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WITH BISHOPS—Pope John Paul II walks among applauding bishops Oct. 12 as he prepared to open the Fourth General Conference of the Latin American Episcopate. The pope issued a strong call for Latin American bishops to put Catholicism at the center of life, culture and social structures. (CNS photo from Reuters)



WITH INDIANS—Pope John Paul II meets with a group of Indians at the Vatican Embassy in Santo Domingo, Dominican Republic, Oct. 13. In a special message, the pope urged Latin American Indians to forgive those who abused them and their ancestors, despite the "enormous sufferings" that were inflicted. (CNS photo from Reuters)

Latin American conference opened

Bishops discuss religious dialogue, religious life, education, ecology, urbanization

by Laurie Hansen
Catholic News Service

SANTO DOMINGO, Dominican Republic—Pope John Paul II opened the Fourth General Conference of the Latin American Episcopate with a strong call for Latin American bishops to put Catholicism at the center of life, culture and social structures in their region.

The pope reiterated the church's "preferential option for the poor" as called for by the Latin American bishops at their historic meetings in Medellin, Colombia, and Puebla, Mexico.

He reserved his harshest words during his visit to Santo Domingo to describe the sects he sees wooing Latin American Catholics away from the Catholic Church.

Calling them "rapacious wolves," the pope said sects and "pseudo-spiritual" groups were "responsible for producing division and discord in Catholic communities throughout the region."

The bishops' meeting was called to draft strategies for a new evangelization of Latin America, where 43 percent of the world's Catholics live.

As the Oct. 12-28 Santo Domingo conference opened, the climate was marked by less divisiveness between Latin American progressives and conservatives than at the Latin American bishops' meetings in Medellin in 1968 and Puebla in 1979.

Themes discussed the first days of the conference included ecumenism and religious dialogue, religious life in Latin America, public education, urbanization,

church-state relations and ecology, among others.

Also discussed was a suggestion by Bishop Antonio Possamai of Ji-Parana, Brazil, that married persons be ordained. He cited a lack of sacramental life in basic Christian communities because of the scarcity of ordained ministers.

In meeting discussion, retired Cardinal Juan Landazuri Ricketts of Lima, Peru, called terrorism one of the most serious problems facing Latin America. A Maoist guerrilla group, Shining Path, has terrorized the cardinal's Andean nation.

Bishop Hermoso reportedly found lodging with a local religious community, but Archbishop Luciano Mendes de Almeida of Mariana, Brazil, said the rest of the Brazilian bishops "have not found where else to go as of this moment. We plan to live with simplicity here where they have us lodged." Archbishop Almeida is president of the Brazilian bishops' conference.

During the first days of the conference, participants signed up for one of 30 small groups, each dedicated to a different theme related to Latin American religious and social life. During the conference, small-group participants were expected to write down challenges for the Latin American church concerning their specific theme.

In an interview, liberation theologian Enrique Dussel said the meeting opened against a backdrop of a new consensus among the region's bishops as theologians on basic social problems facing them. He attributed the consensus to the fall of the Soviet empire.

But he told Catholic News Service that Latin American church conservatives and progressives are still split on whether and how culture should be expressed in church pastoral practice.

Dussel was one of the few well-known liberation theologians who came to Santo Domingo for the conference. He was among Latin American Catholics not invited to participate in the gathering, but meeting in Santo Domingo to hold "alternative" press conferences on themes treated at the bishops' meeting.

During the bishops' meeting in Puebla, progressive theologians and social scientists who were not part of the official meeting prepared some 80 position papers that they shared with bishops inside the meeting. It is believed these outsiders had a major influence on the documents produced by the bishops at Puebla.

Dussel told CNS that liberation theologians "didn't want to be here in Santo Domingo because they don't want people to say they came to make noise and to deepen divisions. Their work is at home

with the people at the grass roots. They are expressing their fidelity to the people," said Dussel.

The pope, in his talk, reiterated the church's "firm and irrevocable" preferential option for the poor, which he noted the Latin American bishops had called for at their meetings in Medellin and Puebla.

He added that this option must not exclude other classes.

The pope said Latin American poverty is aggravated by "inflation, sometimes uncontrollable," dropping prices of raw materials produced in the region and unemployment, as well as the "intolerable weight of the international debt which has tremendous social consequences."

He called for "international solidarity" in these matters. All humanity must work together to resolve these concerns, he said, but wealthy nations in particular must not "elude their responsibilities toward developing nations."

The world "cannot feel calm and satisfied given the chaotic and disconcerting situation before our eyes," he said, citing wealthy nations and individuals each day getting wealthier, alongside "a multitude of persons submerged in poverty, victims of hunger and illness, lacking dignified housing, sanitary services and access to culture."

The pope asked the bishops to consider holding a Synod of Bishops soon to help coordinate pastoral programs throughout the nations of the Americas.

Archbishop Daniel E. Pilarczyk of Cincinnati, president of the U.S. bishops' conference, told the Santo Domingo conference Oct. 15 that he welcomed the possibility of such a meeting.

He also thanked conference participants for "the witness that you have given to the faithfulness to the Lord in extremely difficult situations—political, economic, cultural and pastoral," and for the "millions of Catholics from your countries who are now participants in the life of the local churches in the United States."

His presence, he said, "has been a great gift to all of us... a gift which we will continue to cultivate and to which we will attempt to respond in the best way we are able."

In his talk, the pope also strongly defended the history of Catholic evangelization in Latin America. "How can we not give thanks for the abundant fruits of the seed planted throughout these five centuries?" he asked, noting that he was giving the speech on the 500th anniversary of Christopher Columbus' arrival in the Americas, the event that opened the door to Catholic evangelization.

The pope criticized theological dissent based on "pluralism, which at times leads to a relativism that puts in danger the integrity of the faith." It can produce a "parallel magisterium" in which individual opinions rival the church's teaching authority, he said.

Liberation theologians must be inspired by church teachings, and the church cannot become a tool of an ideology or political current, he said.

In his criticism of sects, Pope John Paul said they were part of a "certain strategy that has as its objective weakening the links that unite the nations of Latin America." He said important economic resources have been earmarked to subsidize proselytizing campaigns designed to destroy Catholic unity. He did not say who was sponsoring that strategy or specify where the money was coming from.

The sects' "expansion and aggressiveness" need to be confronted, he said in his address.

Part of the success of the sects, however, the pope said, has to be attributed to a "pastoral void" that exists because many Catholics have not been well-educated in their faith.

In addition, the pope said, "it could happen that the faithful don't find in their pastoral agents that strong sense of God that they should be transmitting through their lives."

To counter the sects, the pope recommended greater promotion of popular religiosity with "its extraordinary values of faith and piety, sacrifice and solidarity" and a more active parish life.

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

The campaign to legalize assisted suicide

by Archbishop Daniel M. Buechlein, OSB

Last week someone at the National Legal Center for the Medically Dependent and Disabled, Inc. of this city forwarded an unusual piece of mail to my residence.

There were two enclosures. One was a memorandum titled PROPOSITION 161 UPDATE headlined "The Battle Over California Proposition 161 Has Begun!" It was from Robert L. Risley, chairman, and dated September 22, 1992. The other was a short notice from Derek Humphry, who heads the Hemlock Society in our country. Both were requests for money.

Proposition 161 is a California referendum (to be voted on in early November) which would grant "terminally ill persons the right to ask a physician to help them die." In other words, if the majority vote yes, Proposition 161 would legalize assisted suicide, i.e., euthanasia.

Mr. Risley writes: "Our campaign director estimates that 'No on 161' people will be spending at least \$3 million on an inaccurate, mean spirited, unfair, and brutal attack on our measure. He mentions that virtually all donations are from Roman Catholic organizations."

He goes on to say, "Interestingly, a poll conducted last fall . . . shows that Catholic voters support the concept expressed in our initiative by nearly a 3 to 1 ratio! Yet the



leadership of the Catholic Church is clearly determined to defeat Proposition 161 without regard to the opinion of its individual parishioners."

Later in the memo Mr. Risley writes: "We cannot allow the narrow beliefs of a few religious leaders to dictate the ultimately personal decisions of the vast majority of people who do not share those beliefs!"

Mr. Derek Humphry's short note addressed to "right to die supporters" says "support for physician aid-in-dying for the terminally ill is stronger in California than in any other State in the nation. But powerful, well-heeled special interest groups—principally leaders of the Roman Catholic Church—are determined to impose their religious beliefs on the rest of us."

From these two pieces of mail one would conclude that the oppressive Catholic hierarchy is at it again, depriving folks of their individual rights.

How can one speak of dying as an individual "right"? Can one choose not to die? The "pro choice" jargon is at work here (as it is in the abortion crisis) and skews the real issues. The ultimate problem, of course, is the denial that there is a God and he is the creator and giver of life, the only one who has dominion over life. When we humans assume God's role we are in trouble. If the terminally ill can seek help in committing suicide, who will be next?

I don't believe the majority of Catholics anywhere think suicide, assisted or not, is morally okay. And I would bet that the question about assisted suicide was not put in direct and recognizable fashion.

The memo I received is from "Californians Against Human Suffering," a division of "Americans Against Human Suffering." No one is in favor of human suffering, inevitable as it is, but suicide is another matter.

I resent the fact that the so-called "right to die" movement preys on our (natural) fear of death. "Right to die" literature does not acknowledge that almost any pain can be relieved by modern medicine. The greatest pain in facing death is loneliness. The antidote is family and a community of faith, not help in suicide. The euthanasia movement signals spiritual and moral malaise in our society.

We need to notice another disturbing phenomenon. Anti-Catholic bigotry is alive. The literature I received is one example. Another was the fact that a major network allowed the embarrassing spectacle of Sinead O'Connor tearing up a picture of Pope John Paul II because of his opposition to abortion.

As Archbishop Daniel Pilarczyk, president of our National Conference of Bishops, wrote to the president and chief executive officer of NBC, "Quite rightly there has been a public cry of outrage over your network's permitting a blatant act of religious bigotry to be carried out on one of its programs. . . . NBC owes not only to Catholics, but to the entire community, an apology and a firm assurance that steps are being taken to see that the broadcasting of such acts of intolerance will never again be permitted."

I am proud that our church stands for the dignity of human life, however unpopular.

EDITORIAL COMMENTARY

Rigoberta Menchu and the Nobel Peace Prize

by John F. Fink
Editor, The Criterion

Rigoberta Menchu is not exactly a household name in the United States. But that's probably our fault. She is well enough known internationally to be awarded the 1992 Nobel Peace Prize. (See story on page 16.)

During the World Congress of the

Catholic Press in Brazil, a number of resolutions were introduced for vote by the delegates. One of them, introduced by journalists from Latin America, was that Catholic journalists should support the nomination of Rigoberta Menchu for the Nobel Peace Prize (as if such a resolution would influence the Norwegian committee that selects the winner). We Americans started asking who Menchu was but didn't have time to learn

much about her before it was time to vote. I have to admit that I abstained.

Since then, of course, we have learned much more about this Guatemalan Indian who has championed Indian and peasants rights against the security forces of that country ever since her parents were killed in 1980.

The committee admitted that the judges were influenced by the commemoration of the 500th anniversary of the discovery by Europeans that there was another culture across the Atlantic Ocean. But the Nobel committee has maintained an interest in what is going on in Latin America for a long time.

In 1987, for example, the Peace Prize went to then-President Oscar Arias of Costa Rica for his work in trying to bring peace to Central America. And in 1988, the award went to Adolfo Perez Esquivel of Argentina for his protests against the government of Argentina.

Menchu became famous (but obviously not famous enough for some of us to learn about her) with the publishing of her book "I Rigoberta" in 1983. The book, which has since been translated into 11 languages, told about Indian persecution by the Guatemalan government. The govern-

ment's security forces are blamed for the deaths of 50,000 Guatemalans, mainly Indians, during the 1980s.

Menchu chose to take the political route to protest, although lots of her sisters took the military option with the guerrillas.

When the choice of Menchu for the Peace Prize was announced, Nobel Committee Chairman Francis Sejersted called her a "vivid symbol of peace and reconciliation." We hope that is true. But the real purpose of awarding her the prize obviously is to call attention to the continued plight of the native Americans, especially those in Central and South America. Former President Arias recognized that when he called the award "a recognition of 500 years of negligence, abandonment and discrimination against indigenous Americans."

It's too bad that the celebration of 500 years of evangelization in the Americas has become entangled in the protests against the treatment of the indigenous people. Today the Catholic Church has been the leader in efforts to get better treatment for the poor and the indigenous people in Latin America. At least two Guatemalan bishops support Menchu—Bishop Alvaro Ramazzini Imeri of San Marcos, in whose home Menchu was spending the night when she learned that she had won the Peace Prize, and Archbishop Prospero Fernandez del Barrio of Guatemala City.

Let us hope that the awarding of this prestigious prize will accomplish its intended purpose—to promote peace.

St. Lawrence, Lawrenceburg to celebrate sesquicentennial

by Elizabeth Bruns

St. Lawrence Parish, Lawrenceburg, will mark its sesquicentennial on Sunday, Nov. 1 with a 4 p.m. Mass celebrated by Archbishop Daniel M. Buechlein. A dinner will follow the Mass.

St. Lawrence Parish was founded in 1842 when Nicholas Hoffer deeded 130 feet of land on Walnut Street to Bishop Celestine de la Haillander. On this lot the cornerstone of the first Catholic Church in Lawrenceburg was laid.

The church was dedicated on June 2, 1867, by Bishop Maurice M. de St. Palais of Venice. The number of people in attendance was very large, including about 2,000 visitors from out of town.

Two steamers from Cincinnati, "The Champion" and "The Magnolia," had been chartered to bring the friends of the parish from Cincinnati, Covington and Newport. A special train of 10 cars from

Indianapolis brought many visitors from that direction.

On Nov. 20, 1927, St. Lawrence School was dedicated by Bishop Joseph Chartrand of Indianapolis. The school is presently under the direction of the Sisters of St. Francis of Oldenburg.

Currently, Father Carmen Petrone is pastor and the church has 720 parishioners. After 150 years, St. Lawrence remains located on Walnut Street.

Cosmas A. Mascari Dies at 79

Cosmas Anthony "Cotty" Mascari, 79, businessman and Knights of Columbus leader, died on Oct. 17. His funeral was held on Oct. 20 in Holy Rosary Church.

A member of St. Mark Parish, Indianapolis, Mascari founded Caito & Mascari Inc., a produce company, in 1937.

Mascari was a past grand knight of Council 3660, a past faithful navigator of Bishop Chatard Assembly Fourth Degree groups, and a past master of Southern District Fourth Degree. He was also a past state secretary for the organization.

Other honors included being named a Sagamore of the Wabash and a Knight of the Holy Sepulcher.

He is survived by his wife, Magdalene Caito; brothers, Joseph M., Frank A., and Michael V.; sisters, Catherine Raimondo and Rose DeGuglielmo.

Memorial contributions may be made to the Gilmult School for Boys, Terre Haute, of which he was a trustee and benefactor; St. Paul Hermitage, Beech Grove; or St. Augustine Home for the Aged in Indianapolis.

Remarriage is workshop topic

by Elizabeth Bruns

How can Catholics who have divorced deal with the complexities of remarriage?

On Nov. 7, the archdiocesan Family Life Office will present a workshop "Are You Ready to Remarry?"

The workshop, from 9 a.m. to 5 p.m. at the Catholic Center, will give insights and strategies on dealing with the pain of a broken marriage or the death of one's partner, forgiving yourself and your partner for mistakes made, and trying to heal the past enabling both individuals to move on to the future.

Blending families, deepening communication, learning to pray together and effective consideration of children involved are topics to be considered during the workshop.

Marilyn Hess, associate director of the Family Life Office, said, "The workshop is a warm caring, day filled with a strong sense of community. There is a lot of sharing going on. Remarried couples want to make sure that the second time around is right."

There is a \$20 fee per couple for the workshop.

For more information, call the Family Life Office at 317-236-1596.



HELPING AIDS BABIES—Cathedral parishioner Blanche Stewart of Indianapolis, supervisor of mail services for the Catholic Center, collects pennies for the SS. Peter and Paul Cathedral and St. Peter Claver Ladies Club #191 on-going fund raiser to defray medical expenses for babies with Acquired Immune Deficiency Syndrome. (Photo by Mary Ann Wyand)

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UPC annual assembly focuses on cooperation

by Margaret Nelson

"We Are One in the Spirit" was the theme when 130 Indianapolis center city leaders met on Saturday, Oct. 17 for the annual conference of the Urban Parish Cooperative (UPC).

The day began at an 8 a.m. Mass celebrated by Archbishop Daniel M. Buechlein. After saying, "I will do all that I can to work with you," he called the life of St. Ignatius of Antioch and his community an example for the UPC.

The archbishop said, "Cooperative action is tremendously important, because when we work and serve together, sharing our resources, we can do so much more than what we can do on our own."

He said that such action should "always

be grounded in prayer and always return us to prayer."

Archbishop Buechlein quoted Pope John Paul II, "We stand with the poor and we must always remain there." Noting that "we are all poor in one way or another," the archbishop said, "I don't think there is any more far-reaching key to breaking the cycle of poverty... (than) religious Catholic education."

He cited the need to "reach out to our young church. We hope to find ways to get them more directly involved in service." And he said, "We must do all we can to support family life and foster the home as the first cell of the church and foster the treasure that is marriage."

Director of the UPC Ron Renner responded to the archbishop's challenge, "We look forward to being your servants."

Churches saved by cooperation

by Olga Ruiz

Eleven years ago, Grace United Methodist Church in Dallas was proclaimed to be closed. Today it is strong and alive, according to its pastor, Rev. William Jennings Bryan III, the keynote speaker at the Urban Parish Cooperative assembly last Saturday.

Grace Church is 120 years old and its congregation is mostly senior citizens. The possible decisions were to lock it up, fill it up, or close it up, he said.

Then Rev. Bryan founded the East Dallas Cooperative Parish, an ecumenical group of center city churches. It was formed because all the churches were faced with the same challenges: to serve human needs, build community and renew congregations.

He noted that, in the '80s, big corporations looked after the common good. "Now, in the '90s, the feds aren't doing it," he said. "The churches can't do it financially." Today, he said, it is up to the non-profit groups, led by the churches.

"It's all about being cooperative," said Rev. Bryan. "We had to give up being full-service churches." This meant that every church couldn't have a food

pantry. (At that time, they did not have preschools.)

"Giving up these things hurt," he said. "But cooperation among parishes has now made it all possible." The churches share volunteers, money, buildings and services. Last year, 40,000 people were served on a \$1,100,000 budget. Now there is a preschool, where seven different languages are spoken by the children.

"The energy is coming from the church communities. People are the wealth of the church," he said. "Durable saints" are the people God is working with in the churches. They are distinguished by their white hair, he said, noting, "They've seen much change."

"People are coming to church because they're looking for meaning in their lives," Rev. Bryan said. "People aren't afraid of dying." He said it was a 19th-century belief that people went to church because they feared death. "There's a salvation deficit," he said.

"Stats and balance sheets don't tell the story in our congregation," said Rev. Bryan. "The energy is coming from the church communities. People are the wealth of the church."

After the Mass parishes shared a breakfast of breads and spreads representing their ethnic diversity.

The first speaker was Director of the Office of Catholic Education Daniel Elsenner, who discussed the uniqueness of the Catholic school in the center city. He said that parents and educators must nurture their own faith. "We cannot give people what we don't have."

"When we recognize God's gift to us, giving back is the first thing we do," said Elsenner. "Stewardship becomes a way of life." He challenged the leaders to become "the face of Jesus" to the people they serve. He noted that the effect of Catholic schools has proven "most dramatic among those most disadvantaged."

He credited the effect to the neighborhood, school and parish forming a bond with a family. And he said, "Catholic schools have high standards and an unwavering commitment that every child can make it." He said that parents are empowered.

In answer to a question about critics of Catholic schools serving non-Catholics, Elsenner said, "Jesus said go forth and teach. If the first teachers had only wanted to teach the saved, they wouldn't have had much business."

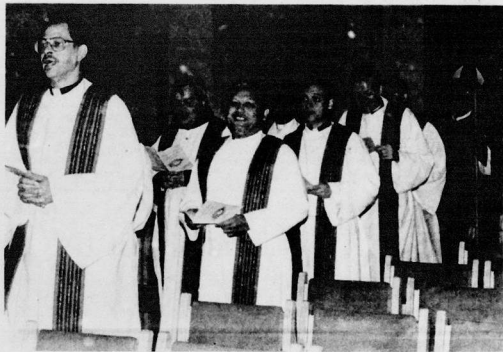
"Schools are the very best way we can service the poor," Elsenner said.

Julie Szoielek-VanAlkenburg, coordinator youth and young adult ministries for OCE, discussed the uniqueness of youth, ministry to the center city, vision for youth, and what can be done to ensure effective youth ministry in center city parishes.

Joseph Hornett, chief financial officer for the archdiocese, gave a financial update to the center city leaders.

The principal talk was given in the afternoon by William Jennings Bryan III, pastor of Grace United Methodist Church in Dallas, Texas.

The group closed the conference with prayer, a liturgical dance, and lighting of candles.



ASSEMBLY START—Pastors and administrators of center city Indianapolis parishes are followed by Archbishop Daniel M. Buechlein in the procession for the Saturday Mass that opened the annual assembly. (Photo by Margaret Nelson)

Pro-life groups endorse need for informed consent legislation

by Mary Ann Wyand

Again this legislative session, Indiana lawmakers will consider an informed consent bill restricting abortion which has been labeled "A Woman's Right to Know Bill."

In the proposed legislation, a woman seeking an abortion would be given the right to know about abortion procedures, risks, fetal development, and alternatives to abortion.

The proposed "Woman's Right to Know Bill" would require that a woman seeking an abortion must be provided with standardized information by her physician in order to give her informed consent to the abortion.

Specifically, the legislation would require that a woman seeking an abortion be informed of the name of the physician performing the abortion, the medical risks of an abortion and of carrying the child to term, the probable gestational age of the unborn child, the fact that medical assistance benefits for delivery and child care are available, and that the father of the unborn child is liable to assist in the support of the child if carried to term.

Physicians would be required to provide the stated information to the woman at least 24 hours prior to the abortion, and the woman would be required to sign a consent form. The bill also contains a provision which would allow the physician to avoid the 24-hour waiting period in a "bonafide medical emergency."

During an Oct. 15 press conference at the Statehouse sponsored by Indiana Citizens for Life and Indiana Right to Life, a group of women representing the medical and legal professions as well as three women injured by abortion joined State Senator Jean Leising of Batesville to urge passage of this educational and protective legislation.

"We believe that as decision-makers, women deserve to have complete and



WOMAN'S RIGHT TO KNOW—State Senator Jean Leising of Oldenburg discussed proposed informed consent legislation during an Oct. 15 press conference at the Statehouse. (Photo by Mary Ann Wyand)

accurate information given to them about abortion," registered nurse Jean Elmore of Zionsville told media representatives to open the press conference.

"We also believe that this information must be given in a manner which will allow the individual to contemplate alternatives and weigh the benefits and advantages of those alternatives," Elmore said. "Adequate time must be given for these facts to be considered."

Sen. Leising, who also is a registered nurse, said she "can't imagine anyone having surgery without first talking to the physician" about risks associated with the procedure and any possible alternatives.

"In 1980," she said, "when I heard the testimony on what doesn't happen at abortion clinics, I said, 'Yes, the informed consent bill is necessary. Anyone who is

willing to have any kind of surgical procedure first needs to be informed of the risks and what is really going to happen to them.' For that reason, I am supportive of legislation for informed consent."

Speaking on behalf of Concerned Women for America, registered nurse Peg Bishop said she represents "thousands of women who believe women have a right to know the truth about abortion, that abortion kills unborn child-ern."

For years, Bishop said, "the voices of the pro-abortion minority have controlled the information they have given to women concerning abortion. Such lies as 'it's only a mass of tissue,' 'it isn't a person yet' and 'you have the right to choose to control your own body' have been expounded as truths when in reality they are anything but true."

From the moment of conception, she said, "the pre-born child's physical and mental makeup has been established. This newly-formed fertilized cell is alive and growing into a unique individual person. This truth has been ignored in exchange for the lie that it is a woman's right to kill an innocent child. But women have a right to know all the facts."

Attorney Michelle Turner praised the proposed "right to know" legislation, expected to be filed on the legislature's opening day on Nov. 17, as "necessary to ensure that the physician has obtained an informed consent" prior to the abortion.

"The strong patient-physician relationship envisioned by Roe vs. Wade (the Supreme Court decision which legalized abortion in 1973) does not exist," Turner said. "That decision envisioned abortion as a decision to be made by a woman in consultation with her physician, yet the reality is that most abortions are not performed by a woman's regular physician but by a stranger at a free-standing abortion clinic."

Turner said the proposed informed consent legislation is "an important bill for

the protection of all parties" because it "empowers the woman contemplating an abortion to make an informed and rational decision" and "ensures that the physician fulfills his duty to the patient to disclose all pertinent medical information that is material to an intelligent decision to undergo or not undergo an abortion. And the unborn child is given a greater chance of survival because the mother will understand that there are options other than abortion for dealing with an unplanned pregnancy."

Physician Melinda Martin, an obstetrics and gynecology specialist who is completing her residency at St. Vincent Hospital and Health Care Center, told media representatives that post-abortion patients experience increased incidents of hemorrhage requiring blood transfusions with the associated risks of hepatitis and HIV as well as clinical depression and problems associated with subsequent pregnancies.

"There also is the risk of uterine perforation," she said, "as well as peritonitis and pelvic inflammatory disease."

Three women who were injured by abortion procedures spoke in offering compelling and emotional testimonies about their experiences.

"There has never been a decision in my life, a choice in my life, that has brought me more pain or more suffering or more true, heartfelt sorrow than this one unformed choice," said a woman who suffered physical and emotional injuries resulting from an abortion.

"Every abortion has two victims," another woman injured by abortion said. "The baby dies and the mother is wounded. This may well be the most important decision in a young woman's entire life, and it is surely the most important decision for her unborn child."

The need to protect and care for women and their unborn babies is critically and absolutely necessary and long overdue."

FROM THE EDITOR

Street children in Brazil are finding love

by John F. Fink

Brazil is both one of the wealthiest and one of the poorest countries in this hemisphere. This was one of the facts that became clear during my visit to this largest country in South America from Sept. 22 through Oct. 2.

Both during the World Congress of the Catholic Press and during our study tour afterward, one of the central topics was the huge problem of street children in Brazil. And yet, as Herbert de Souza, a sociologist who has worked with street children for 10 years, told us, "Brazil has one of the largest concentrations of wealth in the world."

The problem is in the distribution of the wealth. Ten families control a substantial majority of the nation's wealth. The wealth is visible as you ride through some of the residential sections of Rio de Janeiro or Sao Paulo, although most of the biggest homes are hidden behind large walls and protected by security police.

WE ALSO SAW THE street children, young boys and girls who have to learn to live by their wits if they are to survive on the streets. Twenty-five million children and adolescents are living in poverty. According to figures for 1989, 30.5 percent of Brazil's children and adolescents lived in environments of misery with families earning only half the minimum wage or less. Sixty percent of the children survive under poor sanitary conditions. Only 35 percent have filtered water.

Bishop Karl Josef Romer, Auxiliary Bishop of Rio de Janeiro, told us that one of the serious problems is the educational system. Since there are not enough public schools for all the children, about 60 percent of the people are illiterate, he said.



Seventeen million of these children live in a state of abandonment. As in most cities where children have to do whatever they can to live, many boys and girls turn to prostitution. It's estimated that 500,000 Brazilian girls become prostitutes before the age of 12.

From 1985 to 1989 the Ministry of Health recorded 3,180 violent deaths of street children nationwide. In Rio alone, the number was 1,081 during that period.

THOSE WHO ARE trying to do something about this situation are mainly those associated with the Catholic Church. One of them is Oblate of Mary Immaculate Father John Drexel, originally from Rochester, N.Y., and related to the Drexel family of Philadelphia. (Mother, Catherine Drexel, now beatified, was three generations back.) A tall distinguished-looking man with full black hair and a close-cropped gray beard, he wears a jeans like most of the other people in Brazil. He is 50+ spoken but talks with authority. He is now 60 years old, but looks like about 45, and has been in Brazil for 30 years.

Father Drexel founded the Maria Helen Drexel Association, named after his mother. The foundation started homes for abandoned children in Sao Paulo, each home with a foster mother and father. The homes are kept to a maximum of 10 children, assigned to them by the courts. He now has seven such homes.

Another man who recognized a need and tried to fill it is Father Julio Lacellotti, a slight building man who also wears the ever-present jeans and sandals. A parish priest in Sao Paulo, he founded Casa Vida (Life House), a home for abandoned children who are HIV positive. The home is supposed to have a capacity of 20 children, but when we visited there were 21. Padre Julio is now opening another house.

This home just started 15 months ago, taking in children from birth to 6 years. The oldest is now 7 and there are eight babies from 2 to 8 months. During the 15 months the home has been open, five of the children have

died. However, Padre Julio said, the doctors have been amazed at the difference loving care has made in the children. Some of the children have actually gone from HIV positive to HIV negative, he said, although it's not known if the disease will return.

IN RIO DE JANEIRO we met with officials from the Banco da Providencia, an agency started by Dom Helder Camera while he was auxiliary bishop of that archdiocese before he became Archbishop of Recife. It provides food, health care, shelter, day care for children, training for adults, and numerous other programs for the poor.

We visited the Banco da Providencia's Ambulatorio de Providencia—an out-patient clinic for street children, prostitutes and those suffering from AIDS. The clinic has had 5,000 clients in its three years of operation and currently is assisting 180 patients who have AIDS.

At the Edificio da Joao Paulo II, archdiocesan headquarters in Rio, we met with officials of the Office of Minors, an office created in 1984 by Cardinal Eugenio Sales to educate Brazilians about the problems of street children and the 25 million who are living in poverty. The office (they call it a pastoral) also takes street children 7 to 18 into shelter homes and offers technical courses and schools for adolescents 14 to 18.

On the wall of the office was a large map of Rio with colored dots showing where the archdiocese has some kind of facility for children. The total number of children actually being served was 35,759, according to the map.

We visited one of the shelters for children operated by the archdiocese—Casa do Catete (Catete is a section of Rio). The home's capacity is 36 and it currently had 27 boys and three girls. The children come to the shelter voluntarily and can leave voluntarily.

With the seriousness of the problem, perhaps what is being done is only a drop in the bucket. But the Catholic Church is responding as well as it can.

THE HUMAN SIDE

Facing the facts about the priesthood in the United States

by Fr. Eugene Hemrick

The priesthood is in more trouble than most would like to admit. Projections are proving true which predict that the church in the United States will have 40 percent fewer diocesan priests in the year 2005 than in 1966, that religious orders are cutting back on the number of priests they supply to dioceses, that the priesthood is aging and that the ratio of parishioners to priests is doubling.

Every diocese within the next five years will need at least one-third more priests than it will have.

The main problem is the inability to recruit enough new vocations to replace priests who die, leave, retire or become ill.

In the last four years the number of

seminarians has decreased little by little, causing some to note that the nibbling effect has become a big bite. During the last few years I have visited enough dioceses to be able to attest to this. And I can verify that many priests are concerned.

They worry about being alone without an associate to help shoulder the responsibilities of ministry and not having the support priests give to each other.

Many priests now work around the clock, but they worry that one day they will awake with nothing left to give due to physical and mental burnout. And they are concerned about losing talented priests who are needed to meet the needs of their people.

Older priests are concerned because younger priests often have few others their age with whom they can share their experiences. Younger priests look at the future and feel anxious in the face of uncertainty.

Some priests are too conservative,

some too liberal. Most in both camps agree that although disagreement is healthy at times, right now we could use a lot more agreement about what today's priest should be.

A way to solve our problems would be to recruit more priestly vocations, but many priests don't promote the priesthood to young men. Because of scandals involving the sexual abuse of minors, some priests say they fear that spending time with young people will be misinterpreted.

The priesthood, like most institutions, faces the problem of finding suitable candidates. In families that no longer live a strong Catholic tradition, the chance that a young man will be drawn to the priesthood diminishes. Other family-life breakdowns also may diminish the chance that a priestly vocation will grow at home.

Some who read this probably will feel it is the type of report that should be kept quiet lest it give a bad image of the priesthood. They would argue that the

priesthood is a sacred institution that should always put forth its best face.

I too have believed this and felt that as long as one iota of hope can be found, that is where the focus should be. But priests I have recently addressed told me they would rather have the problems addressed directly.

Rather than be left in a state of self-denial or spared discouraging statistics, these priests want to hear the facts without any spiritual niceties to soften them. They are tired of cover-ups and want to be treated as mature men.

Many have thanked me for telling it as it is because that is where they are, and they wondered if anyone else was there with them.

As long as we have a priesthood that does not fear the facts, we need not fear.

To face our fears head on is to practice prudence at its best, to solve and not put off our problems.

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THE BOTTOM LINE

Visions of others show the way to heaven of the departed

By Antoinette Bosco

Never is the reality of the communion of saints so vivid as when you are in the presence of someone who is dying or feels a closeness to someone who died.

So many people have experienced how a parent on his or her death bed suddenly became radiant, as if seeing the face of someone who had died before.

I shall never forget my father's "yes" as I saw him suddenly glowing after I asked if he had seen his mother and father.

Many people who have had communion with a departing or departed loved one hesitate to talk openly about this. If they do, they will probably want to emphasize they really have not taken leave of their senses.

They are likely to do this because somehow many of us have become so jaded it is hard for us to believe that this

kind of communication is going on constantly between heaven and earth.

Recently I had quite an encounter with Gloria, a woman I have known since we were both in fifth grade together in Catholic school. We hadn't seen each other more than a few times for the past 20 years or more.

Gloria told me how her faith was her strength, and her devotion to Mary was her consolation. She related an experience she had a year or so after her son was killed in a car accident in 1972.

She was praying in church when suddenly she was surrounded by a bright light. She felt that she was outdoors, and then suddenly she had a sense of joy so powerful that to this day she can hardly talk about it. She believes it was the assurance that her son was with God.

Gloria asked me not to think that it was merely her imagination. She didn't have to worry, I believed her.

Her experience is rare and a grace from God. I have read of many throughout history who have had this experience of the light which comes from God and changes

their lives forever. It is a gift that God gives certain people.

But it is a gift for all of us to share; all who have lost someone close and who may still be suffering that loss. We do not know why God selects certain people. But I believe it is to let all of us know that earth is not too far from heaven.

My sister Loretta, who works with AIDS patients, was caring for a young man who had grown to love in his last hours. But the young man did not leave this earth alone. He talked about the "boy" who was with him.

Loretta accepted his experience and aided him in his communion with this boy she could not see but suspected was the patient's guardian angel. During the patient's last moments, he extended his hand to the unseen boy. Somehow Loretta knew that when that young man left this world he was not alone.

Truly, there is no death, only transformation. And while the dead do not come back to us in human form to tell us about the world beyond, there is evidence they come back in other forms.

God, for whatever wise reason, chooses not to bring these visions to all of us. But the message is there for all of us.

The communion of saints, a doctrine of the Catholic Church, is a vivid truth—and the evidence of it is all around us. It is often vividly revealed to us by those who are dying or by those witnessing another's death.

THE CRITERION

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Rushville

CORNUCOPIA

Losing lottery can be good

by Alice Dailey

Once again the lottery has eluded those dreams, leaving them with achy, breaky hearts. People who believed, as did Horace Vandergelder of "Hello Dolly," that money, like manure, is best spread around, have seen their noble dreams vanish.

But, upsy daisy! It's not the end of the world. How many of us have ever considered possible consequences of winning even \$1 million? Actually, there wouldn't be any million after Uncle Sam got through with it. If we had promised before God and country to pay off the parish debt, yet another hefty chunk would disappear.

What about those gifts to loved ones? Trying to avoid a cheapskate label might spur us to go overboard there. Taking care of personal needs and needs of our homes which aren't getting any younger would put more sizable dents in the windfall.

By then the balance would be down to

a paltry few hundred thousands; this before dealing with floods of begging mail and telephone calls. Some truly pathetic appeals might move us to shell out even more.

Others would present more novel approaches. The Society of Femura might need money to help them get a leg up on orthopedic help for nakes. Women Organized to Run Men off the Earth would "feel confident you will be more than generous for this imperative cause."

Real estate firms would likely jump into the act too, making pitches for "your enchanting home by the seaside" or "having your very own chalet high up in the rarefied air of Nosedale, Colorado."

Closer to home the air could get chillier too with some friends distancing themselves from your "league." Even the once cheerful mail carrier might threaten to sue "for making me the Hunchback of Overload."

Would things really be that bad? Published followups of lottery winners have reported some wished things could be the way they were before; a few had quit work but regretted it. Here and there marriage proposals have been received; one person actually went broke and, tragically, one person, unable to cope with the hounding, took his own life.

If there is anything good about lotteries it may be the surge of prayer being offered. Not ours to question prayer, but some of them? "Let me win. I need a facelift." "A motorcycle." Or, "A '93 Mercedes."

Does God concern himself with lotteries? Maybe. We can be sure he does understand the desperation behind some heart-wrenching requests. That of a soon-to-be-evicted widow with five children. Of a despondent man whose long-term care of his wife has bankrupted him.

(All I know is that once, when I had promised the Lord half a Bingo jackpot, the woman who did win promised her pals, "I'm settin' all of you up at Louie's." Maybe Louie needed it more.)

So while for many of us problems remain, a clothes dryer humming its swan song, porch steps crumbling like London Bridge falling down and ceiling plaster cracking up and not from our humor, there is a bright side.

We can come and go freely, eat and sleep in peace, and have money grabbers and reporters off our backs. And, of course, there is always the chance that the next Big One might fall into our laps.

check-it-out...

Saint Meinrad Archabbey Library will feature an exhibit by two monastic artists from Nov. 1 through Dec. 4. **Benedictine Father Donald Walpole** will feature two large mosaics done for the new mausoleum, now under construction, in the St. Joseph Cemetery in Evansville. **Benedictine Father Eric Lies** will exhibit a number of calligraphy pieces featuring the second place winner in the 1992 Kentucky State Fair.

On Halloween night, **Friends of The Damien Center** will host "The Grand Masquerade and The Grand Silent Auction in the Farm Bureau Building at the Indiana State Fairgrounds. The goal is to ease the fight by supporting The Damien Center's programs for HIV/AIDS education, counseling and comprehensive care coordination. Tickets are \$25 in advance/\$30 at the door.

Father Leo Haigerty, formerly at St. Thomas Parish at Purdue University, and **Eleanor Pappas** are organizing a Holy Land Tour leaving February 8, 1993, from Chicago. Cost is \$1,845 per person. For details call Eleane at 317-872-0662.

Terre Haute Simeon House will celebrate "Twelve Good Years of Service" to its 75 residents over the years at 11:30 a.m. Mass on Sunday, Nov. 25. A reception will be held afterward in the activity room.

An international exhibition, "500 Years of the Encounter of America" sponsored by the **Partners of the Americas** and the

Indianapolis Art League in conjunction with the **Columbus Quincentenary Jubilee** will be held in the **Marian College Library**, 3200 Cold Spring Road. The Exhibition is open to the public Oct. 23 through Nov. 1. For more information call 317-929-0341.

The **Catholic Committee on Scouting** will hold a meeting on Oct. 25 at 2 p.m. in **Saint Lawrence Church** social room, Shadeland and 42nd St. The agenda will include prayer, discussion of the new religious emblems, planning for the Feb. awards presentation, certification procedures for religious emblems counselors and planning the 1993 Catholic committee calendar.

vips...

The **Cathedral Kitchen**, The **Indianapolis Council of St. Vincent de Paul** and the **Salvation Army Harbor Light Center** have each been awarded the 1992 "Spirit of Indy" award. The award is presented by the Catholic Social Services of Central Indiana. It celebrates organizations for their commitment to human services to those in need, physically, emotionally and spiritually.

The **Indianapolis Foundation** has approved a grant to the **Damen Center** as partial support for the **HIV/AIDS Legal Project**. This project provides legal assistance for people with AIDS or HIV infection who have difficulty obtaining benefits and services. The **Talbot House** has also received a grant for structural repairs. The **Talbot House** is a residential facility for recovering alcoholics.

The **Indianapolis Foundation** has granted over \$3,000,000 in 1992 to Indianapolis health, human services and arts organizations.

Benedictine Father Eugene Hensell, President-Rector of **Saint Meinrad Seminary** announces the appointment of six members to the Seminary's Board of Overseers. The Board of Overseers is a group of distinguished men and women from a variety of professions who serve as advisors to the President-Rector of the Seminary.

The recently appointed Overseers are: Attorney **Diane Bender**; IU Associate Dean of Journalism **Jon Dilts**; Businessman **Robert McNamara**, founder of **McNamara Florists** and **Bernard Niehaus**, President of **Niehaus Lumber Company**; Director of External Relations for IU School of Education Dr. **Frederick Smith**; Dr. **Carney Strange**, Chair and Professor, Dept. of College Student Personnel, **Bowling Green State University**.

The Board of Trustees of **Brebeuf Preparatory School** announced the appointment of **Fred B. McCashland** as Acting President. McCashland assumed duties for **Jesuit Brother J. Patrick Sheehy** when he became ill. McCashland has been a member of the Brebeuf staff since 1965.

Seek & Find

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled the previous puzzle:

| | | | |
|------------------|-----------------|----------------|------------------|
| Schere Kramer | Daniel Myers | Amelia Schmitt | B. Nightingale |
| I. Stadtmiller | Julia Parker | Donna Sims | Donna Duh |
| Mary Brainer | Trudi Schouten | Leo Sorg | Barb Carrico |
| E. Risseelman | Bernadette Fry | Donna Moore | David Stowell |
| Phyllis Gehrich | E. Jonta | D. Baumann | Anna Zimmer |
| Donna Morris | My Sharp | P. Swinford | P. Kedrowitz |
| Sylvia Younker | P. Turnbaugh | Margaret Akin | Cheryl Hahn |
| J. Fischer | Marge Weigel | Robert Minatel | Mary Hensley |
| H. Pulkamp | Anne Neese | Wilma Jansing | R. Sabnda |
| June Hill | L. Fischer | Lisa Vornhagen | Robert Huneke |
| E. Genus | Linda Baumann | Viola Houtz | Kent Anderson |
| Anne Sanders | David Anderson | P. Schreiber | Jean Lindsey |
| Louis Androja | A. Schmidbauer | D. Gehldhausen | Alvin Lecher |
| Virginia Herbert | R. DeLucio | Helen Meyer | Marge Logan |
| Beth Odos | F. Fredrick | Bill Bevely | Jean Kirchner |
| Carol Maune | Crystal Powers | M. Jeannot | L. Albin |
| Mary Lou Doll | Roberta Cordell | M. Jarboe | J. Mivec |
| Vera Graman | Linda Pfeiffer | L. Eckstein | Clare Strance |
| Sara Neuling | Ann Litwicki | G. Goffinet | Walter Thomas |
| B. Schroeder | Irma Gabriel | James Lasher | Susan Sekeres |
| Dolores Oliver | Madeline Baar | Jane Cox | Marie Parrott |
| Rhoama | A. Wohlgieter | M. Mountjoy | Ellen Hagist |
| Tallman | Alma Weiker | G. Kirschner | D. Beaupre |
| Jane Batsell | B. Lamping | Mary Sabotin | M. Egbert |
| Wheatley | Joseph Hart | Margaret Jones | J. Obermeyer |
| Joe Reitman | Carl Soulier | Joseph Gilles | Mary Richeson |
| L. Doerflin | Rosemary Long | Rita Foley | Rita Phillips |
| B. Newrocki | Martha Cherry | B. Richardson | John Torrence |
| Hermira Bruder | M. Vanderpoli | Harold Mayo | Carla Taliaferro |
| Paul Hirschauer | Sally Bruce | Regina Kunkel | Carolyn Duncan |
| H. Hirschauer | Mary Buening | Mary Oslos | Mary Hinton |
| M. Foreman | Frank Cinamon | M. Rhodes | Carrie Otto |
| M. Sanders | Yvonne Lucas | M. Theobald | Martha Sands |
| B. Stanich | Harry Russell | F. Toschlog | C. Boehman |
| Marg Kunkel | Pauline Vogel | M. Hutchinson | Goldie Sprinkle |
| M. Hermann | Paul Stahl | M. Andrews | Helen Lair |
| Jason Ruf | Mary Komlanc | | |

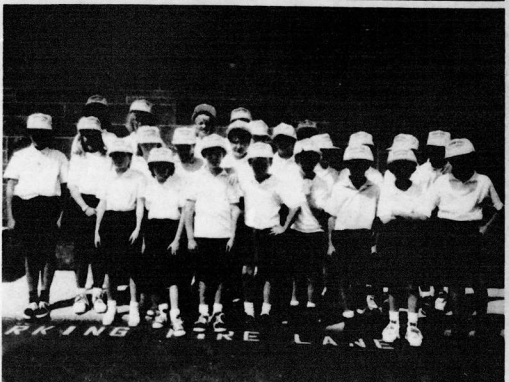
Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Phyllis A. Gehrich, Nativity, Indianapolis
— Your \$25 Check is in the Mail —

- 1) Anyone can enter "Seek & Find" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "Seek & Find" in
Next Week's Criterion!

— ANSWERS TO "SEEK & FIND" —
PAGE 11 — The Dominican Sisters
PAGE 13 — Beeleys Orchard
PAGE 14 — Glenmar Cleaners
PAGE 14 — Cinnamon Broom
PAGE 15 — CCC of America
PAGE 17 — Atlas Office Supply
PAGE 17 — Mary's Call
PAGE 18 — Humana Women's Hospital
PAGE 20 — PIP Printing



START LESSONS!—Fifth-grade students at St. Jude School wear autographed racing hats they recently received from Roberto Guerrero. The race driver sent them to the children in appreciation for the cards the then-fourth-grade students made for him last spring. (Photo by Donna Ross)

Speaker says grief has the power to transform

by Mary Ann Wyand

Grief has the power to transform people, Rev. James Miller, a Methodist minister and nationally-known bereavement counselor from Fort Wayne, told participants during the "Transformation of Grief" conference on Oct. 17 at Bishop Chataud High School in Indianapolis.

Reminding the assembly of the biblical expression "When life hands you a lemon, make lemonade," Rev. Miller acknowledged that transformation and healing are not easy tasks but they are necessary ones.

"When life hands you something you don't want," he said, "make the best you can of it. When death changes your life, find a way to make the change for the better, find a way for transformation."

Recalling his lengthy hospitalization as a young man on the brink of his ministry, Rev. Miller said he had to face that cheerful saying day after day because young people from his church made a giant yellow sign for his hospital room.

"I grew to hate that sign," he admitted. "There I lay, feverish and too weak to walk, and each time I lifted my eyes to that wall I got the same flippant advice: 'When life hands you a lemon . . . I remember thinking that the intentions of those kids were good, but they just didn't understand. How could I make lemonade, how could I make something good of this, given the condition I was in? I thought it would be easier to die than to keep going the way I was, and a part of me was ready to let go.'"

Citing the inspirational grief stories of well-known Americans like Anne Morrow Lindbergh, Helen Keller and Mark Twain, Rev. Miller asked, "Where is the hope in the hopelessness? Where is the life that comes out of death? How can we address the whole idea of transformation when we may have found it a struggle just to face another day, let alone find the energy to remake our lives into something new?"

Grief-stricken people must face the "mystery of receiving a thunderstroke and living, the shock of having our lives jolted, uprooted, blown apart . . . and surviving," he said. "Not just living, but growing. Not just surviving, but blossoming somehow. It is a mystery. At one time or another, to one extent or the other, we all find our lives torn apart, torn open. And for some, life declines. For some, life is re-established with as little change as possible. For some, life is transformed. A new dimension is added, a new maturity is achieved, a new self-understanding takes hold. Not quickly, not easily. But something happens in these people's lives, and however much they wish the loss had not occurred, and however much they have struggled and

hurt and railed against what happened, still they know they have grown. Their lives are deeper. Their experiences are richer. Their relationships are fuller. Their lives are transformed."

The challenge in dealing with grief, he said, is "What can people do to increase their chances of transformation? What secrets can others share with us?"

Rev. Miller said he has learned eight ideas, or lessons, about learning to live again from people who have gone through grief and have been transformed.

► "For a time of grief to become a time of true transformation, you will have to wonder if it can really happen."

Acknowledging that this advice sounds contradictory, Rev. Miller noted that, "Little griefs do not lead to big changes, which is what a transformation is. When you've lost what you think you could never live without, and then somehow you learn to live without it and you learn what you're capable of, you're a candidate for transformation, for a new way of living. You don't run from the pain. You accept the pain, and you feel it, and you let it go with you. You face the blackness, and the bleakness. You must hit bottom. Transformation happens only on the far side of bottoming out. As long as you feel bad, there's hope. And when you finally begin to feel better, there's more hope."

► "A transformation does not just occur. You have to help make it happen."

There is no shortcut, he said, but "transformation will come if you help make it come. It comes only if you do for yourself what no one else can do for you. Only you can face your fears. Only you can own your past. Only you can accept forgiveness for yourself."

► "There can be no transformation without courage."

The greater the loss, he said, the greater the courage required to face it.

"Real courage is going where you don't want to go," he explained, "even where you're afraid to go. You feel the fear, but you go anyway. Real courage is bravely facing the unknown, continuing on, day after day, night after night. But you continue because of what you think of yourself."

► "Transformation requires you to surrender, and surrendering may be one of the most courageous things you do."

The bereaved person has to let go, he said, of the person who died, their life together, and dreams that can no longer come true.

"Letting go hurts," he said, "and there is no way around it. But it's the wisest thing you can do. The only way to gain is to lose. The only way to grasp is to let go. The only way to be transformed is to surrender."

► "The hard process of transformation takes gentleness."

Grief-stricken people must learn to "cultivate softness," Rev. Miller advised. "They find ways to give themselves respite from the hard work of their grief. They find ways to be kind to themselves, to nurture their bodies and their minds and their souls. They give themselves something to look forward to many times a day. True transformation calls for gentleness."

► "For the journey of grief to be a journey of transformation, it must be a journey of the spirit."

People must engage their faith, their spirituality, in order to move through grief, he said. "It is impossible to make that experience of loss a truly awakening experience without looking deep inside one's soul. The search is a difficult one. In the process, our beliefs may be shaken. Your life cannot be transformed unless your soul is."

► "Individual transformation is a community affair."

People do not recover from thunderstorms, he said, without love and support from others.

"Companionship helps us do what we cannot do alone," he said. "Companions who love us and who are there for us are our dear ones. They believe in us when we cannot believe on our own. They remind us we are never alone."

► "The only way to move forward in transformation is to look backward and remember."

In grieving, Rev. Miller said, "our task is not to forget the past in order to move ahead. Our task is to take from the past what will always be significant and to make



TRANSFORMATION OF GRIEF—Rev. James Miller of Fort Wayne, (left) keynote speaker for the "Transformation of Grief" workshop on Oct. 17 at Bishop Chataud High School, talks with David Bethuram, director of the archdiocesan Family Life Office, about faith and healing. (Photo by Mary Ann Wyand)

it so much a part of ourselves that we cannot leave it behind."

(Contact the archdiocesan Family Life Office at 317-236-1596 for information about Rev. James Miller's ministry videos.)

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OUTSTANDING—Elnora Starks, seen here with her sixth-grade students at Holy Angels School, was honored as Channel 6 Teacher of the Week during a prayer service in the school on Oct. 15. She received \$1,000 to be used to improve school programs and she will be attending a dinner in January, along with her principal and superintendent. (Photo by Margaret Nelson)

Marian College has Catholic Identity books

by Margaret Nelson

"I recommend it to others," said Thomas Agnew in discussing the Catholic Identity Collection at the Marian College Library. "It has expanded considerably." Agnew is pastoral associate at St. Ann Parish in Indianapolis.

The collection is open to any parishioner in the archdiocese, according to Matt Hayes, archdiocesan director of religious education and coordinator of adult catechesis. He and Mary Pat Farnand, lay ministry personnel director, are on the board for the library.

Agnew is a student of pastoral administration at the University of Denver who goes there for three-week introductory classes. "They give us a reading list. We have to do a paper from that list. This is the only place in Indianapolis that has the material. The book stores don't have it," said Agnew.

He is doing a paper on the sacraments. "They have a wonderful series here," Agnew said from the Marian College setting. "I think they've doubled the collection in just a couple of months."

Before the Catholic Identity collection was started in November, 1991, he had

hoped the Office of Catholic Education could develop something similar.

Agnew said that the Christian Theological Seminary has an extensive library, but that there is not much material on Catholic theology there.

He has spent 22 years as a volunteer religious educator, 11 as a "paid person."

"It is difficult to separate what I'm doing in terms of degree work. It has a direct influence and relationship to my ministry," Agnew said. This year, he will be coordinating the Rite of Christian Initiation of Adults program at St. Ann.

His focus on sacramental theology has given him a deeper understanding of the sacraments in the life of the church, as well as the relationship of the sacraments to history and the dialogue today.

"There is major questioning going on by theologians about confession, which was originally an integral part of baptism," he said.

"One hundred years ago, confession came before Eucharist, yet in practice we do baptism with Eucharist," Agnew said. Now there is an attempt to recapture the spirit of reconciliation which was lost when reconciliation became a private experience.

On the other side of the coin, it requires tolerance of parents who have other visions of their children's experience of the sacraments, because the church has been involved in the practice of sacraments in many different ways, he said.

Agnew said that the material in the Catholic Identity section could help the "average Catholic" understand some of these issues.

"They have some fairly good biographies like Dorothy Day," he said.

"People will find a good variety here, obviously they're building," Agnew said. "The more people could find use for the materials, the more Marian would be interested in developing it."

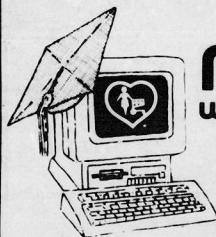
"The staff is very helpful," he said. "They have a good selection of periodicals. Besides the popular ones, they have journals for catechists and religion teachers."

"I've always found articles in the magazines that would be good for parents," Agnew said. "It must be difficult. As Catholics, we're not used to doing much educating of ourselves after we get out of school."

"All adult education is a challenge to the leaders," Agnew said, noting that he likes working with adults. "Between Sunday Masses is a good time," because they are so busy with jobs and families.

"Father Daniel (Donohoo) is very interested in adult education. He is the primary presenter. For the size of the parish, we have a good response," Agnew said.

"The other thing I like here is the setting. It's a good place to reflect," said Thomas Agnew looking out the window at the Marian College campus.



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MARIAN—Tom Agnew looks over materials in the Catholic Identity Collection at Marian College, available to anyone in the archdiocese. (Photo by Margaret Nelson)

St. John, Starlight, opens preschool, considers school

by Jerry Finn

At a time when many schools are dealing with the issues of closing or consolidation, the community of Starlight in southeastern Indiana is considering opening a school.

A school has existed for the local Catholic community near the Knobs areas since 1862. Since the West Clark School System closed St. John School in 1990, area residents have wondered how to fill the void.

St. John students had high academic records. Many business and community leaders were educated at St. John's. So people in the community decided it was worth looking into the idea of re-opening and operating the school.

Gene Renn was one such person. "The community needs a school like the one that has been at Starlight for years," said Renn. "Competition makes all the schools better, whether public or private."

Father John Beilans, pastor at St. John, also believes in the idea of a Catholic school. "The community here has a lot to offer. We have an excellent, up-to-date facility that is spacious, attractive and an environment conducive to good learning. Now is the best time to determine if there is enough of a need to make it work."

A school subcommittee was appointed by the parish council to plan the study of the feasibility of a Catholic school at St. John, Starlight.

One of the first things the committee learned was that there was an immediate need for a preschool in the area. Local parents were on waiting lists to enroll

their children. With a strong cooperative effort, the preschool was opened in early September.

Betty Roll, mother of four-year-old Jamie, is excited about the preschool. "I like the idea of having something close, where I can get involved. It also helps feeling like she is safe."

The preschool has room for more children.

The next question that the committee will consider is whether Jamie will be able to continue her learning at a kindergarten at St. John. They are considering whether there are enough people in and around the Knobs area that see the advantages of having a school at St. John and are willing to support the concept of a private education.

To obtain community input, the committee designed an interest survey and distributed it to local households and businesses as well as three other parishes in the area.

The school committee sees advantages to the school: values-based education, low student-teacher ratio, parental involvement, and tailored services. Most Catholic schools in southern Indiana are full at this time.

The committee will consider the information from the surveys, which were to be returned Oct. 14. From the results, the committee will make the decision about the school. If the people of Starlight make a clear statement that they are willing to work for the best interests of the children, the project will move ahead.

Those wishing information may contact the St. John parish center at 812-923-5785.

Lutheran Council criticizes Vatican documents but recommit to unity

by Cindy Wooden
Catholic News Service

ROME—The Council of the Lutheran World Federation expressed disappointment with two recent documents issued by the Vatican but praised 25 years of improving Lutheran-Roman Catholic relations.

The documents—a letter to bishops from the Congregation for the Doctrine of the Faith on the church as communion and the Vatican's response to the final report of the Anglican-Roman Catholic International Commission—have been similarly criticized by other churches.

Despite the disappointments, the Council of the Lutheran World Federation said that on the 25th anniversary of international theological dialogue, "we recommit ourselves to continue with the

Roman Catholic Church on the path to visible unity."

The council's statement was issued in late September during its annual meeting, held this year in Madras, India.

The Lutheran World Federation, which includes 114 Lutheran churches and represents some 70 million believers, is the Vatican's official dialogue partner.

Lutheran and Catholic members of the dialogue team are scheduled to meet Nov. 9-13 in Eisenach, Germany, to continue discussions on salvation and church structure. The documents on which the team is working rely heavily on statements coming out of national Lutheran-Catholic dialogues in the United States and Germany.

The council's statement said there had been a "decisive improvement" in Lutheran-Catholic relations marked by mutual trust and growing cooperation in many areas.

"At the same time, we are painfully

aware of a resurgence among both Lutherans and Catholics of theologically defensive attitudes which endanger ecumenical progress by seeking to turn the churches in upon themselves."

And, council members said, "we feel constrained to express concern" about the two recent Vatican documents.

The December 1991 response to the Catholic-Anglican dialogue results seemed to apply "a standard of judgment that inappropriately" asks for an identical formulation of theological beliefs rather than for unity in faith, the council said.

"That response raises questions for us about official responses to Lutheran-Roman Catholic documents in the future."

The document on the universal church as a communion of churches was released

by the doctrinal congregation in mid-June. The Lutheran council said its subject matter "must concern ecumenical partners even though its intention is to shape Catholic understandings of communion."

The doctrinal congregation's document said the idea of the church as a communion of churches implies a unity of faith, a common baptism, shared Eucharist and structural unity through the local bishop with the pope.

Insofar as non-Catholic churches and Christian communities share some of those elements, there is "a certain communion, albeit imperfect," the document said.

But the document described as "wounded" those Christian communities that are not united with the pope.

The Lutheran council said it was disappointed that the 25 years of dialogue "has not influenced the document's conceptuality."

"Its impact is all the more painful because it breathes a different spirit from that which we encounter in so many other Lutheran-Roman Catholic relations," the council said.

Nun wins \$1 million in lottery; money to go to religious order

by Catholic News Service

WASHINGTON—Sister Josephine Contris is in the money.

The 71-year-old woman, who is a Sister of St. Francis of Penance and Christian Charity, has lived under a vow of poverty for most of her life. However, she just won \$1 million from the California state lottery.

As her order's provincial treasurer, she is used to working with money, but she says that she is not accustomed to the fame of riches.

"If only my phone would stop ringing," said the former elementary school teacher who has been called by friends, family and reporters since her instant earnings on Oct. 17.

Her luck started when she purchased a winning lottery card in Redwood City, Calif.

"Every now and then I buy two or three cards when I'm at the deli," said Sister Josephine in a telephone interview with Catholic News Service. She lives in the Mount Alverno Convent, just south of San Francisco.

At first, she put the winning card in her purse and forgot about it. Later she thought she should "send it in" which gave her a chance to play in the televised Big Spin game in Sacramento.

At the television studio, cheered on by

fewer sisters, her luck continued. She picked two numbers that gave her the choice of \$40,000 or an opportunity to try for more money by spinning the wheel.

"The sisters told me to go for it because I'm always so lucky," Sister Josephine told CNS.

She took the chance and now she has \$1 million that she is giving to her order. She has requested that the funds be used to help support the order's retirement home.

She said she feels wonderful about her winnings. "I'm glad to be able to give something because the sisters have cared so much for me."

She acknowledges that one day she may be in that retirement home, where 27 sisters live. "I'm getting there. We nuns don't retire at any certain age, only when we have one foot in the grave," she said with a laugh.

Sister Antoinette Navarro, administrator of the order's Santa Maria retirement home in central California, said the home may not receive the money because it will be the decision of the congregation.

Sister Antoinette said she is upset by the false reports that the home has automatically received \$1 million. "So far we haven't seen anything and we can't make any plans until we hear from the motherhouse," she said.

Couple relates horrors of Haiti

On Monday, Oct. 12, St. Thomas Aquinas parishioners Joseph and Sharel Zelenka talked to the Catholic Center Pax Christi group about their recent trip to Haiti, giving a summary of the political situation there and the U.S. involvement.

The Zelenkas had been praying for the Haitians. Finally, Joe said, "That's enough prayer. We've got to go."

"I'm in love with the Haitian people, who have been so persecuted for centuries," he said.

In their visit they also went to the parish of St. Thomas Aquinas—Belle Riviere, south of Port au Prince.

"The main purpose was to be with them, to pray with them," and to learn how they are doing, Zelenka said.

While showing videotapes of the poverty in Cite Soleil in Port au Prince, the couple explained that less than 30 percent of the people have access to water. An open drainage ditch goes through the area, with raw sewage in it. "Haiti never sleeps. People are walking all night and all day."

Zelenka explained that it is very windy. It is dusty, because the mountains that surround Port au Prince have been deforested.

In Belle Riviere, they were impressed with the toys and musical instruments the children had created with simple materials. The chapel was crowded with about 80 people for Mass even though many of the

people had to walk for miles. The liturgy lasted more than three hours, with the entire congregation singing, even the words to the consecration.

Sharel Zelenka said that the priest makes use of the cultural voodoo, combining what the Christians and the African slaves brought with them. "He has Christianized it over the years."

The Zelenkas were impressed with the enthusiasm at the chapel. Everyone there took a risk. They could be arrested or beaten for gathering in church. Father Valery Rebecca, the pastor, was arrested this summer as were three parishioners.

"There is desperate poverty and violence," Zelenka said. "The people have a sense of deep gratitude to God for what they have and for what they don't have."

The couple distributed a schedule for the visit of Father Valery Rebecca, pastor in Belle Riviere who has been in Indianapolis since Oct. 13. On Saturday, Oct. 24, he will celebrate a Mass at Holy Angels at 6 p.m., and on Sunday, at 9 and 11 a.m. before a trip to the Center for Peace and Life Studies in Muncie.

On Monday, Father Rebecca will celebrate a 7 p.m. farewell liturgy in Cite Soleil at St. Thomas Aquinas, with the ecumenical gospel choir singing. The Haitian priest's brother Joseph Akide Rebecca is providing English translation during his visit.



Debra E. Booker

Cathedral High School
Class of 1988

Project Coordinator/
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"A good book is the lifeblood of a Master Spirit." These words from Milton are inscribed above the doors of Franklin Hall at Indiana University. Each time I passed by this building, I would read this quote and think about how much I liked the sound of it. However, I cannot say that I agree completely with its message. When I think of my high school days at Cathedral, I remember reading various books, poems, and novels. These reading assignments were not only for English classes, but also for history, Spanish, and religion classes as well. While most of these materials were good, even classics, merely reading them did not help me understand or begin to master their meanings. In short, I found that reading a good book or two was not the key to success. What did help me succeed in high school and throughout my college career was a valuable lesson taught by my teachers at Cathedral, and, for this lesson, I am truly grateful.

My teachers taught me how to think critically about what I read. This does not mean I learned how to tear apart a work and criticize the author. By thinking critically, I mean striving toward the meaning by considering when a work was written, who wrote it, for whom, and why it was written. Asking these kinds of questions and examining the answers have helped me to better understand what I read and has given me richer experiences in reading.

Critical thinking has been useful not only in academics but also in everyday life. While I certainly don't read Milton daily, I do read either a newspaper, a magazine, or a memo at work. No matter the nature of the material, critical thinking has helped me get the most from what I read. I can appreciate a work whose author presents a complete and objective treatment of a topic. I also can determine if an author is biased and challenge myself to discover why the bias exists. In fact, that is why critical thinking is a fundamental lesson for students; it challenges.

Critical thinking challenges a person to do more than read words. It requires one to learn more and consider a topic in other contexts besides the one given. Cathedral High School students are challenged by their teachers in academic, athletics, and extra activities. I thank my teachers at Cathedral not only for challenging me, but also for teaching me to challenge myself. While the mediocre think they are always at their best, students at Cathedral High School are being challenged to excel and become Master Spirits.

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Sr. Heidi teaches love, respect for Eucharist

by Margaret Nelson

"The whole thing I try to do is teach love, respect and reverence for the Eucharist," said Benedictine Sister Heidi Marie Krack.

"The Eucharist is about sharing and making peace. When we receive the Eucharist we are called to do these things."

Sister Heidi Marie teaches second-grade children at St. Matthew School in Indianapolis, preparing them to receive First Communion.

"Parents are the ones who run the basic behind-the-scenes program," she said. Parents typically plan the First Communion ceremony as well as the Blessing Cup meal, a gathering about a month before the children receive the sacrament.

At that time, the youngsters have the opportunity to taste the wine, make a symbol to put on the altar cloth (if that is what the committee planned), and sign their names for the program booklet.

At St. Matthew, the religious education coordinator, Sheila Gilbert, meets with all of the parents several times. The parish school students and the religious education students celebrate their First Communions together.

"She explains different aspects of the Eucharist at the first meeting of the parents," Sister Heidi Marie said. After the students go to class with their teachers, the parents go through the same material with their children at home.

"The parents reinforce what was done in the classroom," she said.

She said that the first year she prepared children for First Communion she was in another parish. "I thought Golden Book was the best. It lets us design a program. I had the cooperation of the parents, priest and principal."

"They have an activity book and a liturgy book, divided into nine chapters. They let my partner and me get parish members involved. We went outside of the school community to do things once a month—a liturgy or paralyturgy to celebrate that particular event," Sister Heidi said.

"In church, we get the rest of the community involved in the work that was happening there." She said that the Liturgy of the Word was stressed by presenting a little Bible to each child.

At baptism, children were presented candles that the eighth-grade students designed. It was a beautiful experience for

the children, the church community, and the prayer partners, she said.

"Father gave a talk, and each parishioner chose one child to pray for during the nine months. After the first part of the program was finished, the prayer partners met. Some formed friendships. Many still keep in touch," Sister Heidi said.

One year the children in the class sent things to Pine Ridge Indian reservation. The project blossomed when parishioners got wind of it, she said.

"The more we could let the children participate during preparation, the more they got out of it," she said.

"I try to teach the children the proper behavior and respect they should have toward the Eucharist and how they should behave in church," said Sister Heidi.

"Parental involvement has been very good," said Sister. "Part of the program is a family guide. After they finish the lesson, we send home the forms that tell them other little things they can do."

"The last lesson is about going forth and making the world a better place. That's what I hope they do," she said.



EUCARIST—Kyle Eliott, third-grade student at St. Matthew School, receives Communion from Benedictine Sister Mary Nicolette Etienne. (Photo by Margaret Nelson)

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Celebrations are out-of-the-ordinary occasions

by Fr. Lawrence E. Mick

I once heard a talk by Dr. Fred B. Craddock, a Protestant New Testament scholar, on how to keep the words we use to express ourselves fresh and lively.

"You know how we get caught on certain expressions, like 'celebration,'" he said. "I recall when 'celebration' first hit our worship service. At one of our services, the minister told us 37 times that we were having a celebration! 'We are here to celebrate and as we celebrate together . . . We couldn't celebrate for being told that we celebrate!'"

I think many Catholics have had similar experiences. Since Vatican Council II, we have heard the word "celebration" countless times.

Yet many people still find it strange to connect the word "celebration" with the word "worship."

Even if they think it makes some sense to use the word in connection with Christmas midnight Mass or the Easter Vigil, they have a hard time seeing its place in the context of a funeral or the sacrament of penance.

Part of the difficulty comes from our common understanding of the word "celebration." For some people this word automatically summons up images of balloons and crepe paper. For others a celebration means lots of alcohol or drugs. For still others, celebration is linked to loud raucous music and uninhibited behavior.

All these things might be part of various celebrations, but none is essential to celebrating.

Did you know that the first definition of "celebrate" in Webster's is "to perform (a sacrament or solemn ceremony) publicly and with appropriate rites" while the last definition given is "to observe a notable occasion with festivities?"

That last definition can point us to a better understanding of the first. When we speak of celebrating a sacrament or the Mass, we mean a festive observance, a time that either recalls a notable occasion or becomes one.

Celebrations may be loud or quiet, solemn or informal, intense or relaxed. What they have in common is that all somehow are out-of-the-ordinary occasions.

A poster I've seen says, "We don't remember days; we remember moments." Celebrations are moments we will remember, moments that give shape and meaning to our lives.

They vary in intensity and significance, but every celebration marks some special moment that stands out in the ongoing march of time.

Every day is dominated by that relentless march of the clock, but celebrations are opportunities to step back a bit, to look at what has been happening and see the meaning and purpose in it all.

Celebrations are high points of the day or the week or the month or the year or of a lifetime.

It may be easier to think of lifetime moments like a wedding, a baptism, a retirement party or a funeral as significant celebrations. But even the daily and weekly celebrations of family dinners, Sunday Mass and gatherings at grandparents' homes give us moments to remember and help to define our lives.

A difficulty many Catholics have applying the word "celebration" to worship is that Sunday Mass often doesn't seem like a celebration. There are various reasons for this, and it is not helpful or accurate to blame any one group. What is important is that we find ways to make our worship a truly inspiring celebration.

For this to happen, several things are necessary.

Yes, pastors need to make parish worship a priority. But pastors cannot create good celebrations alone.

Any celebration is a communal event. Its success depends on the willing involvement of all who assemble for it. A party will be a bust if a significant number of the guests don't want to be there or refuse to enter into the activities.

Good worship needs the active participation of every member of the Christian community.

Some members serve in special ministries, like lectors, ushers and musicians. It is crucial that they take their responsibilities seriously and give the community the best possible service.

Special ministers do this by presenting the readings powerfully—proclaiming them, by greeting people at the door and making them comfortable, or by playing good music that invites participation.

But more basic than the roles of these ministers is the role of the entire assembly.

►Only an assembly that knows and accepts its own importance can create the kind of hospitality that marks Catholic worship.

►Only an assembly that joins in the singing gives voice to the kind of praise God deserves.

►Only an assembly that listens attentively to God's word in Scripture and strives to live it creates the atmosphere of active listening that the Liturgy of the Word requires.

►Only an assembly willing to come early and stay late creates an atmosphere that manifests a desire to be together in the presence of the Lord and to enjoy one another's company.

►Only an assembly ready to celebrate can create a real celebration!

As the Easter refrain declares, "This is the day the Lord has made; let us be glad and rejoice in it!"

(Father Lawrence Mick, a priest of the Archdiocese of Cincinnati, is the author of books and articles on the liturgy.)



CELEBRATING—Whether celebrations are loud or quiet, solemn or informal, intense or relaxed, all are out-of-the-ordinary occasions. (CNS photo by David L. Perry)

Focus on participation at Mass

by David Gibson

Do we possess the power to refocus our attention when a problem that cannot be resolved at the moment is consuming our mental energies?

Think about that as you ponder why the Mass sometimes does and sometimes does not feel like a true celebration to you. It is difficult to celebrate anything if you can't focus on the event at hand.

Try to recall a large family celebration at which you didn't feel you were part of the action because all your attention was

riveted on a problem at home or at work. You "attended" that celebration but barely felt "present." The opposite is true of occasions you felt you did celebrate.

Sometimes this happens almost automatically at Mass. You feel "present," accounted for. Other times it takes conscious effort to tune in. We succeed at this in different degrees at different times.

To grasp why the liturgy is called a celebration, people have to enter in, to participate. You might say we learn by doing. Those whose focus always remains outside the action won't get the point.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Celebrate life during the Eucharist

This Week's Question

Think of an occasion when you felt the Sunday Eucharist was a true time of celebration for you. Why did you feel this way?

"I had surgery . . . They thought it was cancer. They told me that in another month it would have been full blown. The Sunday I was able to go back to church and receive the Eucharist—to be able to go back after a scare like that—I couldn't get there fast enough." (Evelyn Mikusa, Canton, Ohio)

"We recently lost an aunt. The Eucharist during the funeral really touched me deeply. I felt such a sense of community—especially here in our little mission church. I felt we were not 'only a community of neighbors but a community in the Lord.'" (Mike Lambert, Thomaston, Georgia)

"When the Scriptures and my lived experience were all

making vibrant connection . . . For example, there was the death of a child in the family from leukemia, and the reading was from Paul about how he had run the race and given the good 'fight.'" (Ann Cass, McAllen, Texas)

"We moved in last year. I was in town in advance of the family. The first week we were all back together was a landmark Eucharist. It was nice to be in town together and go to Eucharist together. I had been looking forward to it, and it was great." (Paul Frmsioli, Las Vegas, Nevada)

Lend Us Your Voice

An upcoming edition asks: What are two expectations or hopes for family life that you have found realistic and achievable?

If you would like to respond for possible publication, write to Faith Alive! at 3-11 Fourth St. N.E., Washington, D.C. 20017-1100.



Celebrate faith at Mass

by Fr. Eugene LaVerdiere

When people around her sang, she sang. And I could tell she really liked to sing.

She was about 5 years old, and she was sitting quietly in the first pew between her mommy and daddy, her whole attention on what was happening at the altar.

When the time came for the Kiss of Peace, her daddy, next to the aisle, made room for her to get through.

On her own, she headed straight to the back of the altar, looked up into my face, and gave me a big hug.

She then quietly went back to the front pew, never once looking back.

This was August 1992 in the Cathedral at Belo Horizonte, Brazil's third largest city. I was a concelebrant at the 8 a.m. celebration of Mass.

Had there been any doubt it was a celebration, the little girl would have taken it away.

We lived worlds apart, even were of different races—she black and I white—but in that celebration we were part of something much bigger than either of us, bigger than both of us and everyone else together.

A celebration in the biblical and liturgical sense is not something we create by ourselves. It is already there for all of us to take part in. What we have to do is join in.

And celebrations are part of everyday life, not moments to escape it. In fact, celebrations introduce us to life on a deeper level.

That morning I was distracted, trying to pronounce the words of the Mass in correct Portuguese. A little girl for whom the Eucharist was clearly a celebration helped make it a celebration for me. She showed me how I and all of us could be living signs of Jesus' love.

After Mass, I stayed in church awhile,

thinking about the little girl and what she taught me about celebrating Eucharist. I am sure she had no idea how much her simple child's gesture touched me.

And her presence soon turned my thoughts back to another celebration of Eucharist, to another occasion when I really became part of the celebration.

That happens in many celebrations of Eucharist, but at times we become highly aware of it.

A friend had died, one of my theology teachers, a great priest to whom I am deeply indebted. The priest's name was Father Joseph Nearon. As chairman of the Department of Theology at John Carroll University in Cleveland, he offered me a position teaching New Testament.

Father Nearon was the very first black man I ever got to know. He is one of those who taught me how to celebrate Eucharist.

His classes were good, but none matched his funeral. It is not so much that we celebrated his life achievement. The fact is, you could not bring yourself to believe that Father Joe had died. You could feel his living presence.

Father Nearon was much more like the celebrant than the one being celebrated. His funeral Eucharist was a genuine experience of Christ's great act of love.

Father Nearon's funeral was a joyful event, the kind where people smile through their tears. He had fulfilled the promise of his baptism. He had died with Christ to rise with Christ.

After more than 10 years, the funeral's closing words are still ringing in my ears: "Oh, when the saints come marching in!"

To think that a little girl in Belo Horizonte, Brazil, brought all that to mind.

But then that is what a celebration is all about.

(Blessed Sacrament Father Eugene LaVerdiere is senior editor of *Emmanuel* magazine and is a Scripture scholar.)



CELEBRATING FAITH—Franciscan Sister of Perpetual Adoration Thea Bowman and Franciscan Father Bede Abram celebrate their faith during Mass. (CNS photo by Divine Word Father James Pawlicki)

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THIRTIETH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, October 25, 1992

Sirach 35:12-14, 16-18 — 2 Timothy 4:6-8, 16-18 — Luke 18:9-14

by Fr. Owen F. Campion

This weekend's first reading is from the Book of Sirach. For centuries, Sirach has been among the most popular Scriptures for Christians and for the Christian liturgy. In fact, Sirach is at times called by its name in the Vulgate, the ancient Latin translation of the Bible, "Ecclesiasticus." The name implies its popularity within the community of the church.



The book originally was composed in Hebrew, but evidently the Greek translation was better known late in the first century A.D. when Jewish scriptural scholars met to decide what was revered as the revealed Word of God and what was not.

Being in a language other than Hebrew doomed Sirach to classification with the latter group. Its divine character was rejected. The Christian Church officially considered it otherwise.

However, Protestant biblical experts, assembled almost 400 years ago by King James I of England, set aside the long tradition of the church and used the ancient Jewish list by their own in determining authenticity of books. Therefore, they refused to accept Sirach, and even today it is not present in the translations of the Bible that have their origins in the King James Version.

Sirach blends traditional Jewish faith with human wisdom.

This weekend's reading is a salute to the majesty and goodness of God. He

asserts once more the age-old Jewish belief that God especially loves the needy and the forsaken.

The second reading this weekend is from the Second Epistle to Timothy. It is written from prison, and Paul's sufferings and hardships come clearly into view. As his apostolic career progressed, St. Paul more and more found himself opposite the law. On several occasions, his preaching caused an outcry from pagan audiences, and he was arrested, in effect, for disturbing the peace.

Then, as the situation congealed, it became obvious that Christianity, this new religion in the Empire, could not and would not admit any worship of the Roman gods and goddesses.

Central in this Roman worship was the movement to regard the emperor of Rome as a god. To deny the emperor's divinity was to deny the emperor's status. So, Christians came to be seen as traitors. And Paul, of course, was a recognized and great Christian leader. He came to be in a dangerous predicament, and ultimately he was arrested. (In time, he would be executed.)

In this weekend's second reading, he proclaims the mercy of God, and the goodness of God to him. Rather than complaining that God had allowed him to be arrested, he vigorously thanked God for supporting him and inspiring him in his mission.

St. Luke's Gospel is the source of this weekend's Gospel reading. It uses an image of a Pharisee, one of a group of religious ideologues active in the time of Jesus. The Pharisees have been given a very bad name by readers of the Bible over the years. In fact, their name has become a synonym for hypocrisy. The Lord's quarrel

participation in evangelization," the pope said during his talk.

This includes "promoting and sustaining missionary vocations," he added. Before giving the crowd his final blessing, the pope thanked "everyone for the prayers which have helped and supported me during the last 14 years of my Petrine ministry in Rome."

The former Cardinal Karol Wojtyla of Krakow, Poland, was elected pope on Oct. 16, 1978. Taking the name John Paul II, he formally inaugurated his papacy on Oct. 22 of that year.

"And, at the beginning of my 15th year of this ministry," he said last Sunday, "I ask for your prayers."

MY JOURNEY TO GOD

Walking with God



Most mornings, I arise bright and early and set out about 6 a.m. for a brisk walk. A recent early-morning walk really marked the beginning of fall for me. The air was cool and crisp, the sky was clear, a full moon hung low in the western sky, the stars of the constellation Orion were shining bright in the southeast.

As I walked, I began to reflect on just how little humanity's view of the heavens has changed throughout history. Every Catholic has seen this moon, some of these stars—albeit from different perspectives in the world.

I imagined Jesus standing on the lake shore, waiting for the dawn, the beginning of the day, and in some similar fashion—marveling in the creation that we are all part of.

I went further, thinking about Moses in the desert leading the people of Israel under these same heavenly bodies, and about Abraham, almost 4,000 years ago, bringing his whole tribe westward from the Chaldees under this same moon.

I began to see how some things change very rapidly, and some things stay the same.

Each school year, each catechetical year, is like that! Walking with God is always the same, yet always changing.

As you begin your walk through yet another year of your life, stop to reflect on how God's presence is constantly with you—especially in creation, in those around you, and within yourself.

God walks with you every day . . . Are you walking with God?

—by Bob Leonard

(Bob Leonard is the director of catechetical ministry for the New Albany Diocese.)

Daily Readings

Monday, October 26
Seasonal weekday
Ephesians 4:32 - 5:8
Psalms 1:1-4, 6
Luke 13:10-17

Tuesday, October 27
Seasonal weekday
Ephesians 5:21-33
Psalms 128:1-5
Luke 13:18-21

Wednesday, October 28
Simon and Jude, apostles
Ephesians 2:19-22
Psalms 19:2-5
Luke 6:12-16

Thursday, October 29
Seasonal weekday
Ephesians 6:10-20
Psalms 144:1-2, 9-10
Luke 13:31-35

Friday, October 30
Seasonal weekday
Philippians 1:1-11
Psalms 111:1-6
Luke 14:1-6

Saturday, October 31
Blessed Virgin Mary
Philippians 1:18-26
Psalms 42:2-3, 5
Luke 14:1, 7-11

was not with the religion the Pharisees professed, or even with the stern discipline they demanded in the practice of that religion, but rather with any religious attitude that was not truly personal, sincere, and committed.

In this reading, the Lord offers as ideal the humble man. Humility ultimately is a sign of frank understanding of the human condition and of the place and necessity of God in life. No one genuinely can follow the Lord without a humble heart and a vision of things that humility provides.

Reflection

The first two readings this weekend, taken from different biblical sources that were composed in different times by different people, both speak movingly of the goodness of God.

One cause surely of Sirach's popularity over the years among Christians is the book's eloquence and its ability to say something meaningful to the human heart searching for God.

This weekend's first reading is not an exception to that general norm for Sirach.

As impressive in its skill at communicating is the second reading.

Written when times were very risky for Christians, and well in mind of the perils awaiting a Christian leader as outspoken and influential as St. Paul, the epistle does not dwell upon the uncertainties and possible disaster of the moment, but rather it soaringly proclaims the greatness of God. It is a goodness obvious in God's mercy and in God's support and inspiration all through life.

The Gospel appears against the backdrop of this mighty salute to God, the good, loving, and merciful.

Responding to God cannot be trivialized by mere routine gestures and empty words. If we understand what God has done for us, then we must respond from the very depths of our hearts. If we do not understand, then we fail to realize, and blurring our sight of God will make the foolish notion, so common to us all, that we actually do not need God.

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Entertainment

VIEWING WITH ARNOLD

'Bob Roberts' presents campaign horror story

by James W. Arnold

The movies' long-standing timidity about politics definitely goes down the disposal in "Bob Roberts," a sort of tongue-in-cheek horror film about how a right-wing extremist might begin his rise to power in America (by putting together the right package of slogans, patriotism and wholesomeness).

Not that explicit "politics" and campaigns for high office haven't been the subject of important films from time to time. But usually specific ideologies are well disguised and messages hard to relate to nitty gritty Democrats-and-Republicans reality. Even Oliver Stone's movies are about issues (Vietnam, economics, the JFK assassination) and not the electoral process.

In this sense "Bob" breaks new ground. Its anti-hero is a handsome, guitar-strumming folk singer who hates drugs and loves capitalism. He's running for the U.S. Senate in Pennsylvania. The connections to political persona and campaign action and themes in 1992 reality are painfully close—impressively so, since "Bob" finished shooting about a year ago.



The movie is the brainchild of actor Tim Robbins ("The Player"), now 33. He's being compared to Orson Welles, since he is writer, director and star, and also wrote the music with his brother, David. No doubt that Robbins, who has seemed just another lanky, blue-eyed young actor for a few years, is surprisingly deep and multi-talented.

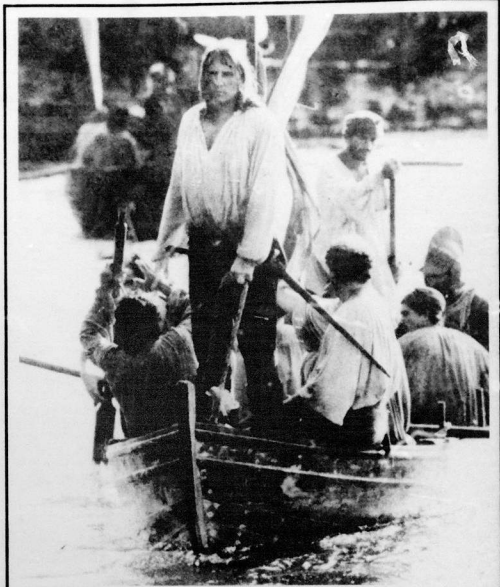
Because of his non-traditional relationship with actress Susan Sarandon, Robbins may be vulnerable to counterattacks mounted by a real-life Bob Roberts. (She is well-known as a liberal activist; they've been together and parented two children since both appeared in "Bill Durham" four years ago.) While Robbins is not establishment Hollywood, he could still be targeted. He represents many young Show Bu politicians whose values clash with the religious right.

How good is the movie? The praise is somewhat premature. It's technically dazzling, since it purports to be a reasonably objective British documentary on the Roberts phenomenon. Evidence is presented on many sides, although there's little doubt about the conclusion—that Bob is a crazy who manipulates others to serve his own ambitions.

Its strong point is a provocative (and darkly funny) premise—a clean-cut pop star who rebelled against his permissive liberal parents, forged a check to get himself into military school, and made a fortune on Wall Street ("I wanted to be rich"). Now he makes music as a way into the peoples' hearts, promotes religion, free enterprise and a noble cause (anti-drugs), and clearly plans to be president.

The music part is intriguing, because with good Freudian logic, Bob hates and is trying to repeal the 1960s. E.g., he's sort of an Anti-Bob Dylan, if not an Anti-Christ. (His anthem is "The Times They Are a-Changin' . . . Back.") He makes a Dylan-like video, called "Wall Street Rap," where—in front of dancing chorines—he shuffles cue-card saying things like "Take, Make" and Win.

In a bravura display of editing, we get interviews, TV news clips, sound bites, and endless handheld camera tracking of Bob as he campaigns—giving concerts and speech-



ANOTHER COLUMBUS MOVIE—French actor Gerard Depardieu stars as Christopher Columbus in "1492: Conquest of Paradise," which the U.S. Catholic Conference says has impressive costumes and stunning visual design but a plodding pace. The USCC classification of the film is A-III for adults. (CNS photo from Paramount)

es, visiting clinics and college campuses, doing a sexist song at a beauty pageant, rehearsing on his tour bus, working through crowds and into TV studios.

Some footage gets "inside." Thus we see backstage as the staff of a show much like "Saturday Night Live" argues about letting Bob on, and whether a comic bit satirizing him should be censored. We also see a debate, hear remarks by pundits and the public (both pro and con), much of it mushy-headed and scary, and watch clips of his opponent, a chubby, tired and somewhat corrupt incumbent liberal (aptly played by an always world-weary Gore Vidal).

"Bob" earns high marks for saying some things about the current state of the union that need to be said, especially about the horrors of hypocrisy and image-making in politics and the transference of Show Bu charisma to campaigns. But it has major problems. It isn't that different from watching an actual campaign between two

candidates you detest. It also doesn't have a story, or any really interesting characters (besides Bob himself).

For no good reason, it also insists on undercutting its credibility with a conspiracy theory. As if Bob is not enough of a David Duke-ish nightmare, he's also a tool of an elite cabal which is really selling drugs and involved in Iran-Contra as well as the S&L scandal.

JFK is not mentioned, but there is a staged assassination and a leftist patsy not totally unlike Oswald.

You're frankly glad to see the ending, which focuses on the famous "I have sworn upon the altar of God" inscription at the Jefferson Memorial. We can only hope old Tom's spirit still watches over his troubled descendants.

(Exciting but off-the-table critique of political image-making; language; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

| | |
|-------------------|-------|
| Consenting Adults | O |
| A Day in October | A-III |
| The Public Eye | A-III |
| Reservoir Dogs | O |
| Swoon | A-III |
| Under Siege | O |
| The Whole Truth | A-III |
| Zebrahead | 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 'a' before the title.

Public television offers diversity in programming

by Henry Herx and Gerri Pare
Catholic News Service

Public television offers family viewers a lot more than lame-brained sitcoms, pandering soap operas and brutalizing action shows.

As a public-supported alternative to commercial broadcasting, PBS leaves escapist fare to the rest of the pack while it concentrates on providing sustenance for the mind, if not the spirit, of its diverse audience.

Over the years, for instance, PBS has pioneered in creative children's programs that make learning not only an interesting activity but considerable fun.

Joining such ongoing series as "Sesame Street" and "Where in the World Is Carmen Sandiego?" are two new children's shows this fall on PBS.

"Behind the Scenes" (Saturdays, 6:30-7 p.m.) introduces youngsters to the world of both the performing arts as well as the visual arts. Each show in the 10-part series features a single artist and a variety of production techniques that add up to an exercise in creativity which parents are likely to find as intriguing as their youngsters.

"Ghostwriter" is a mystery-adventure series featuring a group of urban youths solving cases with the help of a friendly but invisible ghost who only communicates in writing. The show's aim is to encourage young viewers to read and write. The 42-part series premiered on Oct. 4 and now is part of the local PBS station's daytime schedule.

Other fall series include the six-part "Space Age" (Mondays, 8-9 p.m.), a look at what we've learned from 35 years of space exploration; the four-part "The Dinosaurs" (Sundays, 8-9 p.m.), which travels the world to cover the rise and fall of these gargantuan creatures; the three-part

"The New Europeans" (Tuesdays, 10-11 p.m.), which examines the movement to unify Europe, and the 10-part "The Pacific Century" (Thursdays, 10-11 p.m.), which chronicles the growing importance of Asia and the Pacific to U.S. prosperity and security.

One of the strengths of the PBS schedule is its abundance of specials on subjects of topical interest or concern.

Examples this fall are "Surviving Columbus" (which aired on Oct. 12), the 450-year saga of the Pueblo Indians' struggle to preserve their identity; "Ishi: The Last Yahi" (airing on Nov. 4), the story of the last survivor of a California Indian tribe who emerged in 1911 from 40 years of hiding; "The Cuban Missile Crisis: At the Brink" (scheduled for broadcast on Oct. 14), the closest the world has come to thermonuclear meltdown; and "Elizabeth R: A Year in the Life of the Queen" (airing Nov. 16), a personal portrait of the woman who is Great Britain's monarch.

Dramas to look for on returning PBS series are "Memento Mori" (Oct. 25), a "Masterpiece Theatre" dramatization of the Muriel Spark novel about a group of elderly friends who receive mysterious phone calls warning of death, and "Tru" (Nov. 23), Robert Morse's Tony Award-winning portrayal of controversial writer Truman Capote on "American Playhouse."

Returning documentary series include "The American Experience," among whose historical offerings is "Last Stand at Little Big Horn" (Nov. 25). Custer's last stand as viewed very differently by the Indians and by the settlers.

Of particular importance for voters this fall is the large number of PBS programs covering the issues and the candidates in the 1992 election campaign. The nightly anchor of PBS' coverage of the campaign is, of course, "The MacNeil/Lehrer Newshour," which will analyze the day's political moments and where the candidates stand on them.

"Listening to America with Bill Moyers" (Tuesdays, 10-11 p.m.) uses a magazine format to cover the election issues with knowledgeable commentary from a variety of political perspectives. One PBS election special, "The Choice '92" which aired Oct. 21 on "Frontline," examined the public careers and private lives of candidates Bush and Clinton. PBS election specials continue through October and culminate on election night with hourly news breaks and a 30-minute "Newshour" special report at 11 p.m.

PBS has a full variety of programs from which to choose this fall, and much of it will be worth watching.

TV Programs of Note

Sunday, Oct. 25, 9-10 p.m. (PBS) "Memento Mori." Part one of a two-part "Masterpiece Theatre" presentation starring Maggie Smith concerns a group of older, upper crust Londoners who receive anonymous phone calls with the message: "Remember, you must die."

Sunday, Oct. 25, 8-11 p.m. (CBS) "The Women of Windsor." This fact-based drama profiles the courtships and trouble-plagued marriages of Princess Diana and Prince Charles and Prince Andrew and Sarah Ferguson.

Sunday, Oct. 25, 7-8 p.m. (ABC) "Tall Ship: High Sea Adventure." Jason Robards narrates this "ABC World of Discovery" documentary filmed aboard a magnificent square rigger during a perilous voyage across the Atlantic.

Tuesday, Oct. 27, 9-10 p.m. (PBS) "The Best Campaign Money Can Buy." A "Frontline" program investigates the money moguls who raise and donate record-breaking sums to finance presidential campaigns and influence politics.

(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.)

QUESTION CORNER

Bereaved mother shares pain of loss

by Fr. John Dietzen

Q I'm not sure I have a question, but I wish to tell you I had a similar experience to the woman about whom you wrote some months ago, who had the stillborn child.

More than 20 years ago I gave birth prematurely. My son was alive for a short time, but I was home alone and could not save him. I baptized him myself.

Still I could not receive a Catholic funeral and burial for him. I have suffered pain all these years as a result.

The rule books might say it is allowed somehow, but it is not practiced that way. I can certainly understand that woman's grief.

I will always be Catholic, but I must agree that compassion is not always shown. I can only look on this as one cross the Lord has asked me to bear. (Louisiana)



FAMILY TALK

Wife wants more than a barren married life

by Dr. James and Mary Kenny

Dear Mary: Your article "Feeling Like a Married Single" rang a bell. It's not so much the petty irritations. It's how he doesn't pay a bit of attention toward me.

There is no affection displayed and there are no compliments. I feel like a maid. I stay in the marriage because of my children. I basically feel no emotional connection with my husband. I love him, but not the way married couples should love each other.

I am angry with myself for spending close to 20 years with a partner who never let me get below the surface. He has been a good provider and father, but I would like a more fulfilling relationship. (Illinois)

Answer: How easy it would be to suggest you try to change your spouse's behavior! But there is no indication your husband wants changes or sees any problems.

Failing to show affection, to talk personally, to give compliments are characteristics your husband has apparently had all his life.

Can you change traits so firmly imbued? I doubt it. Which leaves the only person you can change: you. Three possible changes might help you achieve a more rewarding life:

- Change your mind-set.
- Change your self-image.
- Change your activities.

Your attention toward your husband is focused on his lacks: lack of attention toward you, of compliments, of any show of affection, of personal communication.

Only late in your letter do you mention his being a good provider and father.

After 20 years of marriage, every couple has a collection of irritations. Those who enjoy the marriage focus on the good qualities, not the irritations.

Does your partner know you consider him a good provider and father?

Think of three specific things he has done recently as a provider and/or a father which you appreciate. Plan to mention each within the next two days.

Your brief letter suggests at least three areas in your own self-image make you unhappy: you feel like a maid, you feel angry at living in this relationship so long, and you feel unfulfilled.

After 20 years with a good provider, there is no reason for you to feel like a drudge. Hire someone to do those tasks you most dislike. Hiring help allows you to take charge of your household, not be a slave to it.

To deal with your anger over your relationship, try this exercise suggested by psychologist Joyce Brothers:

Imagine for one whole week that you are a widow. If the house needs maintenance, it's your problem. If you want to go out to dinner, go alone. If you get chilled at night, find the extra blanket. Kids won't mind! It's your problem.

For one week, notice the changes in your life, large and small, which would occur were you suddenly widowed. For most spouses it is sobering.

Instead of dwelling on your husband's lack of affection and communication, find some changes you can make in your marriage.

Do you go out as a couple? If not, plan some specific evenings. Even a reluctant husband often enjoys the evening if you make the plans. Can you get away occasionally for a weekend?

You cannot make your husband be affectionate or communicate. You can show affection and communicate with him. You can refuse to be a martyr. And you can emphasize and develop the good things in your marriage. For one may or may not find that your husband begins to change, but at least you should find your marriage more rewarding.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

A I am deeply sorry for all the hurt you have experienced through these years. I want you to know that what you experienced is not authentic Catholic policy or practice, and was not even at that time.

I cannot even guess why your child was not permitted a Catholic burial.

Your child was baptized. Present church law goes yet further. Bishops may allow a full Catholic funeral liturgy and burial for a baby who dies before parents can have their child baptized.

Perhaps I'm overly optimistic, but I really hope what happened to you would not happen to parents today.

Q I am the last remaining member of a large family. Consequently, I have inherited a large assortment of religious objects which belonged to my deceased loved ones, including missals, rosaries, palms, pictures and so on.

My town does not allow burning. How do I begin to dispose of this collection? (Massachusetts)

A It will be helpful to remember that any blessing is invoked upon an object because of its particular identity, which can be a sign and instrument of the working of the Holy Spirit in our lives.

As the official Book of Blessings puts it, through these blessings the church "calls us to praise God, encourages us to imitate his protection, exhorts us to seek his mercy

by our holiness of life and provides us with ways of praying that God will grant the favors we ask" (9).

Thus the blessing of any material item, whether it is a statue or a school, essentially asks God to hear the prayers of all the church on earth in giving his goodness to whoever uses, or is involved in the use of, that particular article.

When a crucifix is blessed, for example, it is a crucifix that is blessed, not two pieces of wood.

The ordinary and proper manner to dispose of a blessed article (holy picture, statue, candle, crucifix and so on) is to destroy its identity, for example by breaking it or otherwise changing its identity.

There is nothing disrespectful about this procedure. It honors the purpose of the blessing and simply says that the article is no longer devoted to the particular sacred use it once had.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen in care of Holy Trinity 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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—E.S.

(The person must say this prayer for 3 consecutive days. After 3 days the favor may be granted, even if it may appear difficult. This prayer must be published immediately after the favor is granted without mentioning the favor. Only your initials should appear at the bottom.)

St. Jude Parish RETREAT

October 25th-28th
7:00-9:00 p.m.

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Humana Women's Hospital - Indianapolis

Guatemalan activist learns of Nobel Prize at bishop's house

by Christena Colclough
Catholic News Service

SAN MARCOS, Guatemala—Rigoberta Menchu received the news that she had won the 1992 Nobel Peace Prize in the bishop's house in San Marcos.

Menchu, a 33-year-old Catholic, spent the night in the private quarters of Bishop Alvaro Ramazzini Imeri, who was in the Dominican Republic for the Fourth General Conference of the Latin American Episcopate. The bishop has been an advocate for the indigenous and peasant groups supported by Menchu.

At 3:51 a.m. Oct. 16 Menchu, dressed in a red nightgown, received the phone call from the Norwegian ambassador to Mexico confirming that she had won the prize.

"Thank you, Mr. Ambassador, the people of Guatemala are going to be very happy with this," she said before hanging up the phone. The tears in her eyes reflected exhaustion, happiness and confusion.

Menchu hugged Vitalino Simlox, who headed the Guatemalan Support Committee promoting her for the prize.

"It's all yours, it's all yours," he told her. "And it is an honor of your father."

More than an hour later, dressed and speaking at a press conference, Menchu said she wished her parents could have been around to see her receive the prize, "because they could share the dream of the people of Guatemala."

She said she planned to use the \$1.2 million prize money to establish a fund in memory of her father, Vicente Menchu, who was killed in a human rights protest.

Vicente Menchu was a Catholic catechist who helped start an organization to protect farmers' rights when plantation owners began to take over land that traditionally had been worked by Indians.

In 1980 in Guatemala City, he and 37 other peasants were burned alive by the national police, who set fire to the Spanish Embassy, which the demonstrators had peacefully occupied to protest massacres and land seizures in the Indian highlands.

Three months later, Menchu's mother was kidnapped, tortured and killed.

Menchu left for Mexico the same year and has only



Nobel Peace Prize winner Rigoberta Menchu

returned five times since to Guatemala. During a 1988 visit, she was arrested by security forces and released only after an international outcry.

As a young girl, Menchu worked alongside her parents as the Maya-Quiche Indian family made a living laboring on plantations. Two of her brothers died on the plantations: one of malnutrition and the other of pesticide poisoning.

Later, she became a domestic servant in Guatemala City, the capital. She said she was expected to have sex with the family's sons and was treated worse than a dog.

As a teen-ager, Menchu became active in social reform and women's rights through the church. Outraged by peasant working and living conditions, particularly in the highlands, Menchu later joined and eventually became head

of the National Coordinating Commission for the United Peasants Committee.

In her biography, "I Rigoberta," published in 1983, she says she opted for the political path to advance indigenous and peasant rights. Both of her younger sisters took the military option, joining the Guatemalan guerrilla movement.

International personalities, such as French President Francois Mitterrand's wife, Danielle, and past Nobel Peace Prize winners Archbishop Desmond Tutu and Adolfo Esquivel, supported Menchu's nomination for the prize.

Feelings in Guatemala toward the activist are mixed. Indians love her and see her as a heroine. The government, which in the past accused Menchu of being a guerrilla, appears to have warmed to her. The military flatly denies that she deserves the Nobel Prize. "She has sullied the good name of Guatemala abroad," said the military's spokesman, Navy Capt. Julio Yon Rivera.

At celebrations commemorating 500 years of Indian, black and popular resistance held Oct. 11, Menchu said that it was sad to see the majority of Indians still living in inhuman conditions. About 55 percent of Guatemala's 9.4 million population is Indian; nearly 45 percent is mestizo, of mixed Spanish and Indian ancestry.

Before leaving for the Dominican Republic Oct. 9 to attend the Latin American bishops' meeting, Archbishop Prospero Penados del Barrio of Guatemala City offered his support for Menchu as a candidate for the Nobel Peace Prize. "She represents the humiliated Indian race and now, with the commemoration of 500 years of suffering, this prize will be very important for the majority in our country," the archbishop said.

Bps. debate housing

SANTO DOMINGO, Dominican Republic (CNS)—A Vatican official has urged Latin American bishops to avoid "useless antagonisms" following a debate about the prelates' housing during a major meeting.

Bishop Cipriano Calderon Polo, vice president of the Pontifical Commission for Latin America, said staying in upscale hotels during the Fourth General Conference of the Latin American Episcopate "is a minimum sign of respect to the hospitality of the church that shelters us, because according to our indigenous and Hispanic tradition, hospitality is sacred in our continent."

The bishop's Oct. 15 statement followed remarks two days earlier by Bishop Jose Azcona Hermosa of the Territorial Prelature of Marajo, Brazil. Bishop Azcona called it a "scandal and negative testimony" for the bishops to be lodged at luxurious hotels in the capital of the Dominican Republic where much of the citizenry is desperately poor.

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Msgr. John Tracy Ellis dies at age 87; was a major church historian

by Carol Zimmermann
Catholic News Service

WASHINGTON—Msgr. John Tracy Ellis, one of America's leading church historians, died Oct. 16 in Providence Hospital in Washington at age 87.

He had been hospitalized for two weeks after suffering a hip injury. The cause of death was gastrointestinal bleeding from a chronic ulcer.

A funeral Mass was held Oct. 20 at the Basilica of the National Shrine of the Immaculate Conception in Washington with Cardinal James A. Hickey of Washington as the main celebrant.

In an Oct. 19 statement, Cardinal Hickey said the priest would be greatly missed by many. "I was always impressed by his love for the church he observed so keenly, by his common sense and by his uncommon wisdom," the cardinal said.

"His knowledge was legendary, his writings were rich, he was unsurpassed as a speaker and he was an inspired teacher to generations of students," said Archbishop Daniel E. Pflanzky of Cincinnati, president of the National Conference of Catholic Bishops. "A deep love for the church he knew so well shone brightly through his priestly life."

Born on July 30, 1905, in Seneca, Ill., Msgr. Ellis for 42 years taught church history at The Catholic University of America in Washington. He was there from 1935 until 1964 and from 1977 to 1989, when he retired. From 1964 to 1976, he taught at the Jesuit-run University of San Francisco.

He received more than 20 honorary doctorates and a papal honor known as "protonotary apostolic," which had been given to the first church historians who recorded the lives of early Christian martyrs.

He wrote more than 400 scholarly essays including, "American Catholics and the Intellectual Life," a 1985 essay given for influencing the nation's Catholic colleges and seminaries to develop higher educational standards.

Of his nearly 20 books, the most esteemed is a two-volume biography, "The Life of James Cardinal Gibbons, Archbishop of Baltimore." From 1941 to 1963, he served as managing editor of the *Catholic Historical Review*.

In 1969, he was elected president of both the American Society of Church History and the American Catholic Historical Association.

Over the years he served as consultant to the U.S. bishops' Committee on Priestly Life and Ministry.

On Sept. 30 he received the Alumnus Lifetime Service Award from Catholic University's Theological College. The award was presented to him in his room at the nursing home where he lived because he was too frail to attend the ceremony.

Upon receiving the award, he said, "A pursuit of the intellectual life and the priesthood has always been a major goal of my life."

Although he wrote and talked about the intellectual life, he quietly lived the priestly life, once telling a reporter that his most prized moments at Catholic University came in the quiet of each morning when he celebrated Mass in a chapel below his apartment.

Msgr. Ellis, a priest in the Washington Archdiocese for 54 years, often described his job as a church historian as distinguishing what is true from what is not true. "I tell it (history) as I know it to be, as the doctrines and facts dictated it happened, and I portray it as real as I can," he said.

Father Robert Trisco, editor of the *Catholic Historical Review* and professor of church history at Catholic University, praised Msgr. Ellis for his truthful presentation of church history. "He had a willingness to tell the whole truth without concern of embarrassment for the church," he said.



Msgr. John Tracy Ellis

In classroom lectures he spoke truthfully of both heroes and villains in church history.

In lectures across the country, he called on Catholics to be true to their faith, noting that many have forgotten the importance of the Mass and sacraments and have become caught up in materialism. He often said the church was in a crisis, but that it would be able to "weather the storm."

In the 1950s he criticized Catholics for failing to have positions of leadership in intellectual and public life and said it stemmed from a lack of emphasis on higher education.

"He would not hesitate in a positive way to be critical," said Msgr. Thomas Duffy, a Washington priest and close friend of Msgr. Ellis. He said his friend particularly despised hypocrisy and shams, "but he was always a gentleman, literally and figuratively."

Jesuit Father Avery Dulles, of Fordham University, also called Msgr. Ellis a "great gentleman in every respect." He said he was "always courteous in dealing with people and never narrowly confined himself to people in his own field."

Colleague and friend Msgr. George Higgins said, "What struck me was the number of people he influenced as a teacher."

Msgr. Higgins, once chief spokesman for the U.S. bishops on labor and other social issues and who lectures in theology at Catholic University, said Msgr. Ellis was "extremely committed to his students and he went out of his way to keep in touch with them."

One former student, Msgr. Francis Weber, now an archivist for the Los Angeles Archdiocese, recalled the priest telling him, "There are only three requirements in my seminars: truth, accuracy and style. I tolerate no mediocrity."

Jesuit Father William J. Byron, president of Catholic University from 1982 to 1992, said Msgr. Ellis "had an enormous impact on the school, setting the pace as well as the tone."

He called the church historian "tough-minded, but always courteous." The most severe criticism he heard from the priest was: "That person must have stopped reading."

Msgr. Ellis, however, never stopped reading, said Father Byron. Even in his hospital bed he was reading a biography of Frederick the Great.

Msgr. Duffy added that despite the many honorary degrees Msgr. Ellis had, "he remained childlike in simplicity."

"He also had a deep and almost childlike faith," Msgr. Duffy added. "He spoke about Jesus as if he were talking about his brother and he was happy to go to God. He was looking forward to being with the master, as he called him."

Msgr. Ellis survived by two nephews, who continue to operate the hardware store the priest's grandfather opened in Seneca, Ill. His only brother, Norbert, died in 1953.

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The Active List

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

October 23

Gloria Dei Cantores will present a concert at 8 p.m. in SS. Peter and Paul Cathedral, 14th and Meridian Sts. Call 317-236-1483 for ticket information.

☆☆

Catholic Alumni Club (CAC) will visit Paramount Music Palace, E. Washington and 1465 at 7 p.m. Call Mary 317-255-3841 for details.

☆☆

The Ladies Club of Little Flower Parish will hold a Harvest Card Party at 7:30 p.m. at the parish social hall, 13th and Bosart (corrected date). Admission \$2.50.

☆☆

St. Luke Singles will meet at 6:30

p.m. at church for a Hayride/Bonfire. Call Mary Beth 317-253-7324.

October 24

The Women's Club of St. Monica Parish, 6131 N. Michigan Rd. will hold a Treasures for All Seasons Boutique from 9 a.m.-8 p.m. Chicken noodle dinner 5-7 p.m. Baby quilts, handcrafted items, bake sale.

☆☆

Centering Prayer Presenter Training continuing through Oct. 31 begins at Beech Grove Benedictine Center. Call 317-788-7581 for details.

☆☆

The Knights of Columbus, 2100 E. 71st St. will host a Fall Dance

from 8 p.m.-12 midnight. Music by Triple Play Band. \$5 at the door. Fried chicken dinner served 5:30-8 p.m. \$7 at the door. Call 317-253-5471.

☆☆

A dinner featuring Dale Bullock's Stew, Monte Carlo and All Saints Alumni raffle drawing will be held at Holy Trinity Parish. Dinner \$5. Monte Carlo \$2.

☆☆

Catholic Widowed Organization (CWO) will hold a Halloween Party at the Catholic Center, 1400 N. Meridian St. Bring snacks. \$1 fee.

☆☆

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

☆☆

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

☆☆

St. Lawrence Sports Committee is sponsoring Monte Carlo night, from 7 p.m. to 12 midnight. \$5 per person includes beer, sandwiches, and chips. 46th and Shadeland Ave.

October 25

October Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archdiocese conclude at 2 p.m. CDT with Benedictine Father Mark O'Keefe speaking on "Mary at the Foot of the Cross."

☆☆

The Medjugorje Prayer Group of St. Charles Borromeo Parish, Bloomington will meet at 3 p.m. in the chapel.

☆☆

Centering Prayer: Presenter Training lasting through Oct. 31 begins at Beech Grove Benedictine Center. Call 317-788-7581.

☆☆

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.

☆☆

The Secular Franciscans will meet at Sacred Heart Parish chapel, 1530 Union St. at 3 p.m. following Marian Devotions at 2 p.m. Business meeting, refreshments.

☆☆

St. Jude Parish, 5353 McFarland Rd. will begin a Parish Retreat on "Sharing Our Faith" from 7-9 p.m., continuing through Oct. 28. Father Clarence Waldon, homilist.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. New members welcome. Call 317-872-6047.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahkie 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.

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YOUNG MOSES GETS HIS FIRST JOB...



October 26

Children of Divorce (ages 6-16) classes continue from 6:30-8:30 p.m. at Catholic Center, 1400 N. Meridian St., Room 217.

☆☆

The fall discussion series on divorce recovery continues with "Light at the End of the Tunnel," from 7:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Parenting: Teens (ages 11-18) classes conclude from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

☆☆

Systematic Training for Effective Parenting (STEEP) classes continue from 7-9:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave. Call Judy Fahr 317-783-8554 for details.

☆☆

The religious studies program at The Aquinas Center continues with "Digging the Bible," from 7-9:30 p.m. 707 W. Highway 131.

☆☆

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

October 27

A Marian Prayer Group meets each Tues. at 7 p.m. at Our Lady of the Greenwood Parish, 535 S. Meridian St., Greenwood.

☆☆

Mature Living Seminars continue with "Domestic Politics in Election '92," from 10 a.m.-2 p.m. at Marian College, 3201 Cold Spring Road.

☆☆

Fatima Retreat House will present Over-50 Day with a lecture on "Fogiveness," by Father Al Ajame. Lecture lasts from 9 a.m.-2 p.m. 5353 E. 56th St. Registration Fee, \$10.

☆☆

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 for information.

☆☆

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Crusader Class of '96



The Class of 1996, "Now it Begins" is the motto proclaimed by Principal Larry Neidlinger as he describes the journey this year's freshman class will undertake on its road to graduation in 1996. The freshman class was welcomed to Secina during a week long celebration known as "Howdy Week". During this celebration each class welcomed the new freshmen with a unique gift. Class of '96 officers are Jessica Hansberry, President; Rachel Davis, Vice President; Beth Connel, Secretary; and Joe Castulik, Treasurer.

This year's freshman class is the largest in recent memory, according to Mr. Neidlinger. The class, with 162 students, continues Secina's new tradition of growth, and joins Crusader classes of '93, '94, and '95 in their pursuit of academic excellence.

FILM SERIES ON ADDICTIONS:

Father Joseph C. Martin

SESSION II The Twelve Steps of AA

Wednesday, October 28th

SESSION III Feelings

Wednesday, November 4th

SESSION IV Students—Your Choice and Parents—Silence Condone

Wednesday, November 11th
7:30-9:00 p.m.

St. Luke Catholic Church

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hold an Interfaith Prayer Service for World Peace at 7:30 p.m. 2500 Cold Spring Rd.

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Systematic Training for Effective Parenting (STEP) classes conclude from 7:30 p.m. at St. Joan of Arc School, 500 E. 42nd St. For details, call 283-1518.

☆☆

Parenting Young Children (ages 1-5) classes begin from 7:30 p.m. at St. Christopher Church, 5301 W. 16th St. Contact Jeanine Burch at 241-6314, Ext. 126.

☆☆

Mother Theodore Circle, Daughters of Isabella, will meet in St. Elizabeth Home conference room at 12 noon. Pitch-in lunch and social hour will follow.

October 28

"The Twelve Steps of AA," is the second film presented in a series on addictions at St. Luke Catholic Church, 7:30-9:30 p.m. at 7575 Holiday Drive East.

☆☆

The Catholic Alumni Club will trek to Broad Ripple at 7 p.m. to feast at the Provincial Kitchen. For reservations call Mary at 255-3841 by Oct. 26.

☆☆

Systematic Training for Effective Parenting (STEP) classes for all ages continue from 7:30 p.m. at Our Lady of Greenwood, 335 S. Meridian St., Greenwood. Call Judy Koch at 317-888-2861.

October 29

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

☆☆

A eucharistic holy hour will be held at 7 p.m. at St. Roch, 3600 S. Pennsylvania St.

☆☆

Parenting Teens (ages 11-18) classes conclude at St. Joan of Arc School, 500 E. 42nd St. Contact Mary Fran Mahin at 317-283-1518.

October 30

Exposition of the Blessed Sacrament for quiet prayer and reflection, held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4600 N. Shadeland Ave.

☆☆

Mary Queen of Peace Church in Danville will hold a fish fry at 4 p.m. in the lower level of the Church at 1005 W. Main St. For more information call 317-269-1884.

☆☆

St. Pius X presents "Friends of the Groom" Christian drama and education at 7:30 p.m. in Ross Hall, \$2/person, \$5/family, 7200 Sarto Dr. For reservations call 317-849-2648.

☆☆

St. Benedict will sponsor a Jonah Fish Fry from 4-7 p.m. Adult \$5/kids \$2.50. 9th and Walnut.

☆☆

St. Benedict will also be hosting a halloween party with games, food and fun from 6-7:30 p.m. Costume contest in the gym at 7:30 p.m.

October 30 November 1

A Women's Serenity Retreat will be presented at Fatima Retreat House, 5383 E. 56th St. For information contact Nancy O'Hara, 317-927-2090.

October 30-31

St. Charles Borromeo Church is offering a workshop on "Discovering God With Others: A Journey From Religion to Faith" beginning at 7:30 p.m. Fri. Registration Fee \$15. For more information call 812-334-1664.

☆☆

St. Benedict will present a haunted house from 7-10 p.m. Admission \$2. 9th and Walnut.

☆☆

October 31

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

☆☆

The Young Widowed Group will sponsor a masquerade party at 7:029 E. Grosvenor Place at 9 p.m.

☆☆

St. Philip Neri Parish, 550 N. Rural Street will hold a chili supper from 5-7:30 p.m. Adults \$2.50, Children 6-12, \$1.25.

October 31 November 1

The Beech Grove Benedictine Center will hold a workshop on

"Dreams: Exploring the Drama Within." Registration Fee \$80/resident; \$65/commuter.

☆☆

Oldenburg Academy will hold an open house from 1-3:30 p.m. Campus tours, visits with faculty and students. For more information call 812-934-4440.

November 1

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 for details.

☆☆

The Faith Connection series at Holy Trinity Parish, 3618 W. St. Clair brings Jean Galanti (Marriage Tribunal) speaking on annulments following 9 a.m. Mass.

☆☆

Beech Grove Benedictine Center presents "Aspects of Love: A Spiritual Concert," at 2:30 p.m. \$15 per person/\$20 per couple at the door. For more information call 317-788-7581.

☆☆

Catholic Charismatic Renewal Of Central Indiana will present the first seminar in a series on Hispanic Life in the Spirit, at 2:30 p.m. at the Marian Center, 311 North New Jersey St. Call 317-237-9719.

☆☆

Fatima Retreat League will sponsor an All-Saints Day Card and Dessert Party from 2:30-5:30 p.m. at 5353 E. 56th St. Registrations required by Oct. 28. For more information call 317-545-7681.

☆☆

The Schoenstatt Center will be presenting Sister Marcia Vinje, Schoenstatt Sister of Mary,

speaking on "The Covenant of Love" and "How We Can Make a Worldwide Moral and Spiritual Renewal with Mary" at 2 p.m. in Keville. Mass will follow at 4 p.m. For more information call 812-623-3670.

☆☆

The Kevin Barry A.O.H. will have a memorial Mass for deceased members at St. Philip Neri church at 1 p.m. Members are encouraged to wear their sashes. 550 North Rural St.

☆☆

Holy Rosary will hold their annual Spaghetti Supper & Monte Carlo from 1-6 p.m. Adults \$5, kids under 12 \$2. 600 S. East St.

☆☆

St. Pius X presents a relationship skills workshop at 7 p.m. in the multipurpose room, 7200 Sarto Dr.

Catechism expected to be unveiled Dec. 9

by John Thavis
Catholic News Service

ROME—After six years of preparation, the new universal catechism is expected to be unveiled Dec. 9, a top Vatican official said.

Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, announced the date in impromptu comments to a group of Catholics in northern Italy. His secretary, Father Josef Clemens, confirmed the remarks.

"If all goes well, the press conference will be held Dec. 9," Father Josef Clemens said Oct. 19. He said the French-language edition of the 430-page volume was already being printed.

It was unclear whether other translations of the catechism would be ready by then, Father Clemens said.

Cardinal Ratzinger, in Bassano del Grappa to receive an Italian cultural award, spoke in general terms about the "Catechism of the Catholic Church." The text is considered sacred by the Vatican despite recent leaks in the Italian press.

The cardinal emphasized that the catechism does not

present any new doctrine and added: "This is not a Ratzinger catechism."

"We did not have the right of creativity. A catechism is not the place to show the originality of a group of people," he said, according to the Milan newspaper *Corriere della Sera*.

The task facing the catechism's authors was to present the Catholic faith in the context of the modern world, in the light of what was taught by the Second Vatican Council, he said.

This involves updating language and placing doctrine into context, but does not mean altering any church teachings, he said.

"The doctrine remains the same, even if it is applied to today's reality," he said.

The universal catechism should also demonstrate that the church, far from having an "obsession" with sexual morality, is greatly concerned with larger questions of ethics and social justice, he was quoted as saying.

He recalled that the universal catechism is meant to serve as an aid to dioceses and bishops' conferences preparing their own local catechisms. Therefore the language of the universal catechism can be "developed, updated and inculturated," he said.

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The Spotlight

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talents, gifts in service

The Criterion

DESIGNED TO BE DIFFERENT

Youth News/Views

Providence students greet Marilyn Quayle

by Jerry Finn

If experience is indeed the best teacher, then the students at Our Lady of Providence Junior High and High School in Clarksville received a valuable lesson in politics last week.

Marilyn Quayle, the wife of Vice President Dan Quayle, came to speak to the students about the democratic process on Oct. 15.

"I was a little disappointed that she didn't talk more about the political process and how young people can get involved," Providence senior Leslie Andres from Floyds Knobs said.

"I was told that it wasn't going to be a lot of political conversation, but it seems to me that she was campaigning for her husband and President Bush," Leslie said. "It would have been nice to hear about education—what is going on in the private and public schools."

Other students reflected similar opinions, but it didn't get in the way of learning a lot from the visit and certainly didn't detract from the energy and excitement of the event.

The anticipation of the students gathered in the new athletic facility was contagious as they awaited Marilyn Quayle's arrival. Secret Service officials standing at the doors compounded the excitement.

Providence freshman Andrew Jones, also from Floyds Knobs, said the event was "pretty exciting" because "you don't get a chance to meet somebody like this every day."

Student Mike Pierce saw it as an affirmation of his political views.

"I'm a Republican," he said. "It's exciting to have Mrs. Quayle come here and talk to us."

Mike, a freshman from Starlight, said that if he were voting in this year's election Bush and Quayle would be his candidates of choice.

Marilyn Quayle began her presentation to the students by sharing stories about her family, then she launched into a presentation outlining why President Bush was clearly the candidate of choice over Democratic hopeful Bill Clinton or independent candidate Ross Perot.

The initial aspect of the presentation wasn't unlike most of the political rhetoric that we have become accustomed to as the final days of the presidential campaign draw near.

Nathan Schmitt, a senior from Lanesville, said he felt that most of what she said wasn't anything new to him.

"I've kept in touch with most of the campaign and the issues surrounding it," he said. "I think she had a lot of good points and basically spoke her mind though I don't necessarily agree with all that she said."

In her presentation, Marilyn Quayle addressed issues like choice in education and values-based schooling as being important issues that the President is committed to in his administration.

"Everyone should have the choice of where they want to go to school," she said. "You are the product of a great education. You are lucky that you have a choice to go to a school like this. Your parents believe it is important and have made the choice to send you here. Everyone needs to have an opportunity like this."

When asked why she decided to visit Providence, she replied, "It's a great experience. I understand that it's a wonderful school and it's important to show the alternatives in education we have and that the President truly supports school choice. If all elements of society had the opportunity to go to a good school, all schools would be better. All parents should be able to get the best education for their children."

Providence students were also involved in Marilyn Quayle's presentation at the assembly. They delivered the national anthem and the invocation, and students in government and history classes planned questions they wanted her to address after the presentation.

Student reporters for the school newspaper *BluePrints* were as involved as any of the professional journalists covering the event.

Reth Williams, president of the junior class, asked Marilyn Quayle for her opinion on the possibility of a woman president in the near future.

"Definitely in your lifetime," she replied, "maybe in the next 15 years. Women have paid their dues. There is a significant number of women who are now involved in the upper echelon of politics."

The applause from the student body seemed to affirm her response.

The teen-agers also wanted to know her opinion on the greatest challenge facing young people today.

She indicated that dealing with a society which was trying to establish norms that are detrimental to young people and getting beyond that to establish for themselves "the guideposts that you are going to need to carry on, the individual character that you are going to need to deal with the problems that we have in society. I travel all over the country and I see the problems that are caused by lack of direction and lack of values that you might take for granted."

She also addressed the importance of charity and compassion as values that all people need.

Leslie Andres agreed with Marilyn Quayle on the importance of values, especially family values, but said she felt that the most pressing issue for many Americans is "just trying to make it" each day.

"People don't know how to deal with a lot of stuff going on," she said. "Teen-agers need a different perspective of life and need to know that they can actually be something. I don't think a lot of teen-agers have much hope for that."

For some students, Marilyn Quayle's visit was a chance to get out of several classes. For others, it was a brush with a celebrity.

For all of the students, it was a chance to experience firsthand how the political system works that our government is built upon.

The visit from Marilyn Quayle last week provided a learning opportunity that most students at Our Lady of Providence Junior High and High School will never forget.



CHATARD WALKATHON—Bishop Chatard High School sophomore Joe Kubala and junior Kelly Kestler of Indianapolis check in with staff member Kitty Scott during the 11th annual Chatard Walkathon on Oct. 14. Funds raised by pledges will benefit education-related expenses. (Photo by Mary Ann Wyand)

Archdiocesan plans set for World Youth Day '93

by Mary Ann Wyand

Plans are underway for archdiocesan participation in World Youth Day '93 events next August which culminate in an outdoor Mass celebrated by Pope John Paul II, according to Julie Szolek-Van Valkenburgh, the archdiocesan director of Youth and Young Adult Ministries.

"I gathered a planning committee of people throughout the archdiocese in the various deaneries to talk about what we wanted to do as far as getting to Denver," she said. "The committee decided to go with a package called Educational Tours, Inc. The reason for this is to have the archdiocese offer some kind of travel package so parishes which have only two or three youth could go with a larger group and won't have to organize travel plans."

Szolek-Van Valkenburgh said she has received "a barrage of calls about World Youth Day from all kinds of people."

World Youth Day is a faith conference specifically intended for youth, she said, and is open to youth aged 13 to 30s.

"It is for youth," she said. "The European concept of youth is different than ours. What we call a young adult, they call a youth. Some adults will come along as chaperones or coordinators, but it isn't an event that is targeted for adults. A lot of the calls I'm getting are from adults who want to go see the pope."

Catholics in the Archdiocese of Indianapolis and other dioceses in the Midwest and western United States will be asked to host World Youth Day pilgrims traveling to and from Denver next August.

"Indianapolis is the first site from the East Coast where pilgrims will stay," she said. "We're the first major stop."

● Host dioceses will offer hospitality at nine hub cities located along major interstate connecting with Denver, which will host World Youth Day activities from Aug. 11 through Aug. 15.

World Youth Day planners are expecting Catholics in each hub city to house between 5,000 and 10,000 pilgrims.

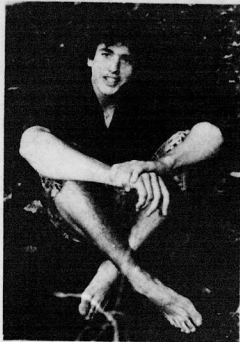
The whole experience is a pilgrimage," said Mark Pacione, director of youth ministry for the Archdiocese of Baltimore and one of the coordinators of the World Youth Day Hub Cities Task Force.

"The World Youth Day experience includes gathering in prayer and celebration on the way to Denver," he said. "It is also an opportunity for people in these communities to show their support for the international gathering."

(For information about World Youth Day reservations, contact Julie Szolek-Van Valkenburgh at the archdiocesan Office of Catholic Education in care of P.O. Box 1410, Indianapolis, Ind. 46206, or telephone her at 317-236-1439. For information about hosting World Youth Day pilgrims, contact Dorothy Wodraska at 317-871-6250.)

Czechoslovakian teen prioritizes faith

by Mary Ann Wyand



YOUTH EV'ANGELIZER—Czechoslovakian foreign exchange student Jan Vozenilek loves to talk about Catholicism.

Czechoslovakian foreign exchange student Jan Vozenilek, who is currently attending Center Grove High School, enjoys talking about his Catholic faith and the new freedom he has to practice his religion in his home country.

Jan attends Mass at Our Lady of the Goodwood Church with his host parents, Carl and Rose Anderson of Center Grove, and said he finds lots of differences in the ways American Catholics and Czechoslovakian Catholics express their faith and worship during the Eucharistic liturgy.

Jan said he loves music and plays the guitar in the parish liturgical music group.

Asked how he happened to come to the United States to study as part of the American International Student Exchange Program, Jan said it was his choice and that he doesn't think it was by chance.

"Maybe it had to be like that," he said. "I realized what my native country means to me. Maybe Jesus wants me to be here. I don't know. I am waiting for Jesus to tell me what to do with my life."

Jan said his hometown, Pardubice, is located about 60 miles from Prague. Three years ago, he said, Czechoslovakia "changed from Communism" and "we have freedom there now. I started to believe about two years ago, after the changes there. I attended the Charismatic Center there. It formed my faith."

During his childhood, he said, "Communism was against the church." But when Communism was overthrown there "everybody was absolutely happy and there was a celebration. They took part in demonstrations. It was good."

Jan wears a cross and a Marian medal as witnesses to his Catholic faith.

"I have friends (at home) who are believers like me," he said. "For 40 years it was forbidden. I didn't think about faith before that because I wasn't able to understand such things. My parents come from a family of believers and I talked sometimes (in our home). My mother is Catholic and my father is Evangelical. But it wasn't important in the first part of my life. I'm glad that it happened like that because I could decide it myself. Nobody made me go to church. I chose to do it."

Catholic high schools will sponsor open houses

Catholic high schools in the Archdiocese of Indianapolis are planning open houses next month for prospective students and their parents.

"Discover Secunia" is the theme for Father Thomas Secunia Memorial High School's open house on Nov. 8. From 1 p.m. until 3 p.m., guests will be able to tour the school at 5000 Nowland Avenue in Indianapolis and talk with faculty members and students. For information, telephone Secunia at 317-356-6377.

Roncagli High School officials have selected the theme "Choose Roncagli: Design to be Different." Their open house is set for Nov. 12 from 7 p.m. until 9 p.m. at 3300 Prague Road in Indianapolis. Call Roncagli at 317-787-8277.

At Our Lady of Providence High School in Clarksville, school officials will welcome guests on Nov. 22 from 1 p.m. until 4 p.m. at 707 W. Highway 131. For information, contact Providence at 812-945-2538.

Oldenburg Academy, operated by the Sisters of St. Francis, has scheduled a fall open house on Nov. 1 from 1 p.m. until 3:30 p.m. Campus tours and visits with faculty members and students will give visitors an opportunity to learn about the academic atmosphere of the 140-year-old private all-girls school. The academy is located just off I-74 at Oldenburg. Telephone the academy at 812-934-4440 for information.

Cathedral High School's annual open house begins at

5:30 p.m. on Nov. 19 and concludes at 8:30 p.m. Eighth-grade students and their parents are also invited to a dinner in addition to a tour of the campus at 5225 E. 56th St. in Indianapolis. For information, telephone Cathedral at 317-542-1481.

Brebeuf Preparatory School, a Jesuit college preparatory school located at 2801 W. 86th St. in Indianapolis, has scheduled an open house on Nov. 1 from 12:30 p.m. until 3 p.m. for tours of the campus and conversations with students and faculty members. Contact Brebeuf at 317-872-7050 for information.

Officials at Father Michael Shawe Memorial High School, located at 201 W. State St. in Madison, have not scheduled an open house at this time. Call Shawe at 812-273-2150 for information about the school.

Bishop Chatard High School officials will announce their open house plans later this week. For information about the school, located at 5885 N. Crittenden Ave. in Indianapolis, telephone Chatard at 317-251-1451.

For information about Cardinal Ritter High School, located at 3360 W. 30th St. in Indianapolis, telephone Ritter at 317-924-4333.

☆☆

Brebeuf Preparatory School students Stephanie Gude and Darius Lovett of Indianapolis are among 1,500

semifinalists in the 1993 National Achievement Scholarship Program for Outstanding Negro Students.

☆☆

Catholic Youth Organization officials have scheduled a CYO Coaches Clinic on Nov. 14 from 2 p.m. until 6 p.m. at Roncagli High School, 3300 Prague Road, Indianapolis.

Topics include shooting skills and drills, ball-handling and offensive drills, concepts of man-to-man defense, and intangibles of a winning program.

The clinic is free and participants need not register in advance. Refreshments, door prizes and an opportunity to watch the Roncagli Rebels scrimmage are included in the afternoon clinic. For information, telephone the CYO youth Center at 317-632-9311 or Roncagli at 317-787-8277.

☆☆

Secunia Memorial High School students are using a new computer room for word processing and office procedures courses. Four computers and a printer were obtained by collecting grocery receipts for the Marsh and Kroger fund-raising programs. Secunia also purchased four computers.

☆☆

Bishop Chatard High School students Sean Hoover, John Jefferson and Andrew O'Brien of Indianapolis have been named commended students in the 1993 National Merit Scholarship Program.

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BOOK REVIEW

'Holy Siege' explores one year

HOLY SIEGE: THE YEAR THAT SHOOK CATHOLIC AMERICA, by Kenneth A. Briggs. Harper San Francisco (San Francisco, 1992). 582 pp., \$27.

Reviewed by Brian T. Olszewski

One of the reasons sports pages in daily newspapers are so popular is that fans who attend, watch or listen to a game want to read all about it the next day. They want the details, the analysis that they might have missed while the game was being played.

"Holy Siege" provides the detail and the analysis of one year in the history of Catholicism in the United States: September 1986 to September 1987.

Why this particular time span? Author Kenneth A. Briggs, former religion writer for The New York Times, believes that it has not already been recognized as such, it will come to be seen as a significant era in history. His basis for that is the number and type of events that occurred during that time.

Among them were Father Charles Curran losing his right to teach as a Catholic theologian; Archbishop Raymond Hunthausen having five areas of administration in his diocese given to Bishop Donald Wuerl; U.S. bishops completing their pastoral letter on the economy; arrest warrants being issued for Archbishop Paul Marcinkus, president of the Vatican bank; Pope John Paul II receiving Austrian President Kurt Waldheim, despite Jewish protests; and the pope's second visit to the United States.

This is a three-dimensional report. Briggs, a reporter by

trade, brings together the work of the "official church," i.e., the Vatican, the National Conference of Catholic Bishops; the thinking found in books, journals and speeches of that time; and—this is what makes the book a story—interviews with a variety of Catholics who relate what effects, if any, the first two dimensions have on their lives.

'September 1986 to September 1987... will come to be seen as a significant era in history.'

It takes a little getting used to this style since one might expect a "just the facts" approach. However, once Briggs

introduces readers to the people, readers should be able to identify with some of them and what they say and experience.

"Holy Siege" is an excellent review and reminder of what the church in the United States was like during those months. Like those who attend, watch or listen to ballgames, those who were a part of that era—by participation or observation—will appreciate the narrative that Briggs provides. One might even be surprised at just how much did occur during that time.

The book serves a further purpose. Future generations of Catholics may want to know about the people and the events chronicled in this book. Briggs not only provides the data, but he relates it to the environments in which they existed.

It's what one expects from an excellent history book: people, places, events, and how the three relate and what impact they have upon each other.

(Brian T. Olszewski is the editor of the Northwest Indiana Catholic, newspaper of the Diocese of Gary, Ind.)

(At your bookstore or order prepaid from Harper San Francisco, 1160 Battery St., San Francisco, CA 94111-1213. Add \$2 for shipping and handling.)

† Rest in Peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them in other ways. 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.)

+ASH, Leona Mae, 65, St. Columba, Columbus, Oct. 6. Mother of Robert E., Alice, Sharon Whedon, Ruth Loftus, Ramona Marcum and Bonnie Marquardt; sister of George Claghorn and Louise Roscoe.

+BECHER, Elfrida M., 86, St. Meinrad, St. Meinrad, Oct. 8. Mother of George, Jane Ramsey, and Rita Ann Gasser; grandmother of 12, great-grandmother of 12.

+BECK, Arthur J., 85, Holy Name, Beech Grove, Oct. 3. Husband of Marguerite "Geet" Field; father of Joseph A., Donald A., Arthur F. and Robert L. Berlier; grandfather of 17, great-grandfather of one.

+BISCHOFF, Thomas A., 87, St. Andrew the Apostle, Indianapolis, Oct. 10. Husband of Betty C. Coons; father of David A., Susan A., Barlow and Carl E. Berlier; grandfather of 3, great-grandfather of three.

+CASEY, Rose Ann, 62, St. Mary, Indianapolis, Oct. 1. Wife of Joseph F., stepmother of Benedictine Father Noah H.; sister of Benedictine Father Donald Walpole and Alice Koehner.

+CECCONI, Raffaella, 57, Christ the King, Indianapolis, Oct. 7. Wife of Elio; mother of Lisa and Sandra Cecconi-Farmey; daughter to Luisa Perrotta; sister to Alma Francesconi; grandmother of one.

+CHILDERS, Janet R. (Fischer), 42, St. Mark, Indianapolis, Oct. 3. Wife of Raymond "Sonny"; mother of Mandy, Nick and Luke; daughter of Helen Fischer; sister of Steve and Wayne Fischer, Susan Agresta, Annette O'Neill, Roseann Huddleston and Becky Witt.

+CHRISTOPHER, Joan M., 61, St. Ambrose, Seymour, Oct. 8. Wife of Arno; mother of Richard and William Bohall, Joan Carpenter, Maggie Luedemann, Patricia Tormoehlen, Gail Lipham, David, Jean Johnson, Kevin and Craig; sister of Robert and William Donnelly and Edna Lutkins; grandmother of 16, great-grandmother of one.

+COX, Esther L., 81, St. Anthony, Indianapolis, Oct. 12. Mother of Russell E.; sister of Anna Robinson; grandmother of five, great-grandmother of two.

+FISHER, Zenobia "Peg", 96, St. Bridget, Indianapolis, Sept. 28. Huneke, Michael W., 45, St. Christopher, Indianapolis, Oct. 8. Husband of Belinda (Goldsmith); father of Gesche H. Russ and Michael H.; son of John H. II, brother of John H. III and Daniel A.; stepbrother of Robert Basher and Susan Applegate.

+KARNATZ, Margaret Gaa, 82, Christ the King, Indianapolis, Oct. 6. Wife of Frank A.; mother of Marilyn; sister of Elizabeth Beckman.

+KIEFFER, Matthew Alan, 13, Our Lady of the Greenwood, Greenwood, Oct. 10. Son of Susan M.; grandson of Louise Snyder and Billy.

+KIESLER, William, 76, St. Michael's, Bradford, Oct. 6. Husband of Alma; father of

Donald, Bob, James, Viola Brannham and Naomi Hays; grandfather of seven; great-grandfather of seven.

+KRESS, David S. Sr., 58, St. Mark, Indianapolis, Sept. 28. Husband of Charlotte L. Koeling; father of Joseph D., David S. Jr., Paul C. and Kimberlee Buerger; grandfather of three.

+LANG, Josephine T. Davis, 77, St. Anthony, Indianapolis, Oct. 6. Mother of Robert A., Thomas A., Charles "Ted", Joseph L. and John F.; grandmother of six.

+MAUER, Elizabeth, 104, St. Maurice, St. Maurice, Oct. 15. Wife of Joseph J., Mildred, Pauline Muckerheide, Hilda Grote and Christine Kramer; sister of Bill Berkemeier.

+MORRETT, Sara, 41, Our Lady of Lourdes, Indianapolis, Oct. 3. Wife of Michael; mother of Jenny.

+O'BRIEN, John T., 77, St. Mark, Indianapolis, October 4. Father of John Terence; grandfather of two.

+O'CONNOR, Louise Dumas, 84, St. Lawrence, Indianapolis, Sept. 28. Mother of Anne Sundling and Kathleen Green; sister of Donald, James Thomas and Lorraine Ebner; grandmother of three.

+PERRYMAN, Wilhelmina "Toots", 70, St. Paul, Tell City, Oct. 7. Mother of Lester, Gary, Phyllis Ward, Donna Thomas, Margie Zoglin and Wilma Shellenberger; sister of Earl "Bud"; mother of Marshall; grandmother of 14, step-grandmother of three, great-grandmother of five.

+POGUE, Mildred Elizabeth, 84, Little Flower, Indianapolis, Oct. 7. Mother of Mary Alice; sister of James Clemens.

+RAGSDALE, Mildred B., 71, St. Vincent de Paul, Bedford, Aug. 19. Daughter of Nellie Baker; stepdaughter of Olin Stotts.

+SCHULTZ, Herbert R., 52, St. Barnabas, Indianapolis, Oct. 9. Husband of Maureen F. Hegarty; father of Bradley J., Michelle L. and Mary F.; brother of Boyd Bright and Bonnie Arnold; grandfather of one.

+SPETH, Rosemary C. Hornberger, 81, St. Mark, Indianapolis, Sept. 25. Mother of George P., Thomas A., "Mickey", David L., Theresa Cain, Katie Lamping and Angie Egan; grandmother of 27, great-grandmother of 35.

+VANO, Louise, 83, Holy Trinity, Indianapolis, Oct. 9. Mother of Edward and Alice Kutera; sister of George Marion, John Marion and Elizabeth Pucci.

+WAWRZYNIAK, Bert S., 91, Christ the King, Indianapolis, Oct. 11. Husband of Cecelia; father of Richard, Daniel, Robert and Raymond; brother of Chester; grandfather of 12; great-grandfather of 18.

+WHEELER, Barbara S., 94, St. Bartholomew, Columbus, Sept. 28. Mother of Bernard Weber, Bernice Newmeyer and Helen Sconfield; grandmother of 11, great-grandmother of 16.

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The Vatican takes guardian angels seriously

by John Thavis
Catholic News Service

VATICAN CITY—The desk of the Vatican's number-two official may be piled high with edicts, letters and assignments, but he leaves room in his thoughts for more worldly things—like angels.

Cardinal Angelo Sodano, Vatican secretary of state, took time out of his busy schedule recently to sing the glories of an age-old but increasingly forgotten spiritual companion.

"We thank the Lord for having placed guardian angels beside us," the cardinal said during a Mass Oct. 2. "The dogma of the existence of angels introduces us to the wonders worked by God."

Angels, the stuff of legends and fairy tales? A childlike belief?

"The more we become simple like a child, then the more we penetrate the mystery of faith" and appreciate a gift like the guardian angel, he said.

Cardinal Sodano, a 64-year-old rising star in the Vatican administrative ranks, is known as a no-nonsense, hard-headed manager. Like most Italians, he considers his name-day important; Oct. 2 is dedicated to the guardian angel, or *angelo* in Italian.

It was not merely a private ceremony, meant to pass unnoticed. The Vatican newspaper ran the text of his sermon across six columns under the headline: "Guardian Angels Guide Us to the Path of Life."

The fact is, the Vatican takes the heavenly host seriously. A few years ago, Pope John Paul II gave a series of talks on angels, saying "they do exist" and have a "fundamental role to play in the unfolding of human events." He warned about the bad angels, too, and said Catholics should "not give in to their flattery."

The new universal catechism, which is yet unpublished—expands on this, according to a draft text of the document. In a lengthy explanation, it states that "from faith, we know that there are angels" even though "materialists and rationalists of all times deny it."

Angels are spiritual yet personal servants of God, and "all human life, from childhood to death, is surrounded by their guard and by their intercession," it said. To sum up, it quotes St. Basil: "Every believer is accompanied by an angel as tutor, pastor and guide."

Historically, angels have been the subject of much debate and speculation. The church, however, has made few official pronouncements on the subject.

"Angel" comes from the Greek word meaning "messenger." In Scripture and tradition they announce impending births, like the archangel Gabriel's visit to Mary; bring divine inspiration, as when an angel appeared to Moses in the midst of a burning bush; and issue final warnings, like their last-minute flight over Sodom and Gomorrah before the fire started to fall.

They make frequent appearances in the Old Testament: driving Adam and Eve out of the Garden, restraining Abraham's hand as he was about to sacrifice his son, and setting up the wet ambush of the Egyptian army in the Red Sea.

The Gospel says Christ was surrounded by angels at critical moments in his life: they proclaimed his birth on high, sustained him as he fasted in the desert, comforted him during the agony in the garden and rolled back the tombstone after the Resurrection.

Early church fathers argued whether angels had free will, whether they could reason and whether they had bodies. (Eventual answers: yes, yes and no.) Despite a popular saying, there is no evidence that theologians ever discussed how many angels could dance on the head of a pin. At one point, though, a hierarchy of angelic choirs was elaborated, with cherubim at the top and plain angels—the errand runners—at the bottom.

Later, St. Thomas Aquinas refined church thinking on the subject, describing angels as purely spiritual beings created before the material universe and incapable of appearing in any "place." That didn't prevent generations of painters and sculptors from depicting them as winged,

corporeal figures that would watch over, inspire and sometimes upbraid their earthly clients.

While encouraging belief in angels, the church has always warned against oversteering devotion or expecting private revelation. Even St. Paul warned that the "worship of angels" could overshadow Christ's role as the one mediator.

The notion of a guardian angel—one assigned to individuals to protect them in body and soul—was common to pagan and Jewish traditions. It was not mentioned in the Old Testament, but shows up in Christ's discourse about children and "their angels in heaven," and in the account of an angel leading St. Peter to safety after he was placed in a Roman prison.

Aquinas held that only the lower-order angels were pressed into this service.

Generations of Catholics were taught about guardian angels, but their popularity has declined in recent years. Pope John Paul has clearly tried to reverse the trend, saying the "important mission" of angels should not be doubted.

Cardinal Sodano thinks Catholics should "make room" for their guardian angels, too. Those who refuse to accept the existence of angels, he said, "really have a hard heart" and are turning a blind eye to the marvels of God's creation.

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Casey warns against 'new liberal intolerance'

by Tracy Early
Catholic News Service

NEW YORK—Pennsylvania Gov. Robert P. Casey, addressing the Al Smith dinner in New York Oct. 15, warned against a "new liberal intolerance" that denies a hearing to views such as his pro-life position.

Disturbing signs indicate that such intolerance also has extended to religious belief and reached the stage of anti-Catholicism, he said.

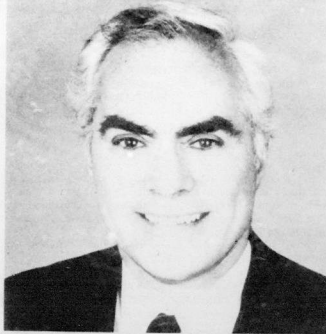
Casey, a Catholic born in New York, was successful in his third attempt to speak in his native city. Democratic Party officials refused to let him address their national convention in July. And hecklers shouted him down at a forum Oct. 2 at the Cooper Union for the Advancement of Science and Art.

Presidential candidates have traditionally been the featured Al Smith dinner speakers in election years, but an alternative had to be found when the second presidential debate was scheduled the same night.

In his speech Casey recalled that the dinner's namesake, Al Smith, was an advocate of tolerance; he ran unsuccessfully in 1928 as the Democratic candidate for president in a campaign that suffered widespread expressions of anti-Catholicism. His success in gaining the nomination vindicated the spirit of tolerance, Casey said, but "his shameful defeat" denied it.

The "new liberal intolerance," Casey said, is taking the nation back toward the atmosphere of 1928.

"Suggestions appear in the press that a Supreme Court nominee should be examined more closely than usual



Pennsylvania Gov. Robert Casey

because he was once Catholic," Casey noted. He also referred to buttons showing him dressed as the pope which circulated at the Democratic convention, rock singer Sinéad O'Connor tearing up the pope's picture on television, and a protester desecrating the host as part of a protest in St. Patrick's Cathedral.

"Anti-Catholicism has become a fashionable, barely disguised prejudice, a cancer in our national life every bit as malignant as racism or anti-Semitism," Casey said.

"The legacy of the man whose memory we revere tonight would be dishonored if we were to fail to condemn all such forms of bigotry and hatred, and to tear them out by the roots, wherever we find them in our society."

Casey recalled that Abraham Lincoln, who gave a 1860 speech at Cooper Union that helped him gain the presidential nomination, warned in that talk of an "established opinion" that would grant a hearing to pirates or murderers but not to opponents of slavery.

"Are we now to tolerate, in whole segments of our society, on campuses, in most mainstream journals, in great political conventions, only those who agree to say abortion is right?" Casey asked.

He said he respected the views of those who disagreed

with him on abortion, and asked only that they respect his views. And he particularly called on the Democratic Party to recognize his right and that of other pro-life Democrats to advocate their position.

"Do we not have the right to argue and persuade and attempt to move people farther in the direction we believe our country ought to go?" he asked.

Casey, who is known as a liberal on social welfare issues, called on pro-life advocates to support life after birth as well as before, and to work for such measures of social justice as health care and child nutrition.

The dinner, held here in the grand ballroom of the Waldorf Astoria Hotel, attracted a few protesters this year. A small group demonstrated outside, but were kept by police across Park Avenue from the hotel.

Some protest leaflets were handed out in front of the hotel, and two protesters got to the reception area before they were removed. One young man who gained entrance to the ballroom with media credentials began shouting at Casey about capital punishment at the end of his speech, but security agents removed him.

Dinner attendance this year, at \$600 a plate, was about 1,100, compared to 1,600 in 1988, when Republican candidate George Bush and Democratic candidate Michael Dukakis spoke.

Cardinal Francis J. Spellman inaugurated the Al Smith dinner in 1945 to raise funds for the Smith Memorial Wing at St. Vincent's Hospital. In subsequent years, proceeds have gone to a variety of medical charities. Alfred E. Smith IV, who serves as master of ceremonies each year, announced that the Smith Foundation gave \$450,000 to 20 health care providers this year.

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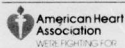


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