. Matthew, St. Michael, Greenfield's St. Michael, St. Monica, St. Philip Neri and St. Pius X. Original and multi-cultural selections will be presented in a sing-along presentation. Borschel is a member of St. Luke Parish. DIVA Productions, of which she is an executive and artistic director, is presenting the concert. Tickets are \$3, available by calling 317-253-7707. Those who attend are asked to bring non-perishable food for Gleaners' Food Bank. (Photos by Margaret Nelson)

## Editor Tom Fox encourages Holy Cross parishioners in mission statement pursuit

by John F. Fink

"Your parish is so obviously alive. As an outsider, I can feel that," Tom Fox told parishioners of Holy Cross Parish Thursday, Sept. 17.

Fox, who has been editor of the *National Catholic Reporter* for 12 years, spoke as part of the parish's week-long assembly.

He told his hearers that he was impressed by the simplicity of the parish's mission statement. "It is the mission of Jesus in our place and our time in history," he said.

In his introduction of Fox, Father Pat Doyle, pastor, said that Fox would talk about what it means to be church in this day and age. In doing so, Fox called attention to the tremendous changes that have taken place during the parishioners' lifetimes. "No Christian community has ever had to undergo as much change as we have had to live through," he said.

He said that, at the beginning of this century, a parish in Indianapolis was cut off from most of the rest of the church because of slow communications and travel. Today, though, he said, we know what is happening in Somalia and in Bosnia, and we see how currency changes in Europe will affect us.

"Not only the world, but our church is also changing," he said. "We have lived through the greatest change in the church in at least 300 years. We are still the same church as before the Second Vatican Council, and yet we are also different." He said, "I grew up believing that God is fundamentally a judge. My children are growing up believing that God is fundamentally a life-giver."

He said that, before Vatican II, he studied the catechism, not Scripture. Today, he said, his children do Scripture, and he has participated in many Bible study groups. "Scripture has given the

church a new life," he said. "We did not have that before Vatican II."

Prior to the Vatican II, he said, faith meant dogma. "Today it is still what I believe, but also what I trust—a recognition that we are loved, that we belong. We come alive in community," he said.

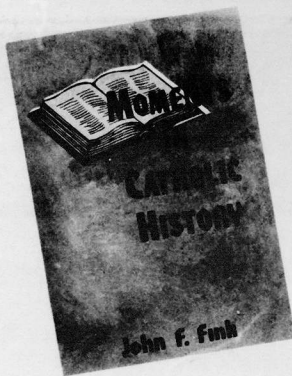
Fox told the Holy Cross parishioners that it took 20 centuries for the church to truly become universal. "From the time of Christ till the mid-'60s it was mainly European," he said. "Today we descendents of Europeans are no longer the majority in the church. It is finally a global church."

He continued: "If the church is a global church, if we are all one, we have special obligations. Poverty is pervasive in the world today. More than one-fifth of the population on our planet goes to bed hungry. Half of the people on the planet live a moderate life while half struggle to earn enough to feed their families. The planet is basically an unjust family."

He said that the parishioners of Holy Cross play a special role because they live close to the poor. "You feel an affinity with the poor that most other Americans don't feel," he said. "You have a relationship with the poor that is very special. You have a special responsibility to share with the poor."

He spoke about the necessity for perspective, patience and wisdom. "But more than wisdom," he said, "we need encouragement. We must encourage each other in our faith."

Fox closed by encouraging the parishioners to "be faithful to your commitment and don't judge your efforts by results. Results are out of our hands. Success should be measured only by your faithfulness to the commitment. That you can control. Let God take care of the results."



The popular series of articles in The Criterion on the history of the Catholic Church is now available in book form.

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# Faith Alive!

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## A clearer understanding of marriage can help couples solve problems

by Neil A. Parent

A young relative of mine recently had her first child. Flushed with joy, she returned home from the hospital only to learn that her husband had fallen in love with someone else.

In the note he left behind, he spoke of his sorrow over the breakup of their marriage, but said he felt he had no choice but to "follow his heart."

That marriage lasted all of two years. Sexual attraction is potent stuff, and some of the most level-headed among us can get turned around when it hits. It can break up a marriage just as easily as it can propel people into it.

Still, if we had a clearer understanding of what marriage is and isn't, we might better navigate some of the stormy periods we are bound to encounter.

In recent years the church has been doing much to help engaged couples get on the right track before exchanging vows. Pre-Cana classes and other activities help engaged couples sort out and prepare for issues they inevitably will face as married couples.

I often have wondered what I would say to those who attend such classes. What ideals would I present? What cautions would I urge? What would I clarify by way of trying to say what marriage is not?

The last question is particularly intriguing.

First of all, marriage is not an escape. Whatever problems we have before marriage we are going to have afterward. Marriage can do a lot of things, but it is not a good problem solver.

If we are irritable, non-communicative, impatient, selfish, boring, intemperate or unhappy before marriage, you can bet those traits will tag along with us after the wedding day.

My wife and I have a friend whose childhood left her an unhappy woman. Not too many years after the birth of her second child, she displayed increasing unhappiness with her marriage.

In the counseling sessions that she and her husband attended, she spoke of her belief that marriage is supposed to make a person happy. The fact that she wasn't happy was for her an indication that her husband was at fault. She felt that if he were somehow different, she would be happy.

Their marriage collapsed. Marriage is not just a twosome. Certainly the couple—the two becoming one flesh, as St. Paul referred to Christian marriage—is where it all begins.

But to think of marriage as a sort of insular capsule of love, immune to the

needs or problems of ordinary life, is to invest mistakenly and dangerously in a powerful myth. It is the myth of Snow White, Cinderella, Sleeping Beauty and of "living happily ever after."

It is a myth that continually finds its way into modern songs, books and movies. The myth suggests that the couple's intense love is essentially all they ever will need.

For marriage to blossom, it needs to be stretched and pulled by a hundred different social linkages, from rearing children to attending the needs of the wider community.

Marriage is a social unit, and it owes something to society. When a couple moves beyond their own immediate interests and needs, they bring a vitality and meaning to their relationship that far exceeds what they could possibly contribute on their own.

In the popular movie "Splash," the story's main character abandons his entire social network at the end—his brother, his friends, his business—to join his mermaid girlfriend in a new life under the sea, presumably in unending bliss.

Only in fairy tales!

Here is another "not" of marriage: It will not fully be what we expected.

At the time of marriage we have many ideas and dreams of what we want it to be, and well we should. We need a vision to strive for. A lot of those expectations and dreams are what attracted us to our mate in the first place.

But things inevitably will turn out differently: in some cases, for the worse; in other cases, for the better.

The young man who marries his sweetheart, thinking of her as someone who will stand by his side and tailor her life to his as he pursues his career, may be in for a big adjustment if she emerges with a strong mind of her own.

The transformation process may at times be painful, but in the long run he could realize that the self-directed woman he is now married to is much more interesting and alive than the submissive girlfriend he fell in love with.

Marriage is a journey that will take us along paths we simply cannot anticipate. The challenge as we arrive at each new point is to look at it carefully and to weigh whatever has developed on its own merits.

How creatively we deal with the changes in us and in our circumstances will have a lot to do with determining the degree of satisfaction we can derive from our marriage.

(Neil Parent is the executive director of the National Conference of Diocesan Directors of Religious Education in Washington, D.C.)



**BIG ADJUSTMENT**—The young man who marries his sweetheart, thinking of her as someone who will stand by his side and tailor her life to his as he pursues his career, may be in for a big adjustment if she emerges with a strong mind of her own. (CNS photo by Steve Takatsumo)

## Marriage isn't an impossible dream

by David Gibson

Marriage is not stress free or conflict free. But marriage is an opportunity for two people to accent the positive in each other and to create a home that is a hopeful environment to live in.

Marriage is a couple's support system. But in a pressure-cooker society, no couple is a self-sufficient, isolated unit. At some point—many points, probably—couples will need the benefit of support from others.

Marriage is all about the joys of companionship. Yet the joys of companionship alone do not define what a marriage is. At times the joy of a couple

finds in its companionship is at high tide, and at other times it ebbs low.

So marriage is never a finished product—a done thing. Always a marriage is being crafted. It is in process.

Marriage is neither for the short term nor the long term, but for both. Which means marriage is a difficult institution for a couple to balance. Married partners must struggle to assure that short-term happiness does not eclipse long-term growth together, and vice versa.

Marriage isn't an impossible dream. But maybe people who expect their marriage to succeed effortlessly and easily are being impossible!

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## Relationships thrive with nurturing

### This Week's Question

What would you call the most common misunderstanding of marriage?

"That each spouse . . . knows what the other spouse is thinking. I used to assume that, and I was surprised to learn that I didn't know what he was thinking." (Vicki Zak, Dumont, New Jersey)

"A lot of people go into relationships feeling not quite whole and feeling that the other person will make them complete. That sets up an unhappy dynamic." (Elizabeth Cinquino, Boston, Massachusetts)

"That the needs of men are the same as the needs of women. Women often don't understand the needs of men

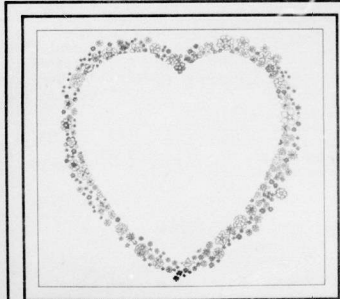
and men often don't understand the needs of women." (Eli Nassah, Brecksville, Ohio)

"I'm a widow. I used to think we were two people with one mind. But we weren't. We were two people with two different minds." (Eli Nassah, Brecksville, Ohio)

### Lend Us Your Voice

An upcoming edition asks: What have you done to give the celebration of Christmas—or any celebration, for that matter—new life in your home?

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



# Couple's commitment leads to companionship

by Leif Kehrwald

"You brought your husband here for me to change him, but only he can change himself," the marriage counselor told Sandra after three disappointing sessions.

Through more than 20 years of marriage, Carl and Sandra sailed along, busily pursuing careers, raising children, building their dream house.

Yet by year 23, most of that work was complete. Then Sandra and Carl found themselves fighting often and feeling that their marriage was not satisfying.

"That's when I dragged Carl to marriage counseling," Sandra said.

Carl dropped out after three sessions, but Sandra continued for six months.

"I got in touch with my own life and my marriage," she recalled. "I discovered the dysfunction of my family of origin due to alcohol and how I brought unhealthy patterns of relating into my marriage."

And gradually, Sandra said, she became healthier and happier.

But their marriage still suffered. Sandra now could see that Carl also inherited negative patterns from his family of origin, and he too needed healing.

She began to believe their marriage wouldn't make it. That's when Sandra gave Carl an ultimatum: "Show me you still care about us by dealing with your personal stuff. Get counseling or in three months I am leaving."

She gave him her counselor's phone number.

Several weeks later, when Sandra returned from a professional conference, Carl announced: "I've been to the counselor three times, and we need to send him a check."

"He couldn't have picked a better way of welcoming me home and saying he loved me," said Sandra. "For three Saturdays he went to a counselor while I thought he was golfing."

In time, they learned healthy patterns for communicating and resolving conflicts.

"When we celebrated our 25th anniversary a year ago," she said, "we never would have dreamed our marriage could be so good."

Janice and Doug also worked hard on marriage. All through college they were study partners, best friends and sweethearts. Their relationship seemed well rounded and healthy.

Yet about eight years into marriage they began to see an unhealthy pattern.

Janice always seemed to have the problems (feeling depressed, stressed out over kids, tired), while Doug, although always supportive, never expressed personal feelings.

His image of a husband—strong, helpful, never complaining—meshed perfectly with Janice's image of a dependent wife. They played these roles well; yet their images needed adjustment.

If he always comforts and rescues, he never gets to share his own feelings or needs. Before long, like many men, he can't even identify them. The result: She resents that he never opens up.

For Janice, self-esteem is compromised each time Doug rescues her from her pain. Not allowing her to work through the normal difficulties of life heightens her feelings of inadequacy.

As Doug and Janice started talking about their relationship patterns, Doug was challenged to express his feelings and needs. Ironically, when Janice could support and comfort him, she felt better



**WITH THIS RING**—Couples who want the blessing of the church on their nuptials can choose between two options of the wedding vows, both of which stress respect and lasting love. After the vows, partners learn that hard work leads to genuine companionship and happiness in marriage. (CNS photo by Cleo Freelance)

about herself. In his weakness, she gained strength.

And Janice was challenged to be less dependent, assured that Doug would always be there to support but not rescue.

After 13 years of marriage, Janice and Doug have not licked this problem, but they recognize it when it arises and possess skills for dealing with it.

Carl and Sandra and Doug and Janice have learned that healthy marriage requires two whole persons who know who they are, where they come from, and what makes them healthy.

And they've learned that hard work can lead to genuine companionship.

(Leif Kehrwald is director of family life for the Archdiocese of Portland, Ore.)

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## TWENTY-SIXTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, September 27, 1992

Amos 6:1, 4-7 — 1 Timothy 6:11-16 — Luke 16:13-31

by Fr. Owen F. Campion

The book of Amos, the prophet, gives this weekend's liturgy its first scriptural lesson.

Amos wrote at a time when, at first glance, both the Hebrew kingdoms were blessed with great prosperity and peace. In Judah, the southern kingdom, the king had been successful in subduing the long-time hostility of the Philistines and the Edomites. In the north, in the Kingdom of Israel, there was material abundance at a level never before achieved.

Nevertheless, as evidenced by the reading this weekend, Amos was troubled in his rebukes to the peoples of both kingdoms. The prophet obviously realized that the two nations were in the midst of good times, but he also realized that in those material good times the people had forgotten their commitments to God.

Amos has long been a favorite writer for those desiring a spiritual reinforcement in their demands for social justice. It is because Amos denounced not just outright sin, but also indifference to the hardships some, especially the poor and the powerless, may experience.

This weekend's reading makes clear the prophet's indignation that while so many lie in the lap of luxury, others suffer and wail. Disregard for the unhappy plight of others, in view of Amos, is as awful a sin as an effort to deprive others.

The second reading for this Liturgy of the Word is from the First Epistle to Timothy.

St. Paul certainly was the greatest and apparently most active of the apostolic missionaries. At least, there is a general

account of his widespread travels to preach the Gospel of Jesus, and his various writings comprise a significant part of the New Testament and undergird much of Christian theology and piety.

As Paul moved across the Mediterranean world, preaching the Lord's Gospel, he converted many, and many followed him literally as his missionizing progressed. As occasions dictated, he appointed figures to lead local congregations in their worship and Christian charity.

One such follower was Timothy. He followed Paul, and presumably at Paul's behest, he guided a local congregation. Tradition holds him to have been Bishop of Ephesus, as it is known he served the church in Ephesus.

Although this weekend's second reading is addressed to Timothy, its advice is useful for anyone. The passage calls upon its readers to seek after virtue. Virtuous living is the true sign of Christianity.

St. Luke's Gospel is the source of this weekend's Gospel reading. It is a familiar selection from Luke, the story of Lazarus the beggar. It is also straightforward and uncompromised in its message. In one case, the rich man dies and is doomed. In the other case, the beggar also dies and is received into "the bosom of Abraham," in other words, into heaven.

Typical of St. Luke's Gospel, the imagery is clear and blunt.

While the story is direct in its lesson, it also is possible to draw a misconception. That would be to presume from the Lord's words that those who possess many material things are inevitably in God's frown rather than God's smile.

In fact, the passage straddles the idea of stewardship. In his plenty, the rich man overlooked Lazarus. It is important to note in the story that the rich man did not actively abuse Lazarus. He "did not slam the door in the face of the beggar. He did not run the beggar away. Rather, the poor man languishes outside the door.

addressed to "deaf and dumb idols" to dialogue with a listening God.

This God "has expressed himself many times in the past with words and deeds, and even now continues to make his own saving presence felt in many ways," the pope said.

The community element predominates in Christian prayer, he said, since the believer speaks to God as a member of a chosen people. At the same time, the individual dimension of prayer and personal piety is also present, as seen in the eloquent passages of the Book of Psalms.

The pope's abbreviated general audience was the second since he underwent intestinal surgery in July. He spoke for about a half-hour to visitors pressed into the courtyard of the papal villa, then appeared briefly at an outer window to greet the overflow crowd.

## Faith requires prayer, morality

by Catholic News Service

CASTEL GANDOLFO, Italy—Pope John Paul II said prayer is vital to a Christian's life, but it cannot substitute for good behavior.

"No prayer can make up for the shortcomings of an improper moral life," the pope told several hundred pilgrims in an audience at his summer residence outside Rome on Sept. 16.

Prayer to a good and just God "cannot help but commit the believer to worthy conduct," he said. "I invite you to pray constantly, raising your hearts and minds to God in a spirit of adoration and openness." His word.

The pope's talk outlined the Old Testament roots of prayer, when the practice changed from a monologue

## MY JOURNEY TO GOD

## Leave the Praying to Us

"I can't pray," she said, her eyes filling with tears. "While my daughter was in the hospital, I prayed a rosary every day, asking God to let her live. Now that she's gone, I can't pray anymore."

This inability to pray worried her. I know because she told me the same thing three months earlier at the funeral home.

"You leave the praying to us," I said. After all, isn't that the strength of a monastic community? Four times a day, we come together for the single purpose of praising God. And every time we gather, we pray for those ill and grieving, and those in special need.

We pray for those, like my friend, who think they cannot pray. We pray for those who find themselves in situations they cannot control. We pray for people we know and those we don't... those across

the nation and those across the room. Prayer is powerful. And so often it is all we have.

Living in a monastic community, I reside in a powerhouse of prayer. Sharing my friend's grief made me very aware of that fact. If you cannot pray, I can pray for you. And if I cannot pray, I'm supported by 90 other monastic women who will do it for me... and for you.

So cry, my friend, because tears are healing. Grieve for your darling daughter in whatever way helps you keep her spirit alive. And don't worry about not being able to pray. We're doing it for you.

—by Benedictine Sister Mary Luke Jones

(Sister Mary Luke Jones is a member of the Order of St. Benedict at Our Lady of Grace Monastery in Berch Grove.)

## Daily Readings

Monday, September 28  
Wenceslaus, martyr  
Lawrence Ruiz and  
companions, martyrs  
Job 1:6-22  
Psalms 17:1-3, 6-7  
Luke 9:46-50

Tuesday, September 29  
Michael, Gabriel and Raphael, archangels  
Daniel 7:9-10, 13-14  
Revelation 12:7-12  
Psalms 138:1-5  
John 1:47-51

Wednesday, September 30  
Jerome, priest and doctor  
Job 9:1-12, 14-16  
Psalms 88:10-15  
Luke 9:57-62

Thursday, October 1  
Theresa of the Child Jesus, virgin  
Job 19:21-27  
Psalms 27:7-9, 13-14  
Luke 10:1-12

Friday, October 2  
Guardian Angels  
Exodus 23:20-23  
Psalms 91:1-6, 10-11  
Matthew 18:1-5, 10

Saturday, October 3  
Blessed Virgin Mary  
Job 42:1-3, 5-6, 12-16  
Psalms 119:66, 71, 75, 91, 125, 130  
Luke 10:17-24

The parable is a rebuke to indifference and nonchalance, not to active abuse. Nevertheless, indifference draws the same result: everlasting doom.

## Reflection

For weeks during the summer, the church used the liturgical readings at Mass to invite us to follow Jesus as Lord, to accept him as Savior, to bring ourselves to God.

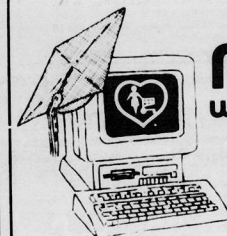
Then, as the weeks and the readings progressed, the church made clear that its invitation is spoken in frankness and truth. The church, as did Jesus in his love, loves each person. In that love, the church desires peace for every human heart now and joy for all in eternity.

In other words, the church longs for us to be one with God, happy and secure in everlasting life, but it wants no one to approach God falsely or without conviction.

The process of enlightenment continues. To associate ourselves with Jesus, we must be willing to resemble him in all that we are and in all that we do and say.

Identification with Jesus also means active care, not just passive disapproval of injustices or regret at misfortunes experienced by others. We actively, deliberately, must care for the abused, suffering, and unfortunate. This is true Christianity.

These readings summon us this weekend to Christian care in especially compelling circumstances. The tragedies of Bosnia-Herzegovina and Somalia are ongoing. The effects of Hurricane Andrew unmercifully endure. All around us is grief, want, and need. We are called. There are many opportunities to respond, many indeed. Distance or disinterest do not set us apart from those who directly bring hardships upon others.



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# Entertainment

VIEWING WITH ARNOLD

## Christopher Columbus sails onto movie screen

by James W. Arnold

The first big movie about Christopher Columbus to sail into theaters in this 500th anniversary year manages to avoid being either a wonderful, stupid or controversial. In short, it's safely sea-worthy and seeable, but a bit below the Top Ten.

There were doubts about "Christopher Columbus: the Discovery," mostly because epics about hugely famous people are notoriously risky. Other possible negatives: big spender producers Alex and Ilya Salkind, who gave us the "Superman" films, and Brit director John Glen, whose main achievements were 1980s James Bond adventures. Add an unknown (George Corraface) in the title role, Marlon Brando as Torquemada, and TV people (Tom Selleck, Rachel Ward) as Ferdinand and Isabella.

All this is not even to mention the mine-field of changing perceptions of Columbus, from all-time hero to European white guy whose "discovery" was a mixed blessing, especially for indigenous civilizations.

"Columbus" the movie works because it's often a pleasure to look at Corraface has surprising charisma, and Mario Puzo, John Briley and Cary Bates collaborate on a script that offers pop movie entertainments as well as approximations of historical complexities. But trying to show Columbus as both hero and villain is an insurmountable dramatic strain.

There's also violence, mostly of the

melodramatic sort. But the sexual relationships are tame. Isabella is clearly impressed by the dashing Genoese, but little more. She gives him her blessing and rosary necklace, which clanks against his wife's body as he makes love to her in the hold of the Santa Maria. There are a few unclothed but innocent Indian maidens. That's it.

Since most of the action occurs either in Catholic Spain or under its auspices, religion is a factor. Characters talk of God and pray almost as often as they do at modern political conventions. Hymns soar on the soundtrack. (The best moment: the male choral "Gloria" at the sighting of land in the New World.)

It is a time of great faith, little tolerance and terrible cruelty. The European powers are battling the Moors and each other. The Jews are being evicted from Spain, unless they promise to convert. How tragically ironic for the native Americans that at just this 15th century moment the inevitable discovery should be made—by desperately competitive Spaniards hoping to (1) get rich and (2) convert the heathens.

The Inquisition is on. The Dominican Torquemada, one of the church's great villains, grills Columbus about St. Augustine's advice "never to cross the ocean sea." (Brando underplays, thankfully, as the interrogation goes on in a dungeon, under a huge crucifix and amid the huddled bodies and intermittent howls of torture victims.)

Torj's rigid logic (a classic tale of zealots) is formidable: if innocents die, they die for the faith, and go to paradise. "It's the goal I seek," says Chris, "but perhaps not that way." Luckily, the Queen is on his side, and once the Muslims are harshly defeated, she backs his "dream," primarily in hopes of spreading the gospel. It's the King who hopes for gold.



COLUMBUS FILM—Big-name stars like Marlon Brando (second from left) as Grand Inquisitor Tomas de Torquemada and Tom Selleck (far right) as King Ferdinand muddle the historical context of "Christopher Columbus—The Discovery," according to the U.S. Catholic Conference. The two actors are pictured with George Corraface (far left) as Columbus and Rachel Ward as Queen Isabella. The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Warner Bros.)

It takes Columbus and the movie a long time to get under sail, partly because potential crewmen are skeptical or frightened, partly because he drives such a hard bargain (10 percent of everything.) He would be right at home in 1992 sports contract negotiations.

Once on the water, the movie leaves behind all doubts. The ships, the waves, the varied skies and the testiness of the sailors convince and rivet the attention. There are quarrels, mutinies, spies, sharks devouring bodies. The discovery sequence, which begins with a frightening display of St. Elmo's fire on the flagship mast, is the most impressive, as it should be.

Among several bad guys on board, the meanest survives to symbolize those who bullied and exploited the natives. The most moving spokesman for the faith is a "holy fool," a devout sailor who joins the expedition and prays the 23rd Psalm as the chief villain is finally driven into the sea by the angry Indians. Of course, the Spaniards' cruelty is eventually returned, and the final body the camera pans past is that of the holy man.

Corraface's Columbus is a man of many moods: swashbuckler, father and husband,

self-pitying brooder, stern taskmaster, egotist. Eventually he brings, out of greed, proud Indians back to Spain in shackles, painfully forcing them to learn the "Ave Regina." The actor touches all the buttons, but simply runs out of credibility.

(Action spectacle, with some pondering, of the luckiest hit in the history of gambling: violence, mild sex situation, native nudity, satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Captain Ron	A-III
Husbands and Wives	A-III
Lost of the Mohicans	A-III
Sargina!	A-III
School Ties	A-III
Shogun	A-III
Wind	A-III

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

## 'Haiti: Killing the Dream' recounts reign of terror

by Henry Herx and Gerri Pare  
Catholic News Service

Examining U.S. policy toward a Caribbean dictatorship is "Haiti: Killing the Dream," a documentary special airing Tuesday, Sept. 29, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify program date and time.)

In February 1991, Father Jean-Bertrand Aristide was inaugurated as Haiti's first democratically elected president. In September 1991, a military coup overthrew Father Aristide and sent him into exile.

The U.S. condemned the coup and

called for Father Aristide's restoration, showing its seriousness by imposing an embargo on the island republic.

The documentary recounts the past year's reign of terror directed against Father Aristide's supporters by the U.S.-trained military.

Much evidence of human rights abuses, some of it quite grisly, comes from such rights organizations as Amnesty International.

The documentary also interviews the exiled president, members of his Cabinet hiding in Haiti, coup leaders, U.S. officials and Haitian citizens.

Along the way, a short history of Haiti is

provided to put the current crisis into context, especially the oppression of the Duvalier years (1957-86) and the terror of the Tontons Macoutes.

Produced by Hal Perry and narrated by Ossie Davis, the work focuses on Father Aristide as a Catholic priest who gained popularity by championing the rights of the poor against the injustices of the Duvaliers and their successors. It sees his overthrow as a result of this popularity.

Elected to office with more than 67 percent of the vote, Father Aristide proceeded to demand reforms—land reform, human rights, mass education—that neither the Haiti-in-military nor business interests were willing to accept.

U.S. efforts to reinstate Father Aristide have lagged, the documentary implies, because of business pressures.

Viewers can decide for themselves the nature of the cabal now ruling in Port-au-Prince and the justice of their opposition to Father Aristide's program of change.

What is completely clear, however, is that the Haitian boat people are refugees from political oppression and, despite the present administration's policy, deserve refuge from a land opposed to tyranny.

If the program accomplishes nothing but this, it was worth the effort and adds to what the public knows about the plight of the Haitian people.

### TV Programs of Note

Friday, Sept. 25, 9-10 p.m. (PBS) "The Vice Presidential Candidates." In this edition of "... Talking with David Frost," the British journalist interviews both 1992 vice presidential candidates.

Friday, Sept. 25, 10-11 p.m. (PBS) "The '90s Next Election Special." Airing as part of PBS' "Election '92" coverage, this special features offbeat video segments

from a variety of public television correspondents and independent producers.

Sunday, Sept. 27, 11-11:30 a.m. (CBS) "She Shall Overcome: Religion and the Struggle for Women's Rights." An interfaith religious special exploring the work of clergy, laity and civil authorities dedicated to winning real equality for women and promoting awareness of injustice not just to "women's issues" but as human problems everyone needs to address. The CBS production was done in consultation with the Interfaith Broadcasting Commission, comprised of the U.S. Catholic Conference, the New York Board of Rabbis, and the National Council of Churches.

Monday, Sept. 28, 9-11 p.m. (PBS) "Roger & Me" and "Pets or Meat: The Return to Flint." Arresting documentaries on the economically depressed city of Flint, Mich., once the prosperous bastion of good old-fashioned capitalism and now a town with 30,000 unemployed auto workers due to General Motors' plant closings. Written, produced and directed by Michael Moore, a Flint native, the work's subjective treatment contains much irony and black humor as it documents the city's decline and pitiful attempts to rejuvenate itself while trying to bring GM chairman Roger Smith face-to-face with the results of these layoffs. It includes some profanity laced with vulgar ethnic and sexist references and the gratuitous inclusion of a rabbit's slaughter and skinning.

Friday, Oct. 2, 9-11 p.m. (PBS) "The Issue is Race." Phil Donahue hosts this special designed to help American voters make sense of what they hear—or don't hear—about race and poverty in the course of the 1992 presidential campaign.

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



ARISTIDE MEETS BUSH—Haitian President Father Jean-Bertrand Aristide (left) meets with President Bush at the White House in Washington on Oct. 4, 1991. During the meeting, the president said he is committed to restoration of Father Aristide's government in Haiti. (CNS photo from Reuters)

## QUESTION CORNER

# Column's purpose is to help people

by Fr. John Dietzen

**Q** I am writing concerning your response to a woman whose father was breaking up the family by his rejection of her brother who married out of the church.

Even if "California's" father isn't doing it right, neither is her brother. Yet you leave this brother alone as if he is the hero, the poor, down-trodden victim of a cruel villain of a father.

You see the one who disapproves of such a marriage as a miscreant. Is there no villainy in what the son did? I know whereof I speak, from personal experience. The father was actually wrong to go to his son's wedding. (New York)

**A** I understand your concern. But I need first to point out that the purpose of this column is not to ferret out and explicitly condemn every conjecturally wrongful action that might lie beneath the questions people ask.

In the first place, it is impossible to be moral judge of the whole universe, and that is certainly not my intention. The hope and purpose of this column is to help people cope with and respond in a holy, healthy, intelligent and faithful way to the life situations they encounter.

## FAMILY TALK

## Teen's verbal abuse needs to be ignored

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My 11-year-old son has suddenly begun to treat his stepmother outrageously. He tells her quite bluntly, "I don't have to do what you say."

He has even called her a "bitch" among other things. I have given him stern lectures, yelled at him, and punished him severely with spankings and grounding.

Nothing seems to work. In fact, it's getting worse. He has a tantrum and starts throwing things. What can we do to correct his "mouth"?

**Answer:** As a psychologist, I am receiving more and more parental complaints of "mean mouth" and "foul mouth." I think we have an epidemic of bad manners.

Where does it start? Typical teen-age rebellion has found a new mode of expression in the language of comedians like Eddie Murphy and in rap. Teens are using language to outrage elders.

You are correct in appreciating that the lecture-yell-punish method of discipline does not work for "mouth." The reason is such language is intended to get your attention by upsetting you. When you react verbally with a lecture and punishment, you are playing right into the game.

A wiser course is to ignore the "mouth." I can hear some readers saying, "You can't just ignore such disrespectful and outrageous behavior."

My answer is that ignoring is not doing nothing. Rather, ignoring is the most effective way I know to get rid of undesirable behavior.

Have you ever been ignored? Remember those times you tried to join in a conversation. You said something to a couple who were talking to each other. Not only didn't they respond, but they didn't even look at you.

How many times did you try to interrupt before you gave up and walked away? I can usually only muster one such try, maybe two if I'm feeling very self-confident.

Ignoring can be just as effective at getting rid of "mouthy" behavior, especially since the purpose of such behavior is to get your attention. Don't give it.

Instead, treat the mean or foul "mouth" as you would treat any other instance of ugly manners. Quietly look away and get on with whatever you are doing. This is hard to do because teens know how to "hook" their parents.

Focus on the behavior. What is it that has occasioned the outburst? Usually, you have made some request or demand about curfew or chores.

Insist that your son comply with the house rules. If he tries to play you and his stepmother off against one another, write out the rules so you can both refer to them.

Finally, you might institute a "penalty jar" for those times when your son's mouth degenerates into destruction of property or causes extra work.

Fill a jar with slips of paper on which you have written a one-half hour housework task. Anytime his behavior costs time or money to undo, let him pick his punishment, selecting as many slips as are appropriate to make up for the "cost."

Dealing with "mouth" is difficult because it infuriates parents and other adults. It is intended to do so. Total ignoring is the proper response because that is the best way to get rid of it.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Bensenville, Ill. 60015.)

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The woman who wrote basically knew her brother violated Catholic marriage regulations in marrying a divorced person as he did. Her question was not what her brother or father should do but what she could do in a situation that was tearing her family apart.

I attempted to respond to her need. If her brother or father had written or showed any interest whatsoever in my advice, I would have responded to them.

I called neither the father nor the son a villain, as you suggest. Whatever their objective sinfulness may be, neither you nor I know nearly enough about their subjective guilt to make such a judgment.

For example, the father's agonized decision to attend his son's wedding was not automatically wrong, as you claim. Many moral, Christian, human and family concerns needed to be weighed. His decision was not yours, but that does not make his wrong.

You suggest that a more flexible attitude worked for you. I hope it contributed to the emotional and spiritual good of both you and your child.

Having strong convictions and faith commitments, however, and wanting our loved ones to share them is one

thing. Trying to force our convictions on others by shame, rejection, fear and loading guilt on them is quite another.

The first reflects a healthy respect for God, religion and other people. The second is a (much too common) form of religious addiction, an unhealthy religiosity which uses God or religion as a club to control other people's lives and emotionally coerce them into doing things our way.

Even texts of holy Scripture are abused regularly for just such reasons.

Because this all happens under the guise of religion and faith, refusing to recognize what we're really doing is one of the most subtle and destructive forms of addictive denial around.

We need to be extremely sensitive about this when we venture to judge or manipulate someone else's life. We may be revealing more about ourselves than we are about our neighbor.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 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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# 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 177, Indianapolis, Ind., 46206.

## September 25

A Genuine Turtle Soup Supper will begin at 5 p.m. at St. Nicholas Parish, Sunman. Fish, ham, homemade pies, cakes, raffles, homemade quilts, games.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

Mary, Queen of Peace Parish, Danville will hold an Old-Fashioned Fish Fry at 4 p.m. Home-made food; prices a la carte.

☆☆

A special Deamery Mass of the Holy Spirit will be celebrated at

7 p.m. at St. Joseph Church, Terre Haute. Sacrament of Reconciliation 6:30-7 p.m. Fellowship after Mass.

## September 25-27

St. Thomas More Parish, Mooresville will hold an Apple Fest from 11 a.m.-10 p.m. Rides, pig roast, bad races.

☆☆

Father James Farrell will conduct a retreat on The Stories in Our Lives for men, women and couples at Fatima Retreat House, 5353 S. 56th St. Call 317-545-7681.

☆☆

A Women's Retreat on "Recapitulating Our Lives: Living a Spirituality of Joy" will be presented at Mount St. Francis Retreat Center. Call 812-923-8817.

## September 25-28

Father Ken Roberts will conduct a Parish Mission from 7:30-9 p.m. each evening at St. Lawrence Parish, 46th and Shadeland. Youth Forum 2:30-3 p.m. Sun.

## September 26

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

☆☆

Catholic Alumni Club (CAC) will visit Clifty Falls Park and Madison. Meet at 10 a.m. at Southern Plaza Pizza Hut. Call Dan 317-842-0855 for more information.

☆☆

St. Mary Academy Class of 1947 will meet at Valle Vista Banquet Center, Greenwood. Call 317-881-9151 for more details.

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

☆☆

The Young Widowed Group will dine at Grissini's Restaurant, 8651 Castle Creek Dr. Pkwy., E. Dr. Call 317-862-3433 for information.

☆☆

The Catholic Widowed Organization (CWO) will picnic at 4 p.m. at the South Side K of C, 411 E. Thompson Rd. Bring covered dish.

☆☆

A Respite Care Training Program for volunteer caregivers will be held from 8:30 a.m.-4 p.m. at 7171 N. Pennsylvania St. Call 317-236-1558 for more details.

☆☆

Holy Trinity Parish will sponsor Armchair Horseraces at 6:30 p.m. in Bockhold Hall, 2618 W. St. Clair St. Admission \$3. Food, prizes.

☆☆

A Boy Scout Catholic Retreat will be held from 8 a.m.-4 p.m. at St. Mary of the Woods.

## September 27

The Knights of St. John and St. Lawrence Auxiliary will hold their Annual Fall Festival at 312 S. Wilder St., Greensburg. Turkey or beef dinners served 10:30 a.m.-4 p.m. Adults 45.50; kids 7-12 \$2.50, 6 and under \$1.

☆☆

The Secular Franciscans will meet at 3 p.m. at Sacred Heart Parish chapel, 1530 Union St. following 2 p.m. Marian Devotions. An inquiry for those interested in the Secular Franciscan Third Order will be held at 2 p.m. in Sacred Heart Church. For more information call Ella Vinci 317-630-4206.

☆☆

The Oblates of St. Benedict will

meet from 2:5 p.m. at Our Lady of Grace Monastery chapel, Beech Grove. Call Benedictine Sister Juliann Babcock 317-787-3287 for details.

☆☆

A Turkey Shoot and Chicken Dinner Picnic will be held from 11 a.m.-5 p.m. at St. Michael Parish, Bradford.

☆☆

An Earlybird Drawing for All Saints Alumni Association raffle will be held at St. Anthony Parish, 379 N. Warman Ave.

☆☆

Father Elmer J. Burwinkel will discuss "God's Culminating Plans for All People Through Mary, Mother Thrice Admirable" at 2:30 p.m. at Revolve School Center, 810 of a mile off U.S. 421 S. on 925 S. Mass 4 p.m.

☆☆

A program to "Meet the Candidates" of Ind. House Dist. 100, U.S. Cong. Dist. 10 and the U.S. Senate will be held at 7:30 p.m. at Little Flower Parish social hall, 1401 N. Bosart. Presentations by candidates, audience questions.

☆☆

A free congressional candidate Forum on Child Hunger Issues will be held from 2-4 p.m. at North Methodist Church, 3808 N. Meridian. Call Jim Dougan 317-685-8241.

☆☆

Mother Theodore Circle #56, Daughters of Isabella will hold its annual Charity Card Party at 2 p.m. in Little Flower Parish social hall, 14th and Bosart. Tickets \$2. Door prizes, refreshments.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

The Medjugorje Prayer Group will meet at 3 p.m. in St. Charles Borromeo Chapel, Bloomington. Call 812-824-8893 for details.

☆☆

A Prayer Vigil for Father Pat Harpman, who is undergoing chemotherapy will be held from 8 a.m. Sept. 27 through 8 a.m. Sept. 28 EST at St. Joseph Church, St. Leon.

## September 28

The Divorce Recovery series continues with "Stress and the Divorced Family" from 7:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

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

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☆☆

The Quincentennial Series continues from 7-9 p.m. at St. Thomas Aquinas Parish Center, 46th and Illinois Sts.

☆☆

Parenting Teens (ages 11-18) classes continue from 7-9:30 p.m. at Walker Career Center, 9500 E. 16th St. Call Jane Loggreen 317-899-2000.

## September 29

Parenting Using STEP (all ages) classes continue from 7-9:30 p.m. at St. Joan of Arc School, 9500 E. 42nd St. Call Mary Fran Mahin 317-283-1518.

☆☆

Parenting School-Age Children (ages 6-12) classes continue from 7-9:30 p.m. at St. Christopher Parish, 5301 W. 16th St. Call Jeanine Burch 317-241-6314, Ext. 126.

☆☆

The Strengthening Stepfamilies series continues from 6:30-9 p.m.

at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆

Mature Living Seminars on History in the Making continue with "The History of Jazz" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

☆☆

The Hamburg, Germany Record-m. Ensemble will perform at 8 p.m. in St. Meinrad Archabbey Church. Free admission.

## September 30

Parenting Using STEP (all ages) classes continue from 7-9:30 p.m. at St. Paul Episcopal Church, 10 W. 61st St. Call 317-233-1277.

☆☆

Systematic Training for Effective Parenting (STEP) classes for all ages continue from 7-9:30 p.m. in

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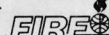
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A Church History Part 1 (33 A.D.-1500 A.D.) class will be held from 7:30 p.m. at Sacred Heart Parish, Clinton. Call 317-832-6373.

St. Mark Parish, Perry Co. will hold a Fall Festival from 11 a.m.-6 p.m., featuring a shooting match, quilts, country store.

A Basic Teachings of the Catholic Faith course begins with "Scripture" from 7:30 p.m. at Secunia Memorial High School, 5000 Nowland Ave. Call 317-353-9404.

A two-part workshop on "Understanding Yourself and Others" begins from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for details.

**October 1**  
Parenting Teens (ages 11-18) classes continue from 7-9:30 p.m. at St. John of Arc School, 500 E. 42nd St. Call Mary Fran Mahin 317-283-1518.

Father Richard McBrien will lecture on "The Church in the Future: Challenges and Opportunities" from 7:30-9 p.m. EST at Holy Family Church, 8th and West Main, Richmond. Call 317-962-3902 for more information.

A Eucharistic Holy Hour is held each Thurs. at 7 p.m. at St. Roch Church, 3600 S. Pennsylvania St. Benediction 8 p.m.

Exposition of the Blessed Sacrament will be held from 7 a.m.-5:30 p.m. Mass for vocations in St. Lawrence Church, 46th and Shadeland.

A Fall Marian Day of reflection on "Mary, Model of Openness to the Word" will be held at Mount St. Francis Retreat Center, \$10/person. Brown bag lunch. Call 812-923-8817 for details.

☆ ☆ ☆  
Holy Trinity Parish, 2618 W. St. Clair will hold a Rummage Sale for the benefit of St. Vincent de Paul Society.

**October 2**  
Parenting, Using STEP (all ages) classes continue from 7-9:30 p.m. at St. Paul Episcopal Church, 10 W. 61st St. Call 317-253-1277.

Catholic Alumni Club (CAC) will hold Movie Night at 6:45 p.m. at Cinemark Theatre, U.S. 31 S. and Stop 13 Road. Refreshments afterward. Call 317-255-3841.

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 46th and Shadeland.

The Ladies Guild of St. Paul the Apostle Parish, Greencastle will hold its Fall Rummage Sale from 8 a.m.-3 p.m. in the Parish Center. Bring items 8 a.m.-5 p.m. on Oct. 1.

☆ ☆ ☆  
Catholic Charismatic Renewal of Central Indiana will celebrate a Charismatic Mass and Healing Service at 7:30 p.m. at St. Louis de Montfort Parish, Fishers. Teaching 6:30 p.m. Call 317-927-6871.

Exposition of the Blessed Sacrament will be held from 12 noon-5 p.m. in Holy Name of Jesus Church, Beech Grove.

**October 2-4**  
A Couples Retreat on "Togetherness" will be held at Fatima Retreat House, 535 E. 56th St. Call 317-545-7681 for information.

☆ ☆ ☆  
An Enneagram: Basic workshop will be held at Beech Grove Benedictine Center. Call 317-786-7581 for more details.

☆ ☆ ☆  
A Beginning Experience Weekend for those who have lost a spouse through death, divorce or separation will be held. Call

Family Life Office 317-236-1596 for details.

☆ ☆ ☆  
St. Mary of the Woods Artist Lecture Series begins with the play "A Voice of My Own." Call 812-535-5212 for tickets and times.

**October 3**  
Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆ ☆ ☆  
New Albany Deaneary Youth Ministry will hold its 3rd annual Fall Catechetical Day from 8:30 a.m.-1 p.m. at St. Mary Parish, Navilleton. Call the Aquinas Center for details.

☆ ☆ ☆  
First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆ ☆ ☆  
The World Apostolate of Fatima (The Blue Army) will hold First

Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆ ☆ ☆  
A Garage Sale will be held from 8 a.m.-1:30 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 to reserve booth space.

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

☆ ☆ ☆  
An Outdoor Mass sponsored by St. Agnes Hill Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

☆ ☆ ☆  
The Young Widowed Group will go on a Hay Ride. Call Karen Burns 317-236-8011 for details.

**October 4**  
St. Joseph Hill Parish, Sellersburg will hold its annual Turkey Shoot/Fall Festival at 11 a.m. Chicken/dumplings dinner, booths, games, bingo.

☆ ☆ ☆  
October Pilgrimages to the Shrine of Our Lady of Monte Cassino Shrine near St. Meinrad Archabbey begin at 2 p.m. CDT with Benedictine Father Cyprian Davis speaking on "Our Lady and the Rosary."

☆ ☆ ☆  
Holy Family Parish, Oldenburg will hold a Fall Festival serving fried chicken or roast beef dinners from 10 a.m.-2:30 p.m. slow time, cafeteria supper 4 p.m. Homemade turtle soup, games.

☆ ☆ ☆  
Holy Trinity parish, 2618 W. St. Clair St. continues its Faith Connection series following 9 a.m. Mass, with a program on "Domestic Violence." Everyone welcome.

☆ ☆ ☆  
Theology Night Out at Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany features "The Spirituality of Creation in the Spirit of St. Francis" presented by Franciscan Father

Tom Smith. Social hour 6 p.m., dinner 6:30 p.m.; presentation 7:30 p.m. \$7 cost. Call Tom Vost 812-946-0185 by Sept. 28 for reservations.

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

☆ ☆ ☆  
Catholic Alumni Club (CAC) will attend the Indpls. Museum of Art, 1200 W. 38th St. Meet in lobby at 12:45 a.m. Dinner later at Applebee's, Georgetown and Lafayette Rd. Call Mary 317-255-3841.

☆ ☆ ☆  
Pope John Elementary School, 201 State St., Madison will hold its annual Pope John Bazaar from 11 a.m.-4 p.m. outdoors. Roast beef or chicken dinners served 11 a.m.-1 p.m. in the cafeteria. Cake walk, Haunted House, bingo, games, crafts.

## Thousands attend global Marian conference

by Catholic News Service

BALTIMORE—"Our Lady saved me from the godless prison," a Chinese prelate told a crowd of 6,000 gathered at the Baltimore Arena for the Sept. 11-15 Marian International Conference.

The Marian International Conference opened Sept. 11 with Mass celebrated by Baltimore Archbishop William H. Keeler. During his homily, Archbishop Keeler traced the history of Marian devotion, saying it is currently worldwide, extending from such shrines as Mariazel in the Austrian Alps, to Our Lady of Guadalupe in Mexico, to Czestochowa in Poland and Fatima in Portugal.

The Baltimore Arena, usually the site of soccer and lacrosse games, was transformed into a field for the faithful as Catholics from across the United States and around the world

gathered for the Marian conference—five days of addresses on Mary, daily Mass, healing services and the family rosary. Below the arena scoreboard, the spotlight shone on a pilgrim statue of the Blessed Virgin Mary. The statue was blessed by Pope Paul VI for the United States 25 years ago in honor of the 50th anniversary of Mary's appearance in Fatima.

Participants included parents pushing baby strollers, senior citizens and young adults. On Sept. 12, the conference's international flavor was obvious, with men and women wearing traditional ethnic costumes from countries such as Africa, Korean and Ireland.

Throughout the conference, people gathered around a missionary image of Our Lady of Guadalupe to leave prayers and to touch it.

Many wore pins with the image of Our Lady of Guadalupe, others wore images of Mary on T-shirts or burlap ponchos.

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# Youth News/Views

## Students, adults lobby to improve gun control

by Mary Ann Wyand

Youth and adults concerned about current gun control laws in Indiana and upset about the Aug. 25 murders of St. Thomas Aquinas parishioners Mike and Linda Holmes gathered at a westside Indianapolis gun store on Sept. 12 to protest violence in society and lobby for change.

Brebeuf Preparatory School senior Dana Mason, who organized the demonstration outside Don's Guns on Lafayette Road, told *The Criterion* the shooting deaths of Mike and Linda Holmes with a rifle allegedly purchased by their 19-year-old adopted son, Steven, at that gun store was "a tragedy that should not have been allowed to happen."

Their deaths were "just senseless," Dana said, "because a 19-year-old who has emotional or mental problems or any kind of criminal record shouldn't be allowed to get a gun, but can in Indiana."

Current gun laws in Indiana limit the purchase of handguns to persons who are at least 21 years of age, and require a seven-day waiting period. State law allows persons at least 18 years of age to purchase rifles without any waiting period.

During the peaceful demonstration, nearly 70 people carried signs with messages lamenting violence and urging passage of stricter gun control laws.



**STUDENT ACTIVISTS**—Teen-agers join adults to protest current gun control laws in a Sept. 12 demonstration at a westside gun store. (Photo by Mary Ann Wyand)

Don Davis, the owner of Don's Guns, publicizes his business with the slogan, "I don't want to make any money. I just love to sell guns."

Before the demonstration, Davis placed a new sign on the front of his westside store which read, "If you don't like the gun laws, go vote. If it's OK with the president, vice president, senators, congressmen, governors, mayors, chiefs of police, what can Don do about it?"

"I have a feeling his goals are rather different from ours," Dana said. "We would like to have less people buy guns."

The Brebeuf senior and St. Thomas Aquinas parishioner said she is circulating a petition to change current gun control laws that she plans to send to legislators on the local, state and national levels.

"Hopefully that will affect some change," Dana said. "After this, I'd also like to start a letter campaign and form a permanent group of people who would like to work against guns in our society. Hopefully we can make changes in the laws."

Dana said students from Brebeuf, Bishop Chatard High School, and Broad Ripple High School signed the petition, but she encountered opposition from some Brebeuf students who put up signs stating, "Guns don't kill people. People kill people."

St. Thomas Aquinas parishioner Joe Zelenka, who led the demonstrators in prayer before their two-hour protest, said he believes people have become numb to violence and guns in society.

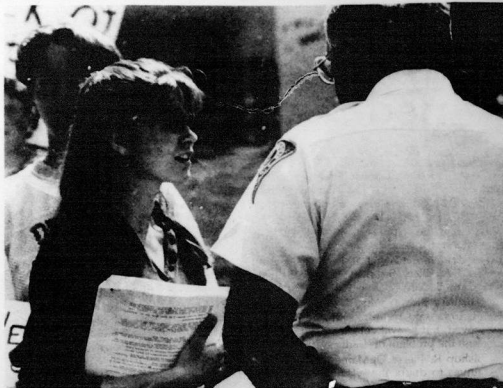
"We saw this so much in the Persian Gulf War," Zelenka said. "People watched bombs dropping but no bodies being hit. We see guns 'kill' people on TV and in the movies, and people become numb to violence. I believe we're in need of much conversion in this society."

Indianapolis Police Department Lieutenant Michael O'Connor, who was on duty at the scene of the demonstration, said he was there "to keep order and make sure that everybody has their right to their opinion and their right to protest."

O'Connor told *The Criterion* he understands the demonstrators' feelings of grief and agrees that there is "room for change in the laws to make it more difficult to purchase guns."

Noting that "there are a lot of guns on the street," O'Connor said the Indianapolis Police Department "has to keep up with the changing times in regard to the types and amounts of weapons out there."

Today there are a lot of people using specialized weapons, he said, so police officers now carry 9 mm automatics instead of 6-shot revolvers to combat the size, volume and caliber of weapons on the street.



**LOBBYING FOR CHANGE**—Brebeuf Preparatory School senior Dana Mason of St. Thomas Aquinas Parish talks with Indianapolis Police Department Lt. Michael O'Connor before joining other youth and adults in a gun control demonstration on Sept. 12 at Don's Guns near Lafayette Square. (Photo by Mary Ann Wyand)

## Marian College establishes scholarships for children of Mike & Linda Holmes

Dr. Daniel A. Felicetti, president of Marian College, has announced the establishment of a memorial full-tuition, four-year scholarship for Amy, Kate and David Holmes of Indianapolis.

Their parents, Marian College graduates Mike and Linda Holmes, were murdered on Aug. 25. Their 19-year-old adopted son, Steven, has been charged with their murders.

"In this tragedy we must look to the future of these young people," Felicetti said. "If they qualify for admission to Marian and wish to follow in their parents' educational footsteps, they can be students on our campus without having to pay tuition."

Franciscan Sister Norma Rocklage, vice president of planning and mission effectiveness for Marian College, praised Mike and Linda Holmes as "shining examples for all of us through their generous and compassionate lives."

On behalf of the children, Marian officials said alumni and friends of the college who wish to contribute to the Holmes Scholarship Fund may do so by sending donations to Marian's Advancement Office.

\*\*\*

Roncalli High School students and members of the St. Joan of Arc Neighborhood Youth Outreach program who earned 1992 community service grants from Youth

As Resources will be honored at a reception on Oct. 2 at 6:30 p.m. at the Children's Museum in Indianapolis.

Students at Roncally organized the "Southside Campaign for Healthy Babies" as their community service project and Neighborhood Youth Outreach members completed a service project called "Young, Gifted and Working Together."

Youth As Resources director Paula Allen said funds are currently available for 1993 community service projects designed and directed by Indianapolis youth groups.

She said Youth As Resources is seeking applications for small grants to assist youth groups in community problem-solving. Funds may be used for project expenses, transportation, or youth recognition. Oct. 23 is the deadline for grant applications.

Youth groups must have an adult advisor and a not-for-profit sponsor such as a school, church, youth-serving agency or organization, or community agency. Contact Annie Smith, Youth As Resources program coordinator, at 317-920-2565 for additional information.

Youth As Resources receives the support of Lilly Endowment, the National Crime Prevention Council, the Indianapolis Campaign for Healthy Babies, the Moore Foundation, the Associated Group, the Inland Container Foundation, and the Junior League of Indianapolis.

## Which Madonna influences young people today?

by Kate Pipkin  
Catholic News Service

**BALTIMORE**—Father Kenneth Roberts thinks teen-agers are more influenced by the singer Madonna than Madonna, the mother of Christ.

So his address to young people gathered for the Sept. 11-15 Marian International Conference in Baltimore was titled "Do You Know the Real Madonna?"

While adults were at the Baltimore Arena for other parts of the conference, young people came together for a special youth rally.

The international conference drew about 6,000 Catholics from all over the United States and from other countries. The five-day event included addresses on Mary, daily Mass, healing services, and the family rosary.

Father Roberts told his young listeners that he knew they were influenced not only by music, but also by peer pressure, television, cults, drugs, alcohol, and greed. And he said he knows about these things. He's gone from living as an international jet-setting playboy to being a priest.

"I had aspirations to be a millionaire," Father Roberts told about 400 young people, parents, priests and religious. "I want to talk about how empty that is."

Father Roberts is a former airline steward, intelligence

officer and translator. He said he's not ashamed to admit he had his fair share of "alcohol, women and parties."

Recounting his conversion experience, he told the assembly about the night he arrived late to a party in Beirut, Lebanon. By the time he got there, he said, everyone was already drunk. He was so disgusted that

## St. Lawrence hosts Father Ken Roberts

Speaker and author Father Ken Roberts will conduct a four-day youth retreat entitled "Catholic, and Proud of It!" at St. Lawrence Parish, 4650 N. Shadeland Ave., in Indianapolis on Sept. 25-28 from 7:30 p.m. until 9 p.m.

Father Roberts also will present a special Youth Forum on Sept. 27 from 2 p.m. until 3:30 p.m. at the Indianapolis North Deanery parish.

Both the parish retreat and the youth forum are free and open to the public. For additional information, contact the St. Lawrence religious education and youth ministry office at 317-543-4925.

he went for a walk on the beach and "thought about life." While walking, he passed a Catholic church and said that something "drew him inside."

Not long after that, "I had my conversion," said the priest, who today is a leading retreat master.

Father Roberts told his audience it all comes down to the search for meaning in life. He said thousands have searched for meaning in alcohol, drugs and sex outside of marriage.

"But you don't find the meaning of life in being drunk or having sex," he said. "Stop looking in the stop looking in the places. You can be given the world, but can suffer the loss of your soul. Hearts are restless until they rest in God."

Father Roberts, now based in St. Louis, spends much of his time giving retreats for young people and also gives lectures, writes, and does radio and TV spots.

At the end of his talk, he heard confessions.

Later, in an interview with *The Catholic Review*, newspaper of the Baltimore Archdiocese, he said, "The kids keep me going. They're just great. I want them to feel something when they leave here. I want them to turn from self-gratification to become people of faith."

One teen-ager told *The Catholic Review* she was glad the Marian conference had sessions for youth. Carrie Glorton, a junior at Mount de Sales High School outside of Baltimore, added, "These are issues that relate to us."



# Women's pastoral draft draws varied reactions from bishops

by Jerry Filleau  
Catholic News Service

WASHINGTON—The new draft of the U.S. bishops' proposed pastoral letter on women drew strong but varied reactions from some of the men who are supposed to vote on it this fall.

"I am alarmed that it is more sexist than previous drafts," Auxiliary Bishop P. Francis Murphy of Baltimore told Catholic News Service.

Auxiliary Bishop John R. Sheets of Fort Wayne-South Bend, Ind., said he thinks the new draft is considerably improved, but he will vote against it unless it does more to address the problem of "radical feminism."

Bishop R. Pierre DuMaine of San Jose, Calif., said he continues to doubt the wisdom of even trying to issue a pastoral letter on women's concerns. "This is not a document that's being sought or welcomed by any segment of the Catholic community that I know," he said.

When he was contacted he had not yet read the fourth draft, but he questioned whether the bishops should try to put out "any magisterial document" in an area where they still differ among themselves on some "fundamental issues."

"The fourth draft is not an improvement. We've regressed," said Bishop Raymond A. Lucker of New Ulm, Minn. The latest version has eliminated numerous references to sexism that the church had been contained in earlier drafts, he said. "Therefore the pastoral itself becomes an example of sexism in the church because of its refusal to recognize how sexism touches our lives, its refusal to recognize our need to change and grow," he said.

Auxiliary Bishop Austin B. Vaughan of New York, who had opposed the special focus on sexism in the third draft, said the new version "made a lot of improvements." But he added, "I won't vote in favor of it" because "I've still got a lot of objections to the document."

"I look at it pragmatically," said Bishop James W. Malone of Youngstown, Ohio. "I think the present (fourth draft) treatment will gain more votes for passage of the pastoral than the old one, and I'm for passage."

The wide spectrum of opinions that various bishops

expressed to CNS in interviews indicated that the floor debate will be lively if the bishops vote on the pastoral this November as expected.

And ultimate approval of the document seems far less certain than for any other pastoral letter that has come before the bishops for final action in the past quarter-century. Many—both bishops and outside observers—have questioned whether it will garner the two-thirds majority of votes needed for approval. With 286 bishops currently eligible to vote, nearly 100 bishops would have to oppose the pastoral to defeat it.

No previous pastoral to come before the National Conference of Catholic Bishops has ever been voted down, and only two received as many as 30 negative votes: "To Teach As Jesus Did," which passed 178-30 in 1972, and "Brothers and Sisters to Us," which was approved 215-30 in 1979.

The fourth draft of the women's pastoral was distributed to the nation's bishops in late August and made available to the news media in early September.

Like the third, it upheld the church's official position that it considers itself unable, in fidelity to Christ, to ordain women priests. But unlike the third, the fourth draft engaged in a theological defense of that position.

Bishop Lucker said the theological argumentation in the new draft for an exclusively male priesthood was weak and at one point, in his opinion, contradictory.

Even as copies of the draft were in the mail, Bishop Michael J. Kenny of Juneau, Alaska, wrote in *America* magazine that he found Rome's arguments against ordaining women unsatisfactory.

Bishops Sheets and Vaughan told CNS that the new draft's theology on a male-only priesthood was correct as far as it went, but they thought it still needed to be expanded and strengthened.

On the issue of sexism as an evil affecting women, Bishops Sheets and Vaughan had argued at the bishops' meeting last June that the third draft focused too narrowly on sexism.

Both told CNS that they considered the new draft's expansion to other issues an improvement, but they did not believe it went far enough yet in addressing those other issues.

Some strains of "radical feminism," Bishop Sheets said, form a fundamental challenge to basic church teachings and practice, such as the repudiation of traditional language for God and the refusal to celebrate Eucharist with a male priest.

He said such views present a "potential for division in the church" that is without precedent in Christian history, and it would be "naïve" to issue a pastoral on women's concerns that ignores such issues.

While he described the new draft as "adequate" from a doctrinal standpoint, he said it is also "cold" in tone, lacking the warmth or vigor he would expect from a pastoral letter. On the other hand, Bishops Lucker and Murphy thought the newer version constituted an unacceptable weakening of the critique of sexism contained in earlier drafts.

"Approval of the fourth draft would only serve to erode even more the credibility of the bishops as moral teachers," commented Bishop Murphy.

He said that should the bishops approve the document in its latest form, it would "further anger and alienate significant numbers of women and men who serve with us in the ministry of the church."

Bishop Lucker found it "puzzling at least" that the new draft had added several pages of commentary on sexual morality. "These issues are just as much a concern of men as of women" and had no special place in a pastoral letter on women's concerns, he said.

He said he thought the new draft's argument against ordination of women fell into contradiction when it suggested a priest must be male because he is, in the words of the document, "a sacramental symbol of Christ, who in his humanity stands among us as our mediator and high priest."

Bishop Lucker pointed out that the draft used the word "humanity," not "masculinity or maleness." "The point is that Jesus is not a priest as a male, but a priest as a human being," Bishop Lucker said. "A woman can just as adequately represent Jesus as a human being."

Bishop Lucker, who in June urged the bishops to drop the pastoral and substitute a short statement of their agreements and differences, said he thought the new draft "has a chance to pass" because it has been changed to "satisfy the concerns of the conservatives."

"It will be close," he added.

He said he will seek to amend the latest version to restore some of the language from earlier drafts that was dropped, but even if those efforts succeed he might consider asking the bishops to table the document indefinitely.

Bishop Malone said he was committed to trying to pass a document this fall that will "represent the most we can say in the best possible way at this time."

## Bishops' Advisory Council opposes women's pastoral

WASHINGTON (CNS)—The U.S. bishops' National Advisory Council has urged the bishops to table their proposed pastoral letter on women, saying that the tone of the latest draft is "defensive and authoritarian rather than pastoral."

Sources told Catholic News Service that the council, which met during the second week of September in Marriottsville, Md., overwhelmingly opposed the latest draft of the pastoral and urged the bishops to replace it with a brief statement calling for more study and dialogue.

According to documentation on council actions given to CNS, the council urged that a replacement statement simply summarize "the benefits of the process, the humbling complexities of the issue and the need for much more prayer and dialogue."

The council is a national body of priests, religious and lay people which meets twice a year to discuss issues facing the bishops and review agenda plans for the next general meeting of the National Conference of Catholic Bishops.

Its advice on various issues and agenda items is then forwarded to the NCCB Administrative Committee, a body of about 50 bishops which sets the agenda for the NCCB general meeting.

The Administrative Committee, which met in Washington Sept. 15-17, decided Sept. 15 to include the proposed pastoral on the November agenda as an action item.

The National Advisory Council, according to the documentation, also objected to the latest draft of the pastoral on grounds that its expanded treatment of women's ordination "unfortunately suggests that this topic has become the church's principal preoccupation regarding women's concerns."

The council suggested that the documentation developed by the pastoral's drafting committee over the years "in the processes addressing sexism in the church and the concerns of women" should be turned over to the NCCB Committee on Women in Society and in the Church.

Nearly 10 years in the making, the pastoral has been embroiled in controversy from the beginning. The latest draft is the fourth to be published. Completed this summer, it was sent out to the bishops in late August.

In response to a CNS inquiry Msgr. Robert N. Lynch, NCCB general secretary, said the Administrative Committee placed the fourth draft on the November agenda without any recommendation to the bishops as to how they should handle the document.

When the bishops debated the previous draft of the pastoral at a meeting in June, they discussed several possibilities for treating the topic of women's concerns by some other means than a national pastoral letter.

They did not resolve that they wanted to see a fourth draft before deciding whether to go ahead with a pastoral or take an alternative course of action.

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## BOOK REVIEW

# Biography of Paulist founder

ISAAC HECKER: AN AMERICAN CATHOLIC, by David J. O'Brien. Paulist Press (New York, 1992). 446 pp., \$25.

Reviewed by Joseph R. Thomas

A long time in preparation, David J. O'Brien's biography of Isaac Hecker, founder of the Paulist Fathers and an important figure in American Catholic history, is a masterful examination of a remarkable life. A convert who was dismissed from the Redemptorists for daring to challenge authority, Hecker was both a mystic and a visionary and a man far ahead of his time, his time being the mid-1800s, when the American church was still a struggling immigrant church.

In Hecker's view, however, it was also a time of great opportunity. He saw the American political structure not as hostile to Catholicism but as a medium in which Catholicism could not only thrive but come to win the soul of the country. That few seemed to share his vision daunted him not at all even though it meant that his fledgling religious community would have to invest much energy in pursuits other than the evangelization which he saw as God's call to American Catholics of the day.

Born to German immigrants in 1819, Hecker was baptized in 1844, ordained in 1849. Likeable, optimistic and persuasive, he made powerful friends among the hierarchy and in Rome, gaining permission to establish the Paulists in 1858 despite his problems with Redemptorist leadership. Immediately he took

up publishing, founding the *Catholic World* as a vehicle for talking up issues of the day.

He became a voice for liberalism and reform but he was doomed to many disappointments as he matched arguments with the leading thinkers of the day, including Orestes Brownson, who encouraged many of his initiatives even while maintaining a critical stance toward some, and Ralph Waldo Emerson. A century before others joined the religious ferment he made a case for conciliatory attitudes toward Protestants, promoted evangelization, argued the benefits of religious liberty, and cited the need for responsible lay activity. He was out front too in advocating that sanctity was to be rooted in the realities of daily life rather than in withdrawal from them, and in his insistence that the role of the Holy Spirit was basic to spiritual development.

In assessing Hecker's impact on the American church even up to our own day, O'Brien writes with vigor. While Hecker was looking outward, the bishops were looking to consolidate and conserve, he observes, noting that "most

bishops found it useful as well as necessary to slay the church's enemies, for it was the presence of enemies, far more than the promise of a Catholic future, which seemed best to raise morale and solidify the Catholic ranks."

Nevertheless, while O'Brien is generous in appraising Hecker's contributions to the Americanization of Catholicism, he is not unkind of his many shortcomings: his fits of depression, his lack of involvement in Paulist affairs in his later years, his self-righteousness and occasional insensitivity. Yet he was as hard on himself as on others, questioning his spiritual progress, seeking assurances of the divine will and experiencing—but seldom giving in to—the frustrations attendant on the many disappointments that were his lot.

But, writes O'Brien, "Whatever else can be said of Isaac Hecker, he was a sincere, almost transparently sincere, Christian, whose faith, hope and love, flawed by his humanity but evident to all who knew him, were the fruits of a serious experience of God."

(Thomas is the retired editor of *The Christophers*.)

(At your bookstore or order prepaid from Paulist Press, 997 MacArthur Blvd., Mahwah, NJ 07430. Add \$2 for shipping and handling.)

## + Rest in Peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ ADAMS, Mark Edward, newborn, St. Augustine, Jeffersonville, Sept. 15. Son of William P. and Vanessa A., brother of Brent S., Paul G., and Shauna Hodges; grandson of Marguerite Knowland and William P.

+ AHAUS, Ada, 75, St. Lawrence, Lawrenceburg, Sept. 7. Wife of Lawrence; sister of Emory Pohlman, Anna Kinnett, Dorothy Loos and Gloria Culley.

+ ATKINS, James T., 72, St. Anthony of Padua, Clarksville, Sept. 12. Father of Linda A., Stacey M. Ross, Yvonne M. Cullom and Paulette A.; stepbrother of Doris Campbell; grandfather of eight; great-grandfather of two.

+ BIHR, Raymond E., 76, St. Peter, Brookville, Sept. 5. Brother of Jake, and Louise Schuman.

+ CARMACK, Marie, 88, St. Roch, Indianapolis, Aug. 27. Mother of Jean M. DeLury and Joan M. Ingram; sister of Thomas, Norman and Norma Dalton; grandmother of five; great-grandmother of eight.

+ CHOLIS, Rosemary (Fletcher), 70, St. Joan of Arc, Indianapolis, Sept. 10. Mother of Thomas J.; sister of Joseph Fletcher; grandmother of two.

+ DALTON, James T., 78, Annunciation, Brazil, Sept. 2. Husband of Anna Katherine (Dwyer) Dalton; father of Patricia Latimer, Tom and Michael; brother of Donald; grandfather of 10.

+ DISTEL, Joseph A., 94, St. Paul, New Alsace, Sept. 7. Uncle of Paul A. Stock, Mary Ann Fuchs and Frances B. Stock.

+ DREW, Casper, 62, St. Mary, Rushville, Sept. 16. Husband of Anne (Harrison); father of Michael, David, Mark, Stephen, Pat, Linda, Mary Riebsomer and Susan Harrington; brother of Thurmia, Harrison Jr., Archie, Doris Mullins, Bertha Harper, Annie Adkins and Georgia Dunbar; grandfather of seven.

+ FLOYD, Anthony Joseph, 51, Holy Name, Beech Grove, Sept. 2. Husband of Ina Jean (Simpson) Rainey; father of Michelle Kirkham, Rhonda Wells, Sean, Shane and Matt; stepbrother of Wendell Rainey; son of Anna Ruby; brother of James, Pat, Mike, Mary Jo, Edna, Christina, Madeline, Dottie, Frances, Cecelia and Teresa.

+ JACKSON, Helen (McCormick), 69, Our Lady of Lourdes, Indianapolis, Sept. 9. Mother of John C. Jr., Dennis M., and Janet C. Brown; sister of James McCormick; grandmother of eight.

+ KIESLER, Pearl Brockman, 90, St. Michael, Bradford, Sept. 14. Mother of Marvin, Paul, Dale, Frances Eveslage, Jean Dethy, Wilma Ott and Martha Froman; grandmother of 25; great-grandmother of three.

mother of 29; great-grandmother of two.

+ MCATEE, Alta H., 83, Christ the King, Indianapolis, Sept. 12. Mother of Patricia Rodebeck and Ronald; grandmother of four; great-grandmother of five.

+ MEEHAN, Thomas, 64, St. Mary of the Woods, St. Mary of the Woods, Sept. 14. Husband of Rose (Fendley); father of Tom, Danny and Mike.

+ NEWHOUSE, Otilia E. (Sherman), 90, Holy Name, Beech Grove (buried) at St. Mary, Huntingburg, Sept. 4. Sister of John Sherman.

+ REISING, Adam Lucas, infant, St. Anthony of Padua, Clarksville, Sept. 12. Son of Christopher T. and Julie.

+ SANSONE, Mary Lee (Atkinson), 73, St. Christopher, Indianapolis, Sept. 14. Mother of Frank J., Letha Ann Figg and Michelle Corzine; grandmother of four.

+ SCHARF, Charles P., 86, St. Mary, New Albany, Sept. 11. Husband of Elizabeth (Jensen); father of Kenneth, and Ruth Nichols; brother of Mary D.; grandfather of seven; great-grandfather of eight.

+ SKIDMORE, Larry, 48, Annunciation, Brazil, Aug. 26. Husband of Sally (West); father of Karri, and Kimberly Glassburn; brother of Ronnie, Jim, Christopher, Peggy McCarty, Becky Grant and Penny Ratliff; grandfather of two.

+ VOLPERT, Mae I. (Harten), 78, St. Mary, New Albany, Sept. 12. Wife of Paul H.; mother of Paul H. II, and Susie Jaynes; sister of Malesa Blair and Mabel Gelling; grandmother of four; great-grandmother of three.

## Books of interest to Catholics

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers:

"The Way of a Pilgrim," translated by R.M. French, HarperCollins, \$9.95, 224 pp. Includes sequel, "The Pilgrim Continues His Way." Reissue of Russian spirituality classic.

"Every Earthly Blessing," by Esther de Waal. Servant Publications, \$11.99, 148 pp. Drawing upon the Celtic tradition the author creates a picture of a world where body and soul, time and eternity and heaven and earth all come under the will of God.

"Where Angels Walk," by Joan Wester Anderson, Barton & Brett, \$16.95, 209 pp. Collection of the accounts by more than 60 persons of their occasions of dire need in which forces they saw as angels intervened.

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# Gallup Poll finds wide support for school choice vouchers

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—Three out of five Americans favor the use of tax money to provide vouchers for parents to choose public, private or parochial school education for their children, according to a new Gallup Poll released Sept. 17.

The poll, which also showed that seven in 10 Catholics supported the use of tax money for vouchers, was conducted by the Gallup organization for the National Catholic Educational Association.

Sister Catherine T. McNamee, NCEA president and a

## Priest says state should fund church-related schools

by Cindy Wooden  
Catholic News Service

VATICAN CITY—If a state recognizes its obligation to educate children and respects freedom of conscience it should provide public funding for church-sponsored schools, a Catholic priest told an international meeting.

Having a variety of educational systems adds to a nation's "cultural richness," said French Father Guy Roubert, a representative of the International Office of Catholic Education.

Father Roubert spoke at an education conference in Geneva sponsored by the UNESCO-related International Bureau of Education. Vatican Radio reported his remarks Sept. 17.

A society that says it respects freedom of expression and association, must allow a pluralism of educational systems and create the conditions to support them, he said.

The only way to alleviate concerns about giving state support to an education system based on only one set of values is to support a variety of systems, he said.

"It is our conviction that all education supposes a system of values and an idea about the human person and human destiny," Father Roubert said.

"Education is at the basis of every personal and collective, physical, intellectual, moral, artistic, social and religious development," he said.

If society recognizes the right to free education for all children, "it must assume the families' financial obligations toward those who provide the teaching and education without taking over the direction of their schools," he said.

Sister of St. Joseph of Carondelet, said at a Washington press conference Sept. 17 that the survey results confirm "a clear desire on the part of the American people to exercise their rights as users of education to determine where their children should attend school."

The survey was conducted in telephone interviews July 30, 1992, with 1,239 U.S. adults, including 492 Catholics. The sampling error was plus or minus 3 percentage points on results pertaining to the general population, and plus or minus 5 percent for the Catholic sample.

Michael Guerra, director of the NCEA's secondary school department, said the press conference was "not designed to provide momentum for anyone's political campaign." But staff members from the U.S. Department of Education distributed statements at the press conference in which Secretary of Education Lamar Alexander said the increased national support for the voucher system of parental choice shown in the survey was due to President Bush's "consistent leadership" on the issue.

Bush has proposed a pilot program of vouchers that would include religiously affiliated schools, but no action has been taken on it in Congress. Arkansas Gov. Bill Clinton, the Democratic nominee for president, has opposed the concept of vouchers or tax credits for parents of children attending non-public schools.

The poll also explored attitudes of Catholics and the

general U.S. population about the quality of public and Catholic schools. Asking respondents to give schools the standard A, B, C, D or F grade, it found that 62 percent of all respondents gave Catholic schools an A or B, but only 24 percent gave public schools an A or B.

Among Catholic respondents, 25 percent gave public schools an A or B and 78 percent gave Catholic schools an A or B.

"We are encouraged to see Catholic schools getting good grades from most Americans but their responses to questions about school choice remind us that this is not a Catholic school issue; it is a justice issue," said Guerra.

"American education is not working well for most students," he added. "Full and fair parental choice is the essential first step in a process that will make all schools accountable to those they serve."

George Gallup Jr., president of the Gallup Institute in Princeton, N.J., said the poll was "highly significant" because it showed that "a large and growing number of people" back the use of tax funds for public, private and parochial schools.

Robert Kealey, executive director of the NCEA's elementary schools department, said the use of tax money for school choice has a great deal of support among minorities, with 76 percent of the African-American respondents and 67 percent of the Hispanics favoring government funding.

"The civil rights issue of the 1990s is quality education for all," he said. "With the introduction of government funding for educational choice, low- and middle-income families who cannot afford to live in areas with the best public schools would have an opportunity to exercise a right the rich have always enjoyed—choosing schools for their youngsters."

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# Relief officials say money and security are needed in Africa

by Barb Fraze  
Catholic News Service

WASHINGTON—Officials of several international relief organizations have issued a call for more donations and more security to help alleviate famine in Somalia and other African nations.

They said their organizations can make a difference if they have more resources and protection for "front-line" workers in countries where "children are using AK-47s to kill for a cup of cold water."

"It is absolutely essential that the international community become more involved in helping nations facing conflict and famine, such as Somalia and Mozambique," said John Hamneck, executive director of Oxfam America.

Somalia "is a man-made disaster," added Nancy Assey, executive director of International Medical Corps. "It is basically unethical for the world to stand by and allow this to happen."

Catholic Relief Services, the U.S. bishops' overseas aid and development agency, says an estimated 23 million people are at risk of starvation in the Horn of Africa, where Somalia is located. The political crisis has made the effects of the drought worse. People have been pushed from their homes by the crisis and are vulnerable to diseases.

Millions of southern Africans face acute food and water shortages in the worst drought this century.

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Jeffrey Clark, a consultant for the U.S. Committee for Refugees, has visited famine areas for 15 years. On a recent trip to Somalia, he said, "I saw sights that I was hoping never ever to see again."

Clark said he saw "hundreds and then thousands of kids" beyond help, dying from starvation, with open sores—children too weak to even move.

But, he added, "I saw what can be done." Relief organizations "are helping the people they are reaching." Those organizations need more resources to reach more people—including Somali refugees who face conditions in other countries not much better than those they fled, Clark said.

Philip Johnston, president of CARE, said Somalia needs 60,000 tons of food to arrive and be dispersed each month to help alleviate the famine. However, only 10,000 tons are being moved each month through the Somali port capital of Mogadishu.

Somalia has been in a state of anarchy since the overthrow of dictator Mohammed Siad Barre in early 1981.

"That harbor is not going to improve in efficiency" without soldiers to oversee the workers, Johnston said. "We need U.N. troops. We need to control the theft."

Johnston said because of the security problems, relief organizations are moving the least-appealing types of foods—like sorghum—to discourage robbers.

However, "we are delivering inadequately nutritional food," he said. "In the long term, this has to change."

Several agencies are ready to deliver seeds and tools for when the rainy season comes, Johnston said, but if the people are starving, they will eat the seeds instead of planting them.

Tom Getman, director of government relations for World Vision, said U.N. troops also were needed to protect relief workers. He compared the international workers to the military on the front lines of hurricane relief, but said in Somalia they do not have the same resources.

Getman said donations were only about 3 percent of what had been received at a similar point in the Ethiopian famine of 1984-86. He cited several reasons:

► "Compassion competition": There are multiple disasters from which to choose.

► Race: People in Eastern Europe look more like many Americans' neighbors and relatives.

► The sluggish American economy.

► Compassion fatigue: A feeling of "How many times can I give? It doesn't seem to make any difference."

But "it is not too late to make a difference for some of the people who are there now," said Clark.

(The address for Catholic Relief Services is 209 W. Fayette St., Baltimore, Md. 21201.)



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SUFFERING CHILD—A starving Somali child waits for something to eat at a camp in Baidare in central Somalia Sept. 11. Relief agencies say they need more donations and greater security in Africa's famine areas. (CNS photo from Reuters)

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