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Pope issues encyclical on morality

Says that the relationship between freedom and truth is today's fundamental question for moral theology

by Jerry Filtou
Catholic News Service

WASHINGTON—In the first-ever papal encyclical on the foundations of moral theology, Pope John Paul II said many moral theories today are failing because of a "crisis of truth."

"The relationship between freedom and truth," he said, is today's "fundamental question" for moral theology.

He said real freedom comes only by living in truth—a position he described as not just an ethical principle but a Gospel message which the church is bound to uphold.

In a warning to moral theologians he said, "Dissent, in the form of carefully orchestrated protests and polemics carried on in the media, is opposed to ecclesial communion. . . . Opposition to the teaching of the church's pastors cannot be seen as a legitimate expression either of Christian freedom or of the diversity of the Spirit's gifts."

Six years in the making, the 179-page encyclical was released Oct. 5. It is titled "Veritatis Splendor" ("The Splendor of Truth").

In introductory comments the pope said he wrote the encyclical because today "certain fundamental truths of Catholic doctrine . . . risk being distorted or denied" by flawed moral theories.

Encyclical's full text available

Readers who want the full text of Pope John Paul II's new encyclical on moral teaching, *Veritatis Splendor*, may obtain it from Origins, CNS Documentary Service. The price of one copy is \$5 (multiple-copy rates also are available). The price includes postage and handling. Payment must accompany order. Write Origins, CNS, 3211 Fourth St. N.E., Washington, DC 20017-1100. Tel. (202) 541-3290.

"It is no longer a matter of limited and occasional dissent, but of an overall and systematic calling into question of traditional moral doctrine on the basis of certain anthropological and ethical presuppositions," he added.

"The enduring absoluteness of any moral value" is called into question, and "man is no longer convinced that only in the truth can he find salvation," the pope wrote.

Other articles on the pope's new encyclical on morality are on pages 2, 15, 19 and 20 of this issue.

Papal encyclicals of recent decades have usually been addressed to all Catholics or all people of good will. But "Veritatis Splendor"—like the "Catechism of the Catholic Church" Pope John Paul issued last year—is addressed specifically to the world's Catholic bishops. It calls on them "to develop an intense pastoral effort" to restore truth and universal norms to their proper place in Catholic moral teaching.

Among moral theories the pope repudiates in the encyclical are any which would allow exceptions to the "negative precepts" of natural law and the commandments, such as the prohibitions against murder, stealing and adultery.

"The negative commandments oblige always and under all circumstances. . . . Jesus himself reaffirms that these prohibitions allow no exceptions," he wrote.

He reaffirmed church teaching that certain acts are "intrinsically evil" and therefore always wrong.

In sexual ethics, arguably the most debated field of Catholic moral teaching today, Pope John Paul sharply criticized moralists who argue for exceptions to the church's prohibitions against premarital or homosexual relations or the use of artificial contraception in conjugal relations.

Their arguments stem from theories that would deny the body's place as an integral part of the human person and the moral act, he said.

In this, he said, they revive "ancient errors which have always been opposed by the church, inasmuch as they reduce the human person to a 'spiritual' and purely formal freedom."

(see POPE CONDEMNS, page 19)

Pope reacts to leaks of his new encyclical

by John Thavis
Catholic News Service

VATICAN CITY—Following leaks of his new encyclical to several publications, Pope John Paul II said the document deserves a complete reading by people interested in its message on morality.

The pope made the remarks Oct. 3, two days before the encyclical, *Veritatis Splendor* ("The Splendor of Truth"), was unveiled at the Vatican. Newspapers in England, Italy and the United States had already published stories on the 179-page document or excerpts from it.

The pope said he was aware that the immediate availability of his encyclical had prompted "an understandable interest" among the public.

"I hope that, when read in its entirety, the text will become the object of calm consideration and can thus contribute to a better understanding of the Gospel's demanding and liberating message," he said.

The pope said the encyclical was aimed at reaffirming human dignity and proposing again "the genuine concept of human freedom and its relationship with truth. He said he expected the document to be received with "joyous and willing support" by faithful all around the world.

He said the church makes these pronouncements out of interest both for human beings and for truth. It would not be right for anyone to try to "silence or manipulate" the church or its message, he added.

The pope said the encyclical, due years in the making, was being published only now because it was decided that the "Catechism of the Catholic Church" should come out first. The catechism, published last year but still not available in English, provides a systematic presentation of Christian morality, while the encyclical focuses on the underlying principles of moral teaching, he said.

End-of-life issues and abortion share spotlight

Little Sisters of Poor receive Respect Life Award while thousands oppose abortion with 'life chains'

by John F. Fink

End-of-life issues and the battle against abortion shared the spotlight last Sunday during the celebration of Respect Life Sunday in various places in the Archdiocese of Indianapolis.

At the Catholic Center in Indianapolis, the Little Sisters of the Poor were honored with the Archbishop Edward T. O'Meara Respect Life Award during the archdiocese's

annual Respect Life Dinner. The dinner followed a vespers service in the Cathedral of St. Peter & Paul during which the members of the Archdiocese Pro-Life Activities Advisory Council and parish

pro-life activists chairpersons were commissioned.

Catholics in seven cities in the archdiocese participated in a "life chain." It consisted of people standing quietly along streets holding signs that said "Abortion kills children" and "Adoption—the loving option." Similar life chains were held in many other cities in the United States.

In Indianapolis, it was estimated that

10,000 people participated in the ecumenical life chain. The "chain" of people stretched from Monument Circle north on Meridian St. to 56th St. It formed a cross where Meridian St. intersected 38th St., with people along 38th St. about a mile in each direction.

At the Respect Life Dinner, the Little Sisters of the Poor were honored for their work in caring for the medical, physical and spiritual needs of the elderly poor at St. Augustine Home in Indianapolis. It was the 11th time the award was presented by the Pro-Life Activities Office of the archdiocese.

Sister Josephine Campbell accepted the award on behalf of the Sisters of the Poor. (see RESPECT LIFE, page 3)



RESPECT LIFE AWARD RECIPIENTS—Archbishop Daniel M. Buechlein poses with Little Sisters of the Poor (from left) Odile, Loretta, Mary James, Jeanne Marie and Mother Josephine at the Respect Life Sunday dinner on Oct. 3 after the sisters were honored for their health care ministry to the elderly poor at the St. Augustine Home for the Aged in Indianapolis. The archdiocesan award was presented on the anniversary of the beatification of their foundress, Blessed Jeanne Jugan. (Photo by Mary Ann Wyandt)

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THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

The pope's new encyclical on morality

by Archbishop Daniel M. Buechlein, OSB

You have probably seen news reports about a new encyclical of Pope John Paul II. In English it is called "The Splendor of Truth" (*Veritatis Splendor* in Latin). Pope John Paul addresses basic aspects of Catholic moral teaching. In view of the impending publication of "The Catechism of the Catholic Church" which offers a full presentation of Catholic moral teaching, the encyclical is limited to certain basic moral questions with regard to some controversial problems of present-day moral theology. The pope had already mentioned his intention to write such an encyclical in August of 1987.



The encyclical is addressed specifically to the bishops of the world, not the general public as such. This is so because we share with the Holy Father the apostolic responsibility of preserving "sound teaching" (2 Tim. 4:3).

Difficult and complex as moral teaching is in the circumstances of our day, I welcome this encyclical. We face challenging circumstances in our contemporary world which call for continuing moral evaluation. Our new situation is further complicated by developments in moral theology itself.

In accord with the call of the Second Vatican Council, there have been praiseworthy strides in the development and renewal of moral theology. At the same time, however, there have also been doubts and various objections with regard to the church's moral teaching. The difficulty is that

even within Catholic moral theology there is not just a limited and occasional dissent from certain specific moral norms, but rather a general and systematic and highly publicized calling into question of traditional moral doctrine as such, and on the basis of certain anthropological and ethical concepts.

From my point of view, the greatest problem is the airing of dissent on complex issues in the public forum where they are not adequately addressed and thus only confuse the large majority of people who have no background in anthropology, philosophy, ethics or theology. The result has been a lot of confusion in our church and there has also been a tragic decline in the morality of our society. I for one believe there is a connection between moral confusion (because of public dissent and inadequate teaching) and moral decline.

The pastoral and social problems which have emerged at every level indicate that we are in moral crisis, not only in our church but in our human family. And so the papal magisterium rightly thinks it is necessary to clarify the points of doctrine crucial for the resolution of this crisis. That is admittedly a difficult task to accomplish.

Pope John Paul points out that at the root of the dissent and at the root of teachings which are at odds with Catholic doctrine is the influence of different currents of thought about human freedom and truth. The bottom line is that some extreme moral theories (not found in Catholic theology) want to make freedom into an absolute, a source of values apart from any dependence on truth.

Another extreme position is the attempt to separate the connection between faith and morality. We hear this pretty often in our secular media: religion should not impose its moral views on public life. Under the guise of exalting

human freedom and trying to separate the idea of human life from religious values, the real notion of freedom is emptied of any meaning. The pope points out that authentic freedom is discovered and experienced only in relation to the truth, to that Truth which was present "in the beginning" and shines forth in all its splendor on the face of Jesus Christ (cf. 2 Cor. 3:5-18).

The purpose of the encyclical, then, is not just to warn against errors but to proclaim once again the message of authentic Christian freedom. At the heart of the pope's message is the conviction that only in the truth does our freedom really become human and responsible.

The encyclical is divided into three parts. First there is a biblical meditation on the conversation between Jesus and the rich young man (Mt. 19:16-22). This conversation helps to bring out the essential elements of Christian morality. The middle chapter is doctrinal in nature. It provides a critique of certain trends in contemporary moral theology and does so from the point of view of Scripture and the church's living tradition (with particular reference to the authentic interpretation of the Second Vatican Council). For example, against certain contemporary opinions the encyclical maintains that a good intention is not enough to make a bad act into a good one. Some kinds of behavior are evil no matter what a person's intentions are. It is never okay to do evil so that good may come of it. The third chapter is pastoral in approach. It points out how important Catholic teaching is for the moral good of life in the church and the world.

I hope to get a chance to write more about "The Splendor of the Truth" in the future. Meanwhile please don't share your view of the encyclical only on what you hear in the news!

EDITORIAL COMMENTARY

Attend the rally to celebrate our diversity

by John F. Fink
Editor, The Criterion

Put next Thursday, Oct. 14, at 7 p.m. on your calendar, and if at all possible, be present for the ecumenical "Celebration of Hope" rally at North United Methodist Church at 3808 N. Meridian St. in Indianapolis. This rally is meant to denounce intolerance and hatred and to celebrate the religious, racial and ethnic diversity that we enjoy in this country.

The event is being organized by more than 30 community groups and coordinated by the Indiana Interreligious Commission on Human Equality. The Catholic representative on this commission is Father Tom Murphy, director of the archdiocesan Office of Ecumenism.

Perhaps it's too bad that the rally was organized as a response to the Ku Klux Klan rally scheduled for the steps of the Statehouse on Oct. 16. The idea of celebrating our unity in diversity is always a good one. On the other hand, sometimes it takes a threat such as the Ku Klux Klan to galvanize us to do what we should do anyway.

Indiana, and Indianapolis in particular, has much to be ashamed about when it comes to the Ku Klux Klan. There was a day when the Grand Dragon of the Klan controlled our state government. The anti-black, anti-Jew, and anti-Catholic activism of the Klan was very effective. Fortunately, that situation no longer exists.

It would be a huge mistake, though, to believe that the prejudices spread by the Klan are no longer around. They are, and

those of us who believe that racism is a sin must do what we can to counteract those prejudices.

That racism is indeed a sin was stated quite clearly by the U.S. Catholic bishops back in 1979. "Racism is a sin that divides the

human family, blots out the image of God among some members of that family, and violates the fundamental human dignity of those called to be children of the same Father. Racism is the sin that says some human beings are inherently superior and

Marian College offers religious ed classes at Secena High

The East Diocese board of education in cooperation with the Marian College theology department are offering adult religious education programs at Secena High School.

The three classes are being held simultaneously on six Thursday evenings, beginning Oct. 6 and ending Nov. 17, from 7:30 to 9 p.m. The cost is \$10 per person.

"Basic Teaching of the Catholic Faith" will be held in the Secena library. Future speakers include Andy Hofman, Father Frank Bryan, Father Nicholas Dant, Franciscan Sister Norma Rocklage and Franciscan Father Henry Beck. The text is "Christian Foundations: An Introduction to Faith in Our Time."

Secena's Room 111 will be the site for "Moral Principles Applied to Moral Prob-

lems." Father Frank Bryan and Mike Clark will teach the course, using the text "As I Have Loved You: The Challenge of Christian Ethics."

"Catechetical Methods & Planning" will be offered in Room 112. Bob Mooney, coordinator for catechetical ministry formation for the archdiocese, is the presenter for the first three sessions covering methods in catechesis, and study and application of lesson planning for catechists. Donna Proctor and MaryAnn Keiner will show the value and use of the arts and media in religious classes and prayer services through the liturgical year. The text is "Christian Religious Education: Sharing Our Story, Sharing Our Vision."

Those wishing further information may call 317-357-6915.

others essentially inferior because of race. It is the sin that makes racial characteristics the determining factor for the exercise of human rights.

The bishops were just as clear in their condemnation of the KKK in 1987. "We state unequivocally that Catholics who join the Ku Klux Klan or any organizations that actively promote racism act in violation of Catholic teaching. These organizations are a scandalous contradiction to all that we hold sacred and teach in the name of Jesus Christ."

As people who live in the Indianapolis area know, Gov. Evan Bayh tried to avoid giving the KKK a permit for its gathering but could not do so legally. Both he and Indianapolis Mayor Stephen Goldsmith have urged people to stay away from the Klan rally. We believe that is good advice. Stay away from the vicinity of the Statehouse on Oct. 16. The Klan wants to attract the curious and the best way to combat them is to ignore them.

Some who are not planning to stay away are the members of the Black Panther Militia. This group is planning to have its own gathering not far from where the KKK will be. The situation could be highly volatile, and is even more reason to stay away.

Meanwhile, though, the rally at the North United Methodist Church next Thursday should be packed with Catholics, Protestants, Jews, Muslims, etc. It should be filled with whites, blacks, browns, yellows, with all people who recognize that God created all of us in his image and likeness, that he redeemed us all and that we are destined to share eternal life as one family of God.

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YOUTH LEADERS HONORED—Recipients of Indiana Youth Investment Awards for distinguished service to young people in the archdiocese are Armond Cud (left), youth ministry coordinator at Holy Angels Parish in Indianapolis; Ray Lucas (center), director of Catholic Youth Ministries in the New Albany Diocese; and Benedictine Sister Joan Marie Massara (right), vocations director for the Beech Grove Benedictines at Our Lady of Grace Office for Youth and Young Adult Ministries, and Lianne Somerville, director of youth services for the Indiana Youth Institute, participated in the Sept. 23 awards ceremony. (Photo by Mary Ann Wyand)

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Conway brings St. Meinrad lessons to office

by Margaret Nelson

"I just suddenly appeared with the strategic plan a year ago," Dan Conway said with a smile.

That's how the new director of the Secretariat for Planning, Communications and Development thinks people might see his arrival in the archdiocese.

The connection is actually stronger and deeper than that. "I like to say that my roots in the archdiocese started when I was a freshman at St. Meinrad back in 1967," said the Cleveland native.

Conway said, "When we had time off campus (every month or six weeks), I was invited home by individual seminarians. I started to come to Indianapolis and get to know the city better. I love it. Of course, St. Meinrad is an important part of the archdiocese.

Archbishop Daniel (Buehlein) was my freshman dean and I was one of his students. He was my spiritual director in college and rector when I was in the school of theology," Conway said.

"While I was a student in college, I was privileged to work in the development office under John MacCauley. St. Meinrad's first development officer, John was a visionary. As a result of his work, St. Meinrad is still a leading seminary with its development program.

Conway entered the Benedictine novitiate at St. Meinrad when I graduated from college in 1971," he said. "Archbishop Timothy (Sweeney) was my novice master. He helped me to see that, as much as I loved St. Meinrad (and still do), my vocation was elsewhere." In 1975, Conway went back to Cleveland and taught religion in two Jesuit high schools and during a basketball game, he met his wife Sharon. One of 10 children, she had three brothers who were in Conway's class.

"For me, it was love at first sight," he said. "She was more discriminating." They were married in December, 1978.

The next year, St. Meinrad received a Lilly Endowment grant to hire and train someone in the area of planned giving. Explaining that it involved a two-year training program,



PCD DESK—Dan Conway's desk in the Catholic Center contains photos of his wife Sharon and five children. Conway heads the archdiocesan secretariat for planning, communications and development. (Photo by Margaret Nelson)

MacCauley asked Conway if he would like to apply.

"I was pleased by the invitation. I said, 'Yes,' got the job, and had my first training meeting at the old Alverno Retreat House in the fall of 1979," Conway said.

"Since our first child was due at the time, my mind was elsewhere during the training session," he said. That's when Conway met Fred Hofbein, program director of religious grants for the endowment. "Later, he used to joke that every time Lilly Endowment sponsored a meeting, we were expecting another child."

Conway became director, then vice-president, of development at St. Meinrad. This work involved making frequent trips to Indianapolis, often for informal meetings with the vicar general, who is now Evansville Bishop Gerald Gettelinger.

In 1987, the Archdiocese of Indianapolis received a Lilly Endowment grant in the area of development. It was part of a collaborative

program with St. Meinrad, the Archdioceses of Indianapolis and Louisville, and the Diocese of Lafayette.

There were several things involved. People here are most aware of the courses on fund-raising for pastors and parish leaders. They could attend them at Fatima (Retreat House in Indianapolis), the St. Joe mother-house in Tipton and the Flaget Center in Louisville," Conway said.

In 1987, Archbishop Daniel was named Bishop of Memphis. In 1988, I left St. Meinrad and went to the Archdiocese of Louisville as executive director of the Office of Planning and Development and chief communications officer," he said.

"I was attempting to do in Louisville what Archbishop Daniel was doing in Memphis and is now doing here. The archbishop likes to say that we both learned development together from Ighn MacCauley. We saw the essential connection between planning, communications, and stewardship and development.

"It is a tremendous challenge to make the connection. It is one thing to do this in an integrated, self-contained place like St. Meinrad. But it is different to try to do this in a diocesan setting with such diverse geography, with such a loosely-organized relationship between parishes, schools, agencies and institutions."

"They are related in the person and ministry of the bishop. They are also related in the mission of the church. But it is a real challenge to pull all of this together," he said. "Archbishop Daniel had great success doing it in Memphis, where I was working with his consultant. And we were successful in Louisville doing the same thing.

"When Archbishop Daniel came here, I think it was natural that he made the immediate decision to do the strategic planning process. He asked me to come and facilitate that," said Conway.

"As the process progressed and he began to think about reorganization to more closely model the goal of strategic planning, he asked me to come and provide leadership for the (planning, communications and development) secretariat.

"While I was at home in the archdiocese of Louisville and have great admiration, love, and respect for Archbishop (Thomas) Kelly—he is a great leader in the church—I really felt called by Archbishop Daniel. And because of the good people and my love for this archdiocese, I decided to say 'Yes' to his invitation," Conway said.

He spends Mondays and Fridays in his office near his home in Louisville and is in the Catholic Center in Indianapolis the other days. Of course, he attends many evening and weekend meetings.

The next thing is that, here in the Archdiocese of Indianapolis, there is a strong tradition in planning through the pastoral planning process and various studies commissioned by Archbishop (Edward T.) O'Meara. We were just in an excellent position to begin. We were ripe for that," Conway said.

"Obviously, the archdiocese has excellent communications resources. The Criterion, especially, has a national reputation. And in the last three years, the development program has made tremendous strides. Last year, it surpassed the \$3-million goal by

nearly \$400,000. That is testimony to the strength of the program.

"What we didn't have was the coordination—the integration of these three strong programs. The task is to further the planning priorities: center city ministry, Catholic education, Catholic charities, communications and development.

"It is a tremendous communications challenge. Every diocese in the country is facing the enormous challenge of proclaiming the Gospel in a way that is effective in people's lives. I feel that we are operating out of a mandate of Vatican II for a more cohesive sense of what it means to be an archdiocesan church," he said.

"The communications challenge and everything we do depends on stewardship of resources. There is an urgent need to develop new resources," said Conway.

"One of the most important and exciting challenges is pulling together our diverse geography," he said. "We have been given a tremendous richness—when you move from the eastern boundaries through the center of the state to Terre Haute, then down through Bloomington, Batesville, to Madison on the river, to Clarksville and Jeffersonville in the New Albany Diocese and down the river to Tell City—there's a tremendous history in the development of the faith and the cultural resources we have as an archdiocese.

"My priority is to help the archbishop and the leadership of the archdiocese to increase communications and a sense of identity among the 11 dioceses," he said.

"It has everything to do with our experience of unity as a community of faith—our oneness as a Catholic community. I would see that as the primary goal of the secretariat," Conway said.

"Personally, I think what I learned at St. Meinrad as an English major was a love for writing and a love for words. Father Blain Hettich was my teacher," he said. Conway chose St. Meinrad because an uncle was an alumnus.

"I also learned from St. Meinrad the importance of work," Conway said.

"And I learned to love the church with all of our weaknesses and faults. The older you get the more you see the human side. Being a member of the Catholic Church is just a tremendous gift," he said.

"I was taught that first by my parents; I had that reinforced at St. Meinrad.

Third, I learned what stewardship is—though we didn't use the word. The Benedictine tradition is what stewardship is all about. The Rule of Benedict says that the monks should rever the goods of the monastery—the tools of farming, the utensils they use to make the wine and cheese, and their (religious) habits. These should be revered like the vessels of the altar.

"The strong sense in the Benedictine tradition is the goodness of all created things," he said, adding that he believes all people have the responsibility to share the time, talent and treasure God has given them.

Conway combines many of the gifts he received at St. Meinrad in "Good Stewardship," a column he started with the Louisville Diocese Record. Now Indianapolis and nine other dioceses use it, either in the diocesan paper or in stewardship newsletters.

Conway learned to love music, especially sacred music, at the seminary. "Like opera, a 'corruption' that came later," he said. "As I drive around the diocese, it is a great blessing to be able to listen to good music. It helps break the barriers of space and time.

"My wife Sharon is a nurse, a professional person as well as a full-time wife and mother. I have four daughters and one son: Suzanne, 13; Catherine, 12; Margaret, 11; Mary Sharon, 8; and son Danny, 5," Conway said.

"I have a special fondness for basketball games, since that is where I met my wife. I do a lot of riding. I like to hike. Strangely—with all the driving I do—one of the favorite things we do is Sunday afternoon drives.

"One of the real joys of my job is rediscovering a lot of old friends," said Conway. "And I enjoy my new friends. (Chancellor) Suzanne Magnan, (Chief Financial Officer) Joe Horvath, (Vicar General) Father Dave (Coats), and (Director of the Office of Catholic Education) Dan Elsner. They are good, very dedicated people."

Respect Life Sunday is observed

(continued from page 1)

She said that 246 sisters have ministered to the elderly poor during the 121 years the sisters have been in Indianapolis. She asked those present to pray for more vocations for the sisters and said that three young women are now in formation.

Donna Haines, manager of the hospice program at St. Vincent Stress Center, was the principal speaker at the dinner. She stressed that death should not be feared but should be seen as a part of life. She said that the St. Vincent's Hospice affirms life as it helps terminally-ill patients make the most of their last days while they prepare for death.

"Death is a transition on our journey to eternal life with God," Haines said. It should be seen as a glorious experience, she said, mentioning testimony to that effect from many people who have had near-death experiences. She debited the calm and peaceful deaths patients have been able to have as a result of the work of the hospice program.

Archbishop Daniel M. Buehlein presided at the vespers service in the cathedral and presented the Respect Life Award to the Little Sisters of the Poor at the dinner. Father Larry Crawford, director of the Pro-Life Office, was master of ceremonies at the dinner and gave a report on work of the office during the past year.

In his homily at the vespers service, Archbishop Buehlein said that the greatest challenge of our day is to secure total respect for human life. He said that genetics provide that a human being exists from the time of conception. He said that life is a gift from God and to one who has the right to terminate it.

The archbishop said that abortion and euthanasia have both religious and political implications and must not be considered just political issues. Abortion has long been a political issue and is now included in President Clinton's health-care reform proposals, he said, and physician-assisted suicide has been voted on in referendums.



Dinner speaker Donna Haines

The archbishop noted that the Catholic Church has been accused of not caring for the child after its birth, and of not doing enough for poor women. "We stand ready to provide the finest and most compassionate care for any woman who cannot care for her child," he said. The church also supports the disabled and the elderly, he said.

In his report at the dinner, Father Crawford said that, as a result of efforts of the U.S. Congress opposing the Freedom of Choice Act. He said that the office also sponsored AIDS Awareness Day, worked with state legislators, and emphasized post-abortion counseling.

Father Crawford also introduced the members of the Office of Pro-Life Activities Advisory Council: Robert Alerding, chairman; Nancy Carrier, Paige Elting, Providence Sister Ann Michele Kefer, Father David Lawler, Dr. Paul Muller, Toni Peabody-King, Father Joseph Rautenberg, James Schultz, Mary Ann Wyand, and Mary Jane Wynne.

FROM THE EDITOR

What should Christians do about sinners?

by John F. Fink

The Catholic Church is composed of sinners. From the time of the apostles, it always has been and it always will be. That's why we have the sacrament of penance in which our sins are forgiven and we are reconciled with God and the church. Some of us are greater sinners than others, but none of us is without sin. The pope and our bishops receive the sacrament of penance frequently, some of them weekly—far more often than those who are greater sinners.

How should we Catholics react to sinners? Sin, after all, is a rejection of God by a free and deliberate violation of his law. That's a serious matter that any good Christian must condemn. But what about the person who commits sin? We have often heard the maxim "Hate the sin but love the sinner," but what does that mean in practice?



AS IN ALL THINGS, we should do as Jesus did. What Jesus did is perhaps best illustrated by the story in Chapter 8 of John's Gospel, the woman caught in adultery. You recall that "the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to Jesus, 'Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say?'" (Jn. 8:5).

Do those scribes and Pharisees resemble anyone you know today? One wonders how they caught this woman "in the very act of committing adultery." After all, that's a very private act. Were they spying on her in order to try to catch her in sin?

They also quote the law of Moses, but very selectively. Chapter 22 of Deuteronomy tells the Jews what they are to

do about various "crimes against marriage." Verse 22 says, "If a man is discovered having relations with a woman who is married to another, both the man and the woman with whom he has had relations shall die." (There is nothing in this verse about stoning, but verse 23 says, "If . . . a man comes upon a maiden who is betrothed, and has relations with her, you shall bring them both out to the gate of the city and there stone them to death.")

We know, of course, how Jesus handled this matter. He told "the one among you who is without sin" to cast the first stone at the woman. The men all walked away and Jesus was left alone with the woman. After she told him that no one had condemned her, Jesus said, "Neither do I condemn you. Go and from now on do not sin any more" (Jn. 8:11).

Jesus did not condemn the woman, but he also didn't condone the sin because he told the woman not to sin any more. That has to be the attitude of all Christians toward sin and the sinner. It's the attitude of all priests who hear confessions.

Good parents follow the maxim of hating the sin but loving the sinner all the time. They discipline their children because they love them; lack of discipline on the part of children is often a sign of uncaring parents. In administering discipline, good parents make sure the child knows that it is the wrong behavior that is being condemned and not the child for doing it.

JESUS TALKS US how to deal with sinners in other places in the Gospels, too. In Chapter 18 of Matthew, for example, Jesus taught: "If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that every fact may be established on the testimony of two or three witnesses" (Deuteronomy 19:15 says that a judicial fact shall be established only on the testimony of two or three witnesses). If he refuses to listen to them, tell the church. If

he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector" (Mt. 18:15-17).

This is the second of only two times that the word "church" appears in the Gospels, the other being when Jesus tells Simon he is Peter "and upon this rock I will build my church" (Mt. 16:18). Jesus' advice means that we should shun those who arrogantly refuse to repent of their sins. Thus, although we must continue to love the sinner, excommunication is permissible.

We must do this, though, without judging who is a sinner and who is not. Jesus was very clear and emphatic when he said, "Stop judging, that you may not be judged. . . . Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye?" (Mt. 7:1-3).

THERE ARE OTHER exhortations in the New Testament about what to do about sinners and the admonition not to judge others. There is this, for example, from St. Paul: "Why do you judge your brother? Or why do you look down on your brother? For we shall all stand before the judgment seat of God. . . . Then let us not judge one another, but rather resolve never to put a stumbling block or hindrance in the way of a brother" (Rom. 14:10,13).

Finally, there is this passage from the Letter of James: "If anyone among you should stray from the truth and someone bring him back, he should know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins" (Jas. 5:19,20). What an incentive to try to win someone back to the church!

What should we do about sinners? We must not judge them, but we must love them, admonish them, shun them if they are obstinate, and try to bring them back from the error of their ways.

THE BOTTOM LINE

How could I forgive the killer of my son and daughter-in-law?

by Antoinette Bosco

As I get older I find myself acknowledging often that life is a mystery, and I pray daily to the Lord to help me accept the unanswered questions that accompany mystery.

Certainly these past weeks, with the tragic news that my son John and his wife Nancy Renee were brutally murdered in their Montana home, I was again plunged into the realm of mystery.

By coincidence, that very week in August, I also received first copies of a booklet on faith I wrote for Resurrection Press. When I was asked to write the book I decided, after some reflection, to look deep inside myself



and explore my faith. What is my faith? Is it strong? Would it hold up under a new attack on my heart and spirit?

When the work was completed, what I had written at times almost surprised me. I had been forced to be brutally honest with myself and I learned that, yes, I walk with God—thanks to the grace that has been generously given to me.

I thought of titling the booklet "Faith Means If You Pray for Rain, Bring an Umbrella," words of a strong woman my sister knew.

But never did I feel so challenged as in August, with the booklet in hand, in that moment of loss and sorrow, facing a real confrontation with my soul. How could I forgive the killer of my son and daughter-in-law?

If I lived by faith, I would have to say as Jesus said, "Father, forgive them, for they know not what they do." I would have to

believe, as he said, that evil is overcome by good.

Now that the question of forgiveness would never again be academic or simple for me, could I say with gut-level honesty, "Father, forgive the murderer?"

At a Sunday Mass—two days after I had gotten the news and begun to wrestle with forgiveness—I could at least thank God for having given me my two sons.

I lost Peter two-and-a-half years ago when he was 27.

I thanked God for the "temporary" gifts of Peter and John. Then I was jolted, and in my heart I heard God telling me, "It was a permanent gift." I had been corrected. And so through my tears, I could say, "Thanks be to God."

With those words, I had been given the grace to know that I could forgive. I had the power not to let an assassin erode who I am, or put a wedge between me and my God.

This does not mean that my anger is gone or that I don't want the murderer or murderers found and brought to justice. I would not be human if I retreated from the need to confront evil. And never shall I stop working until justice is the final chapter in this tragedy.

But I also believe in my heart that love is the best way to even a score with an assassin—or any other evil. That isn't easy.

I get help from the Lord, like being at Mass at the beautiful Benedictine Abbey of Regina Laudis in Bethlehem, Conn., buoyed by the prayers and love of my many sisters there. The Gospel was Luke 6:27, and the words were just what I needed to hear: "Love your enemies, do good to those who hate you."

Somehow I felt I would be given the continued grace to accept that different message, and so remain where I belong, safe in the inner circle of God's arms.

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THE YARDSTICK

by Msgr. George G. Higgins

Stephen L. Carter's new book, "The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion" (Basic Books), is better than anything the most talked about non-fiction book of the year.

Carter, an Episcopalian, is a law professor at Yale University. His book takes issue with those "liberal" political leaders and opinion makers who view any religious element in public discourse as a tool of the so-called radical right.

His book explains how we can preserve the separation of church and state while enhancing rather than trivializing the faith of millions of citizens and treating religious believers with disdain.

But liberal syndicated columnist and TV talk show host Michael Kinsley—to cite Carter's most vocal critic—damned the book with faint praise in a column.

Kinsley says Carter's book is "interesting and well received." But Kinsley is



"honestly bewildered," he says, by the complaint that American culture is hostile to religion. He admits that the Supreme Court, in his words, "made a mess" of the Constitution's clause on the establishment of religion and that officials sometimes get carried away in protecting the secularism of public institutions.

But the burden of his column is that Carter grossly exaggerates the "vitriol" of religious believers.

Kinsley has a point when he says that some of Carter's examples of "cultural disbelief" may be somewhat exaggerated and when he argues it is wrong "to mistake vigorous disagreement with bias." Some church people are too quick to equate honest disagreement with disdain for religion as such.

I would argue, however, that Kinsley has downplayed the central point of Carter's book. Carter—a liberal—is not an uncritical supporter of the so-called religious-right. But he believes that many fellow liberals, instead of arguing against specific planks in the New Right agenda, often tend to show a distaste for the religious arguments put forth by supporters of the New Right.

To illustrate, he contrasts the enthusiastic support given by liberals to the civil rights

movement and all of its unashamedly religious rhetoric with the disdain they tend to show for religious rhetoric on the right.

Carter argues that liberalism, to survive, will have to accept that what is wrong with the extreme right is not its effort to link the name of God to secular political ends but rather its misguided choice of secular ends to which the name of God is linked.

Unfortunately, he says, rather than envisioning a public square in which all are welcome, "contemporary liberal philosophers insist on finding a set of conversational rules that require the individual whose religious tradition makes demands on his or her moral conscience to reformulate their conscience . . . in order to gain the right to participate in the dialogue alongside other citizens."

This is particularly true of abortion. Kinsley's critique ignores this issue.

Yet he must know, as Carter repeatedly notes, that many liberals who endorsed religious arguments in support of civil rights also expect abortion opponents to bracket their religious convictions before entering the public-policy debate.

Kinsley seems to think that Carter's target is the so-called village atheist of

another era. Not so. His target is the more sophisticated modern liberal who requires believers to leave religious convictions behind before entering public debate on public policy—with the exception of civil rights and other progressive issues at the top of the liberal agenda.

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To the Editor

Is there also a 'religious left'?

Lately it seems that anyone who criticizes a political figure or social issue using a moral perspective is labeled a member of the religious right. The views, opinions and inquiries of the so-called "religious right" are considered to be antiquated, unrealistic and irrelevant.

If there is a "religious right," is there also a "religious left"? If the "religious right" is pro-life, against fetal tissue research, against lifting the gag rule on abortion counseling at federally-funded clinics, against a law forbidding peaceful assembly near abortion clinics, etc., does this mean that those who freely label us as part of the "religious right" belong to a "religious left"?

If so, does this "religious left" favor abortion, favor fetal tissue research, favor lifting the gag rule on abortion counseling at federally-funded clinics, favor laws that forbid peaceful assembly near abortion clinics, etc.?

Patrick Dunne

Indianapolis

Take responsibility for your actions

Today I received a letter asking for my membership and contribution to the National Organization for Women. Strong Life Sunday prompted me to exhibit a strong opposition to their movement. I want to encourage everyone to stand up for the unborn in even the smallest of ways. I am sure I speak for many women when I responded to NOW in this manner:

"Enclosed is my voided check for \$100, showing you that I can NOT support an organization that promotes the death of

small infants. It is NOT the wrath of the religious right. It has nothing to do with religion. It is all about responsibility for your actions, not eliminating an 'inconvenience' for the mother.

"Also, I will not support President Clinton and NOW in efforts for federal funding for abortions, which is using tax dollars from working Americans.

"Finally, NOW has been successful at giving all of the rest of us women of America a bad name because of the man-hating tactics that you have used. Our lives are tremendously blessed with men. It seems like it is only the feminists of your 'movement' who are so uncomfortable with themselves that they have nothing to offer the opposite sex."

Lara R. Haley

Indianapolis

Recognizing our guardian angels

I read with great interest your column about guardian angels in the Sept. 24 edition of *The Criterion*. It is a pity that nowadays movies made in Hollywood mention more about angels than you hear in the Catholic Church.

I cannot remember the last time I heard a parish priest say a word about honoring or thanking your guardian angel. I thank mine daily for protecting me from the many foolish things I do.

But my reason for writing this letter is to relate a story to you and your readers about why I definitely believe we are all given a guardian angel at birth.

Twenty-three years ago, my wife and I were sent a severely retarded little girl. She was born on Oct. 2, Guardian Angels day. I don't know how many times I saw her drop a toy under a table, and she was stooped to retrieve it, she never once

bumped her head. It was as though an angel's guiding hand protected her. Also, the few times she got out of her wheelchair, she never fell.

And now that we are getting older and cannot care for her properly, she is living at Muscatuck Home for the Handicapped. Her angel is once again protecting her from any harm and seeing to it that she has proper caring and loving people to watch over her and help her.

So I am sure we all have a guardian angel we should honor and thank daily.

Robert W. Egnor

Yorkville

More important than human life

A close friend of mine, who is six months pregnant, recently had to enter the hospital because of difficulties with her pregnancy. There was a fear the child might be born prematurely. There was great concern for the safety of mother and child. Much was done to assure that the pregnancy would continue and the child would be born safely.

It is ironic, but probably not far away during that same time span a six-month-old child was being killed through a legal abortion. It was shocking to read from a talk given by Cardinal Roger Mahony to diocesan pro-life directors and hear some of the latest techniques being used by doctors to assure that in a late-term abortion the baby dies in the womb before being removed.

This is indeed a strange culture in which we find ourselves.

Also very distressing is that so many of us, those of us who actively attend church in the Archdiocese of Indianapolis, while opposed to abortion, believe that this is a "constitutional right" and "choice" and that this is a moral issue and we cannot force our morals on others in this secular and pluralistic society.

Yes, we know late-term abortions are a small percentage of all abortions. But late-term abortions show us in a more graphic way what really happens in all abortions—someone, a human life, is killed. What is more valuable than human life? Obviously, in our country where our own president is pro-abortion (and has been vigilant to assure that "abortion services" are more widely available), "individual freedom," "choice," and "right to privacy" are more important than human life.

In Nazi Germany, many, many citizens knew what was going on in the death camps but few spoke out. In our country, many, many citizens know what is going on in abortion. But few speak out.

John Fuller

Terre Haute

Increased availability increases the 'need'

The Clinton administration is insisting on including abortion in its proposed health-care package. Aside from the fact that most Americans find abortion morally repugnant, why include payments for an elective procedure when funding for the program is a major concern? (Medicaid has always paid for abortion if the woman's life is in danger, and the new Hyde Amendment allows abortions for rape and incest.)

"Health care" usually refers to treatment for disease or injury. According to Planned Parenthood's own figures, at the very most only seven percent of abortions have any remote connection to impaired physical health. This figure includes health problems of the mother or infant, rape, and incest. At least 93 percent of abortions are performed on healthy women and babies for purely non-medical reasons and have no place in a publicly-funded health plan.

History has shown that increasing availability of abortion increases the "need" for abortions, and the more likely it is to be used as birth control. Again, Planned Parenthood figures show that presently 50 percent of women who have abortions depend on abortion as their only means of birth control. Knowing abortion is easily available increases careless conception.



Increased availability also increases sexual pressure on women and pressure to abort, when some women might choose otherwise if the necessary emotional support were available. "Free" abortion would only increase this pressure and the exploitation of women by irresponsible men and abortion profiteers.

Also, I find it ironic that those who say the government should stay out of the abortion decision also demand that the government pay for it.

Gwendolyn O'Connor

Indianapolis

Catholic schools not truly inclusive

I absolutely bristle whenever I read material portraying Catholic schools as "inclusive communities" (Sept. 24 letter to the editor titled "Study Shows Why Schools Are Good").

As a Catholic family having an extended history of participation with Catholic schools, we know how quickly the so-called "caring community" can find "no room in the inn" for individuals with disabilities. How many children with identified disabilities have been told that they cannot be served in Catholic schools? In our own situation, we were directed to public schools when the question of educating our son, who has a disability, was raised. No consideration was given to his needs as a member of the Catholic community.

Somewhere the "sense of belonging" referred to in the letter is reserved for only those children who are deemed as able to belong. It seems a bit hypocritical to me that the letter's author could hide public schools for "tracking" students, a practice which "amplifies the differences among students," and not acknowledge the uncomfortable reality that Catholic schools don't even enroll some students because of their differences.

The public school in our neighborhood has adopted the value that all kids belong. Our son is a full member of the school and receives his education in general education settings alongside children without disabilities. I would suggest that Catholic schools could learn something from the public school reform movement which seeks to create inclusive school communities. Diversity is more than just an issue of color, nationality, language or socio-economic status.

While Catholic schools may rightfully claim quantitative evidence of high achievement among their students, it is my opinion that until all members of the community are welcome into Catholic schools, they can hardly consider themselves to be truly inclusive communities.

There is an incredible amount of available published information concerning the inclusion of students with disabilities in typical school settings. Maybe some local Catholic educator will care enough to examine the value of accommodating more diverse learners and their families within the Catholic school community.

The archdiocese has reportedly boosted educational grants by \$1 million for the purpose of training educational leaders. It remains to be seen how deeply committed Catholic educators are to the "value system" that makes them so different from public schools.

Michelle Persinger

Indianapolis

Point of View

Shrines perpetuate love for Mary

by Shirley Vogler Meister

Perhaps being a native of Belleville, Ill., has something to do with my interest in holy places named for the Blessed Mother. Belleville is where the Shrine to Our Lady of the Snows is a brilliant jewel in the shadow of St. Louis.

My curiosity and respect have always been piqued by shrines at Lourdes and Fatima and locations of honor for Our Mother of Perpetual Help and the Black Madonna. So imagine my delight when I found a 1956 book "Shrines of Our Lady," in a thrift shop, a humble yet appropriate location for such a discovery. Who better than the mother of Christ—a poor carpenter's wife—could best understand the need for this?

In her book, Dominican Sister Mary Jean Dorcy didn't dwell on the well-known shrines, but listed instead 48 about which I knew little, from all over the world. Most shrines start with *Our Lady of* and end with words indicating intent or location: *the Dow, the Blessed Virgin, Hope, of Ready Help, the Conquest, Remedies, Copacabana, Africa, the Peak, Catecholista, Galliano* and so on.

Such listings remind me of the Litany of the Blessed Virgin Mary, which honors her as a *Mother of God, counsel, and daring grace—undefiled, most amiable, most pure, as a Virgin most prudent...venerable...renewed*.

as a *Mystical Rose...Gate of Heaven...Mirror of Justice...Vessel of Honor, as the Queen of Angels...Prophets...Martyrs...all Saints.*

As the author said, "In a sense, every image of Our Lady is a shrine, from the Sistine Madonna down to the grubbest dog-eared holy card in the fist of a kindergarten and the trayed scapular on the neck of the Bowyer driver. Any such image does something to the heart of the one who looks, and pushes or pulls toward God."

Sister Mary Jean explained that a formal shrine is a place where devotions of some sort have been practiced for a long time, where stands a church, chapel, or dedicated altar; and where a history of miracles is evidenced.

Except for more recent shrines, there are few records for such places, leaving only legends to go by. Sister wrote that no one knows why a particular person or place is singled out for special notice, adding, "Our Lady chooses certain people to be her messengers, and certain places (or statues or pictures) to be a channel of grace and healing. God, after all, chose a certain person to be his channel of grace; he chose Mary."

Although this particular book is out of print, it encourages me to find others listing shrines of the Blessed Mother—and to be more aware of current news about contemporary shrines. They can push or pull toward God, too.

Sister Mary Jean said that Mary's "coming must make a difference in the lives of all of us. She did not come to Fatima only for Lucia, Jacinta and Francisco; she spoke to us as well. And unless our lives are changed, her visit was to that extent failed in its purpose."



CORNACOPA

Live, die by the numbers

by Cynthia Dewes

Mary and Susan are playing sweetly together in the back yard, collecting twigs to make a bed for Kitty, smashing honeysuckle berries for "tea," and stirring anthills into mudpies.

Enter Christine. For a few minutes the new playmate adds excitement to the girls' activities, until one or another inevitably says, "It's my turn," or whines, "That's not fair."

Yup, three is a bad number. At least, three kids playing together



is often a bad number. On the other hand, three may be considered a mystical number because among other things it models the Holy Trinity.

Seven also has spiritual significance, as in the seven sacraments and the seven deadly sins, not to mention all the ominous "sevens" in the Book of Revelations.

Then there is 40, the scriptural buzz-number for "a long time." We're told about the 40 years of Babylonian captivity, and Jesus' 40 days alone in the desert.

Numbers are a big deal in families, too. Twins and other multiple births demand a lot of attention, even in these days of fertility drugs. Being an "only" earns attention for the opposite reason, and even being one of a bunch of siblings rates a double-take now that small families are the norm.

Birth order numbers are significant. The oldest, the first, child is the one parents practice on. She's usually a kind of third parent to the other kids, because when numbers two and three and whoever come along, the parents realize they need *help*, and the first kid is so handy.

Naturally, "oldest" children may resent this responsibility. They may often remind the folks of how much the younger numbers, particularly the last-numbered child, are getting away with. They want parental wrath spread evenly down the line. It's a matter of justice.

We figure the passing of time in numbers of hours, minutes, days, years. In our minds, numbers may actually seem to control time. We feel differently about ourselves when we're age 16, say, or 21, or 40, or 65, or 100, just a few of the numbers which mark significant life stages in our culture.

We pay a lot of attention to the numbers of hours we work, or time spent at one job, or years committed to marriage or religious life. And when we die, someone records "x" years, "x" months of life, on our funeral card.

If the number on our outdoor Fahrenheit thermometer is 90, we sweat. If it's 20, we shiver. If we're 98.6 on the inside, we're OK, but if we're 103, we can expect to bust and fly apart.

Whole industries are built around the numbers of pounds we weigh and inches we measure. Fit or fat, we often build our self-image with blocks of body numbers.

Your number's up, we say. I've got your number. Any number can play. Look out for numero uno. Play it by the numbers. Take a number. Mom's busy. We love to organize every aspect of our lives, and we depend on numbers to do it.

When our number's finally up, Number One will decide whether or not we've lived by the numbers, and she'll number us among the saints or (gasp) send us down among the numerous others.

You can count on it.

vips...

Eugene Redmond, a well-known poet, professor, writer and editor, will speak on "Experiential Poetry, Culture and Conflict" at 7 p.m. on Friday, Oct. 8. On Friday, Oct. 9 at 12 noon he will speak on "Drum Voices: Poetry, Prophecy and Struggle Grounded in the '60s." Both appearances, at Martin University in Indianapolis, are part of the Indiana Humanities Council's "Wordstruck: Second Indiana Festival of Books."

1993 recipients of the Regan-Evrad-Curley scholarships at St. Meinrad Seminary include: **Michael Brown**, freshman from Indianapolis; **Eric Wayt**, a junior from Seymour; and **Benedictine Brother Godfrey Mullen**, a fifth-year theologian and monk of St. Meinrad Archabbey.

Academic scholarships for the 1993-94 school year at St. Meinrad College have been retained by the following students from Indianapolis: **Steve Shockley** and **Russell Zint**.

check-it-out...

Bishop Chatard High School will hold a **Holiday Bazaar** on Friday and Saturday, Nov. 19-20, in the school cafeteria at 5885 N. Crittenden Ave. in Indianapolis. Proceeds will benefit the high school's music organization. Tables may be reserved for \$40 by calling 317-251-1451 before Nov. 15.

Good Shepherd Parish Art Fair, formerly held at St. Catherine Parish in Indianapolis, will be held this year at the St. James facilities at 1155 E. Cameron St. The art fair is scheduled for Saturday, Nov. 13, from 8:30 a.m. to 3:30 p.m. Booths are available for rent at \$25 by calling 317-786-6075.

Tickets for the 14th annual "Christmas at The Woods" dinner theater went on sale Oct. 1. The extravaganza produced by music

and theater students is scheduled for 7:30 p.m. Dec. 1-4 in the O'Shaughnessy Dining Hall. The production includes a dramatic presentation, music provided by the College Chorus and Madrigals, and an eight-course Christmas dinner. Tickets are \$25 per person and may be reserved by calling the St. Mary of the Woods College public relations office in Guern Hall at 812-535-5212.

A trip to commemorate the **Fest of St. Frances Cabrini** with a day of retreat at the shrine where the saint died in Chicago, and other holy sites of interest, will be held on Friday and Saturday, Nov. 12-13. The cost of \$125 includes hotel, transportation, guide and all meals. Limited seats available. Call Kathy Denney at 317-888-0873 or Norbert Lindenmaier at 317-786-1684 to register.

The Couple to Couple League offers a **Correspondence Course in Natural Family Planning**. Books and a video are available for home study by calling 1-800-758-2430. They may also be obtained by inquiring for NEF materials at your parish office, doctor, public library or Christian book store.

The **National Apostolate with People with Mental Retardation (NAPMR)** is an organization which encourages the inclusion of mentally retarded people in church activities and ministries. For more information contact NAPMR at P.O. Box 4711, Columbia, SC 29240, 1-800-736-1280.

To celebrate the 30th anniversary of the building of **Lutera Retreat House**, a one-day return of the popular **Italian Festa** will be held from 1 to 7 p.m. on Sunday, Nov. 7 at the retreat house, 5353 E. 56th Street. Spaghetti dinners prepared by the DuFour family, with wine and dessert, will be available for \$7 for adults and \$4 for children. Call 317-545-7681 for tickets or information.

The second annual **Fall Craft Fair for the benefit of Riley Cancer Research for Children, Inc.** will be held from 9 a.m. to 4 p.m. on Saturday, Oct. 16 at Holy Trinity Greek Orthodox Church, 4011 N. Pennsylvania Street. The rain or shine event will feature a silent auction, handicrafted items, a cake, children's games, etc. Admission is \$1.

The **Catholic Youth Organization's annual Indianapolis Deaneys Awards Banquet** will be held at 6:30 p.m. on Tuesday, Oct. 12 at Secoria Memorial High School, 5000 Newland Ave. Presentations of St. John Bosco Medals to outstanding adult CYO volunteers, and outstanding participation awards to parish youth groups, will be made at the event. Reservations are \$7. Call 317-632-9311.

Father John Scarra will lead a rosary at 2 p.m. and celebrate Mass at 2:15 p.m. on Saturday, Oct. 16 at **Our Lady's Chapel in the Meadow at Camp Attenture**. The services will commemorate the 50th anniversary of the visit to the chapel by the Apostolic Delegate of the Vatican in October 1943. The chapel was dedicated in September, 1943 by Father Maurice F. Imhoff, chaplain to the Italian prisoners of WWII at the camp. It was renovated and rededicated in 1988-89.

The St. Vincent de Paul Society of Holy Cross Parish, 125 N. Oriental Street will sponsor a **Rummage Sale** from 9 a.m. to 4 p.m. on Saturday, Oct. 16. To donate items of clothing, furniture, small appliances and household items, call Becky Vinson at 317-353-0611.

St. Michael School board of total education will sponsor its **Fifth Annual Angel's Attic Christmas Bazaar** from 9 a.m. to 4 p.m. on Saturday, Dec. 4. Arts and crafts booth spaces are still available for \$35. Call Nola Gregg at 317-925-5834 for applications.

A "Come to the Quiet" series of retreats will be held at Kordes Enrichment Center in Ferdinand this fall. "Tendering the Word with Mary" will be held from 9 a.m. to 3 p.m. EST on Saturday, Oct. 16 and Tuesday, Oct. 19. The concluding retreat will be "The Garments of Mercy" on Tuesday and Friday, Nov. 16 and 19. Call 812-367-2777 for more details.

The Oldenburg Academy Alumnae will host their **annual Homecoming** on Saturday, Oct. 9 at the school. Registration begins from 8:30 to 10:15 a.m., followed by Liturgy at 10:30 a.m., lunch at 11:30 a.m., class pictures and a short business meeting. Overnight accommodations, a dinner and party are available. For late reservations call Joann Kaiser at 812-934-4440.

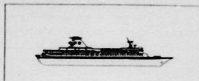
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Conference for pro-life leaders to offer help

Legislative efforts, publicity, volunteerism, and health care reform are among the topics for the "Leadership Conference for Pro-Life Activities Leaders" scheduled Oct. 23 at the Archbishop O'Meara Catholic Center in Indianapolis.

Sponsored by the archdiocesan Office of Pro-Life Activities, the conference will provide practical help for pro-life workers in the archdiocese.

"The conference will address current pro-life issues and provide suggestions on how to enhance the level of pro-life activities on the parish level," Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, said. "Thomas Gaybrick, secretary of Catholic Charities, will present the keynote address."

Registrations are \$10 a person and are due by Oct. 19. For additional information, telephone the Pro-Life Activities Office at 317-236-1569 or 800-382-9836, extension 1569.

The leadership conference begins at 8:45 a.m. with registration and continues with morning prayer at 9:30 a.m. and Gaybrick's keynote address at 10 a.m. The first workshop sessions begin at 11 a.m., then participants will take a break for lunch at noon. The second and third workshop

sessions start at 1 p.m. and 2:15 p.m. The day concludes with a "Sending Forth" presentation at 3 p.m.

Pro-life leadership workshops include:

- > "The Care and Feeding of Volunteers," presented by Marilyn Smethers, director of Volunteer Services for St. Francis Hospital Center in Beech Grove.

- > "Working with the Federal and State Legislative Efforts," discussed by Dr. Desmond Ryan, director of the Indiana Catholic Conference.

- > "Publicity and Public Relations with the Press," presented by Mary Ann Wyand, an assistant editor of *The Criterion*.

- > "Resources Available," an overview of archdiocesan resources for pro-life educational programs through the Office of Catholic Education and Office of Pro-Life Activities, discussed by Toddy Daly, OCE Resource Center manager.

- > "Successful Parish Pro-Life Activities Committees," presented by James Schmitz, a member of the Archdiocesan Pro-Life Activities Advisory Committee.

- > "Health Care Reform," a panel discussion of federal legislation by administrators of St. Vincent Hospital and Health Care Center in Indianapolis.

Priest to offer series on Mary

Holy Cross Father Edward D. O'Connor will be the speaker for two evening programs, as well as a luncheon program, on the subject of Mary, Oct. 27 and 28. All three talks are sponsored by the adult faith formation committee of St. Pius X Church, Indianapolis.

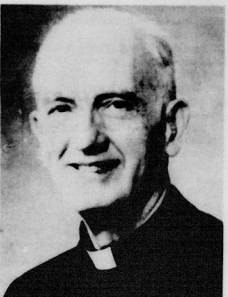
Father O'Connor has been a member of the department of theology at the University of Notre Dame since 1952 and is now an associate professor there. He has been a speaker and written many books, pamphlets, and articles on charismatic renewal and the theology of Mary.

"Modern Apparitions of Mary" will be the topic when Father O'Connor speaks at 7 p.m. Oct. 27 in the church. "Meaning of Mary

in the Catholic Church" will be the subject the evening of Oct. 28.

Also on Thursday, Oct. 28, Father O'Connor will discuss "Consecration to Mary in our Spiritual Life" during a noon luncheon program at Holyrock Hill restaurant. A question and answer period will follow each talk.

The evening programs are free and open to the public. The cost of the luncheon is \$15, with reservations due at the St. Pius X religious education office, 317-257-1085, by Oct. 21.



Father Edward D. O'Connor, CSC

St. Paul Center to be rededicated

The rededication of St. Paul Catholic Center and the celebration of the Center's 25th anniversary on the Indiana University campus in Bloomington will be held at 2 p.m. on Sunday, Oct. 31. Archbishop Daniel M. Buechlein will be the principal celebrant.

A reception will follow the rededication of the Center, located at 1413 E. 17th St. in Bloomington. The pastoral team of St. Paul's includes Fathers Bob Sims and Kim Wolf, and Providence Sister Mary Montgomery.

For more information about the celebration, call 812-339-5561.



FOOD ADDITION—Amy James, representing the Indiana State Bank of Terre Haute, presents a donation to the St. Patrick soup kitchen to Father Lawrence Moran, pastor of St. Patrick, and John Stockdale, soup kitchen manager. Food has served to the needy at St. Patrick, St. Benedict and the Hyde Community Center for nearly 10 years.

Elizabeth Ann Welch

Cathedral High School
Class of 1990

Xavier University
Class of 1996



Cathedral High School has always been a large part of my life. Many of my family members attended Cathedral and passed the traditions on to others. My mother and father put in many long hard hours to keep Cathedral open during earlier, harder times. In addition, they consistently helped raise money so students from all over the city could still enjoy the Cathedral experience.

When I was growing up, I dreamed that one day I would attend Cathedral. I wanted to be a part of the Cathedral family that I had witnessed as a child. There was one problem: You see, I am dyslexic. In those days there was not a great deal of knowledge and understanding about this learning disability. However, Cathedral addressed it and dealt with learning disabilities directly. As a matter of fact, Cathedral's Learning Disabled Program has been a model for other schools throughout this city and state, and even some of the surrounding states.

Dealing with my disability was an uphill battle, not only for me but for my parents as well. Obviously learning did not come easy for me. I went to Cathedral with shattered self-esteem as a result of my grade school experiences. I felt that nothing I could do was right. I entered the Cathedral Learning Disabled Program. I did not want to be in it. As with anyone else with a disability, I wanted to learn like all the other students. I did not want anyone to make fun of me. However, it was not like that at Cathedral. At Cathedral there was knowledge and understanding of my disability and the disabilities of others. While in the Learning Disabled Program, we protected, supported, and challenged each other. Moreover, we understood each other quite well. The program gave us confidence that we could actually do well in school. I eventually attained honors for the first time in my life.

When I was a freshman in high school, I wasn't certain I would be able to go to college. Now I am in college and, although it will take me a little longer to graduate than it does for most people, I am doing well. Last semester I received one of the biggest compliments of my life. One of my professors said, "Are you the girl who told me she was dyslexic? You do not write like someone who is dyslexic." It was not only a compliment meant for me, but for my parents and Cathedral High School as well. All the hard work really did pay off.

Cathedral is special to me. I was allowed to be myself. It did not matter who my family was or what my father did. More importantly, no one looked down on anyone else. It did not matter if one was in the Honors Program, Academic Program or the Learning Disabled Program. In fact, this is Cathedral's strength and what sets her apart from so many other schools. At Cathedral, students support, challenge, and learn from each other. Everyone has something to give, and everyone has something to learn from one another. From this practice, we students were able to find our genuine value.

Cathedral means family and at no greater time than when my father was killed did that show. The protection and support which I experienced as a student at Cathedral all came back to me at the time of my father's death. The Cathedral family was there trying to do anything they could to make the whole traumatic event seem better. The love, support, and protection of the Cathedral family never wavered. The Cathedral family will always be there for me. They are the people who go to Cathedral, people who will always be there for someone else.

There are many special gifts in life—family, sunsets, and children laughing. Moreover, Cathedral is one such gift. Cathedral was my saving grace at a time when I needed help, a gift that gave me encouragement and self-esteem. This is a gift that not every school can offer her students, much less those with learning disabilities. Cathedral works hard to help all of her students, including the learning disabled. As I said so many times throughout this letter, Cathedral is family. As with any family, she does anything to help her students better themselves. There is no place quite like Cathedral High School. Thank you, Cathedral, and Congratulations on your 75th Anniversary!

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Two Bloomington women leave trusts to parish

by Sandra Behringer

"God has been very good to me in my life and I'm very grateful."

Father Ron Ashmore, pastor of St. Charles Borromeo Parish in Bloomington, heard Cecile Waldron make that acknowledgment many times in the past eight years.

In November 1992, when Waldron died at the age of 84, the faithful parishioner and philanthropist left in her will a gift to her parish of approximately \$2 million.

Just five months earlier, Waldron stood at the grave of 84-year-old fellow-parishioner Frances Dunn—a woman related to her through marriage.

Father Ashmore said, "As we buried Frances Dunn, Cecile Waldron leaned over to me and said: 'I'll be the next one you'll bring here,' and she was the next person we buried."

Three months after Dunn's burial, trust officer Mary Morrisette told Father Ashmore she had some news and suggested that he sit down. The shy invalid, who had suffered pain for 15 years, left a gift to the parish of \$3.5 million in a trust.

Morrisette called later to say she had made a mistake. Thinking that a more modest sum had been left, Father said he

was amazed to learn that the amount in trust was closer to \$4.2 million. There were no other heirs.

Father Ashmore does not think the trust gifts were an accident. "The desire to give is a habit of the heart," he said. "To use the language of today, it is a deep sense of Christian stewardship—a desire to generously express to God our gratitude for the many gifts he gives us in life. Out of deep gratitude to God comes the practical gift. It is an act of faith."

Father Ashmore believes that people have an influence on each other. "Various people in our parish communities have the opportunity to call forth a response of Christian stewardship, especially in the area of estate planning."

"Just as I believe Cecile Waldron was a factor in Frances Dunn's decision to leave this outstanding bequest to the parish, I think that people like Jim Phillipi and Paul Kleindorfer, faith-filled members of our parish, and officers in our local bank have had their influence, too," he said.

"Attorneys in our parish have also had an influence at times. They have been able to help people think about how they can direct their financial resources after death," said Father Ashmore.

"If key people in Catholic communities

learn what is possible in the area of estate planning, they can suggest options to parishioners who may then be able to leave gifts that will empower their parishes. Frances' and Cecile's trusts have empowered us to grow here at St. Charles and to develop a master plan for the parish," he said.

The two women, who left between 5 and 6 million dollars in trusts, were very different in some ways, but very much alike in their faith and love of their church, Father said.

Frances Dunn was shy and reclusive. She cherished a few friends. In her younger days, Frances worked as a secretary in the welfare department and collected antiques. During her invalid years, Marcelle Penninger, a parish home visitor, was a prayer partner for her. She brought Communion and read the Scriptures to her.

Several times during pastoral visits, Dunn told Father Ashmore, "When I'm gone, I'm leaving my antique furniture so you can redecorate your house, and I'm leaving something nice for St. Charles." The priest had no idea of the size of her gifts.

"If I had to capture Frances Dunn's faith and approach to prayer in a few words it would be that she was humble before the Lord," he said.

Cecile Waldron was her husband's secretary before she married him late in life. She converted to Catholicism and showed joy, love and admiration for the Catholic Church, Father Ashmore said.

In contrast to Frances Dunn's quiet life, Cecile Waldron led an active one. She and her husband Charlie made the Queen

Elizabeth II's voyage around the world. She had a great devotion to Mary and visited all the major Marian shrines. In recent years, when she couldn't travel, she pushed herself to get around with the help of a cane.

Proud of the Waldron family, she enjoyed maintaining the family records. The first person baptized in the parish was a Waldron, she was proud to report. She left many records of historical value, including a personal gift of two family Bibles to Father Ashmore and Jerry Moorman, pastoral associate.

Even in her later years, Waldron was known as a direct woman with a sense of humor. Father Ashmore said, "Whenever I walked up the steps of the church with her, she would point to her cane and say, 'This old lady isn't what she used to be. When are you going to put in a good handicap ramp so we older folks can get in here?'"

"Or during the humid heat of our Bloomington summers, Cecile would say, 'I hope you get air conditioning in this church before I die. You know, this church is my purgatory on earth so I can get to heaven sooner with Charlie.' Then she would laugh and take her usual place in the church," Father Ashmore said.

"Cecile was a good lady and I'm sure she is smiling down on us with her husband Charlie. We did not get air conditioning in before she died, but by her generous gift it was completed this summer. 'She is probably saying with a laugh, 'Now, go for it! It's about time.'"

Sisters of Providence begin extensive recycling program

by Marilyn Bisch

The Sisters of Providence have been awarded a \$12,500 recycling grant by the Indiana Department of Environmental Management. The IDEM funds will help the sisters set up a comprehensive recycling program at their motherhouse at St. Mary of the Woods.

Providence Sister Nancy Nolan, general superior of the congregation, said the new recycling program will build upon informal recycling efforts which have been carried out by residents and employees at the motherhouse for several years.

Approximately 250 retired Sisters of Providence live in four health care or retirement residences at the motherhouse. In addition, St. Mary of the Woods houses the congregation's national offices. More than 200 lay staff and 40 sisters work in the general office, health care, and residential services divisions at The Woods.

Under the new program, recycling containers will be distributed throughout the residences and offices and housekeepers will collect recyclable materials.

Henry Plahn, physical plant director, said involvement of the entire community at St. Mary of the Woods will help make the program effective.

The local residents, office workers and the housekeeping staff will do the initial or "source" sorting, Plahn said. "Cardboard will also be broken down by all departments, prior to being collected by physical plant

personnel. Source sorting is a must in developing a successful recycling program. No one department can do it alone."

Physical plant personnel will collect bagged items and broken-down cardboard and transport the recyclables to appropriate local recycling processors, including the Indiana State University Recycling Center.

IDEM grant funds will be used toward the purchase of collection containers and other supplies necessary for sorting and transporting.

Sister Nancy said the announcement of the new recycling program closely follows the congregation's first International Assembly held in July at St. Mary of the Woods. At the assembly, the sisters resolved to establish The Woods as an eco-justice center. The sisters hope to focus on education, social action, and increasing individual and congregational awareness of responsible use of natural resources.

The Sisters of Providence are one of 40 Indiana organizations and communities to receive grants for recycling activities in the latest round of the ongoing Recycling Grants Program.

The grants program, initiated by Governor Evan Bayh, is funded by a portion of a 50-cent per ton surcharge collected at publicly-available solid waste landfills in Indiana. The state's goals are to reduce the amount of waste going to final disposal by 35 percent before 1996 and by 50 percent before 2000.



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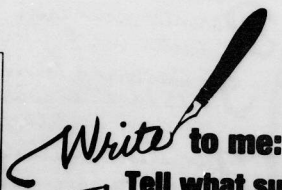


CHIEF—Seventh-grader Craig Thedwall calls himself "Chasa Tonga" in the Indian exhibit he built for St. Matthew School's Pioneer Day on Sept. 30. The Outdoor Lab was the scene for gardening, basketweaving, quilting, candle-dipping and bread-making displays. Students were dressed in period attire. (Photo by Margaret Nelson)

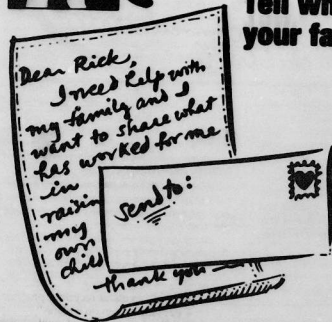
Faith Alive!

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What support do families need from the church?



**Write to me:
Tell what support
your family needs**



FEEDBACK—H. Richard McCord, a staff member of the U.S. bishops' Committee on Marriage and Family, invites Catholics to respond to the questions, "Where do you need help and support? What can you offer from your hard-earned experience that might enlighten or enrich another family?" Next year is the international Year of the Family. (CNS photo with illustration by Carole Lowry)

Parents support, inspire others

by David Gibson

What support can parents in the church community offer each other?

Sometimes support comes in the form of energy "caught" from others. It can reinvigorate a mother or father to spend time with parents who smile and laugh despite knowing their family's imperfections all too well.

Sometimes support takes the form of insights passed along from one family setting to another. Parents often are in need of information—and feel rewarded when contact with others provides this needed information.

Sometimes parents feel supported just by knowing that others understand their con-

cerns and feelings in the face of parenthood challenges. That works both ways: People benefit by seeing that sharing their experiences helps someone else.

Inspiration, too, is a form of support. How often do parents inspire each other through their commitment, or hope, or positive spirit?

Parents find it supportive when they gain, through others, a fresh perspective on their situation—the kind of perspective fostered in the Christian community by the Gospel's unique standards for evaluating success or setting goals.

Parents feel supported when they see that others find it possible to apply the Gospel to the circumstances of their actual family life.

(David Gibson edits Faith Alive)

by H. Richard McCord Jr.

This article is an invitation from me to you. I'm inviting you to write a letter to me today at the address below telling what kind of support your family needs from the church.

After you read this article, I hope you'll agree that its invitation represents an excellent opportunity to tell the church what's going on in your family.

>Where and how do you need help and support?

>What can you offer from your hard-earned experience that might enlighten or enrich another family?

If there's one point on which experts and ordinary folks agree, it's that no family today can make it entirely on its own.

Whether or not there was once a "golden age" in which families led happier and more self-sufficient lives, I don't know. But what seems obvious nowadays is that every family—no matter how well adjusted—could use some help. Just as important, every family—no matter how best with problems—has something to offer another family.

Giving and receiving support is so critical for family well-being that the United Nations has designated 1994 as the International Year of the Family with the theme, "Family Resources and Responsibilities in a Changing World."

During the year ahead many people will offer descriptions and prescriptions about family life. The U.S. Catholic bishops, too, will contribute to the public discussion—but in a special way.

Through its Committee on Marriage and Family, chaired by Cardinal Joseph L. Bernardini of Chicago, the National Conference of Catholic Bishops is writing a pastoral message to families. That message will be available at the end of 1993.

The bishops readily acknowledge that God's grace is at work in every family. In descriptive language, they explain how the Christian family is rightly called a "church of the home."

This ancient teaching, restored by Vatican Council II, means families don't just "belong" to the church. Rather, living as a family is a unique way of "being" the church in the world.

A Christian family is the most intimate manifestation of the church.

An important implication of this belief is that your family's story is a necessary part of the total story of the church. In her wonderful book, "Sacred Dwelling," theologian Wendy Wright points out that the "experience of the sacred in . . . marriage, sexual intimacy, procreation, parenting . . . (and) the struggles of providing, sheltering, feeding . . . must be part of the knowledge of the gathered church."

But how will this graced experience become part of our spiritual treasury unless people like you share it with bishops and

pastoral leaders, with other parents, spouses, grandparents?

The bishops' message invites families to do precisely this: Share with the church what's going on in your family.

Why? Because sharing this graced experience is the way we build up the one body of Christ.

It wasn't until a friend whose child suffered with clinical depression started to talk with parishioners that he discovered how common this problem is. A burden of fear and secrecy was lifted from his shoulders. He found himself ready to help other parents in similar situations.

There are many ways to give and receive support for our family life when we understand how we are joined to one another as church.

The 1994 International Year of the Family can be an excellent opportunity, our bishops suggest, for connecting families, for stimulating discussion and action, for sparking hope!

So in their pastoral message the bishops will try to speak with spouses, parents, children and all family members about some important concerns.

>What can the church offer to those who struggle to keep their marriage or family together?

>What life-giving practices enrich the lives of families and the community?

>What impact does the basic equality of men and women have on marital roles and on family relationships in general?

>Where can parents find support for teaching Christian values?

>How can families sort out the many demands on their time?

None of these issues will be resolved completely within a year, even if the United Nations has declared it a Year of the Family. But neither will they be resolved unless we enter into dialogue with the church about them—starting now.

That, in sum, is why I am inviting you to write to me. I want to know what you believe it takes to live a Christian family life today.

What support do you expect from pastoral leaders, like your bishop or priests? What support would best come from fellow believers?

In "Faith Alive!" during 1994 I'll share the general trends of your responses, and I'll see that the bishops' Committee on Marriage and Family hears what you say.

The strength of families is the strength of the church. Let's begin a conversation about building it up and supporting it!

Please address your letter to: Family Support, "Faith Alive," Catholic News Service, 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

(H. Richard McCord is on the staff of the U.S. bishops' Committee on Marriage and Family.)

DISCUSSION POINT

Parents need to listen to children

This Week's Question

What strategies and attitudes did you find most helpful in raising children?

"My children have told me that the one thing they appreciated most was that I really listened to them. . . . I listened not only to what they were saying but what was also going on beneath the surface." (Anne Comeaux, Upper St. Clair, Pa.)

"Family meetings. That has proved to be very helpful in understanding where the kids are coming from and helping them to understand the priorities we set together." (Stephen Botos, St. Clairsville, Ohio)

"We always strive to be consistent in discipline. Joan and I always supported one another so the kids couldn't play us off against each other." (David Lay, Steubenville, Ohio)

"To make sure that my children know exactly what I expect of them and what the consequences will be if they do not do what is expected. At the same time I always try to give them the reasons behind the expectation." (Debby Phillips, Barnesville, Ohio)

"Setting aside some quiet time to myself each day to regroup and get a better perspective on the kids." (Vivienne Cam, Wheeling, W.Va.)

Lend Us Your Voice

An upcoming edition asks: How is your life anything like that of a great biblical figure like Paul, Mary, Lazarus or Elizabeth?

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



God is the co-parent, so pray for divine help

by Mary Jo Pedersen

It would be nice if the vocation of parents had a formal formation program, a sort of novitiate before bringing babies home. No such luck!

Most parents learn parenting unconsciously from the family they grow up in. Some learn from books, discussion groups or classes. Most learn by doing and by making mistakes.

There aren't any magic formulas for parents. But Catholic parents have been encouraged over the years by some basic "formation" principles.

►The first principle: God is the co-parent. Parents are not in this alone.

It is good to remember that a stubborn 2-year-old or a secretive adolescent is God's creation! God's love is even greater than the parents' love for this child.

So parents should enlist the Lord's help. One parent suggests this non-manipulative, daily prayer for parents: "Lord, give this child what he needs today."

Remember also that God supports people through associations with one another. Gathering with other Catholic parents is a way to continue learning about parenting skills, sharing faith at home, and children's sexuality education.

►The second principle: Mistakes and losses are learning moments for parents and children.

There are no perfect families. How families deal with mistakes and limitations makes them strong and healthy.

Suppose a teen-age son fails to make the varsity team after Mom's encouragement and Dad's coaching. This is a parent's prime time for loving that child unconditionally,

not for what he accomplishes but for who he is.

This is the sweet taste of God's love—not experienced the same way when love comes in the wake of success.

If parents believe in the paschal mystery, that new life comes after death, they approach little "deaths" or failures in parenting from a fresh perspective.

►Third: Parenting's ordinary tasks are holy.

Washing clothes, preparing food and keeping up a home might not seem part of a call to holiness. Yet when the apostles asked what is required for eternal life, Jesus' reply clearly encompassed parenthood tasks: feeding the hungry, caring for the sick.

Performed out of love for one another, such tasks transform parents. Children are made in God's likeness, so loving care of them is love and care shown to Jesus among us.

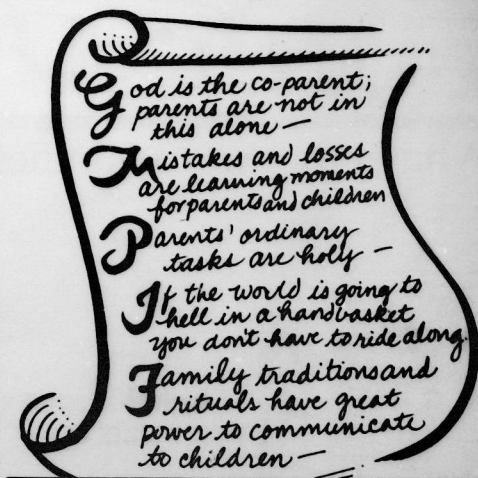
►Fourth: If the world appears to be going to hell in a handbasket, you don't have to ride along.

Faced by society's preoccupation with violence, sex, power and greed—distributed daily by the media—parents despair of passing on values to children. But children look to parents for limits and values in an anything-goes environment. Adolescents push the limits because they need to discover where the limits are.

The good news is that parents can learn to equip children to recognize how the media affect them and how to select programs wisely. This helps children name their values and choose limits.

►Fifth: Family traditions and rituals have great power to communicate important messages to children.

Establishing the ritual of having "special



time" on a regular basis with each child says, "You are special and important to me."

That fosters healthy self-love in a child—a key component in every child's physical and spiritual health.

Cutting a Christmas tree, playing cards on the porch, having doughnuts after Sunday Mass. These events knit parents and children together in silent agreement that they are family—gifted, strange sometimes, but special in their own ways.

Children complain and separate themselves from long-established activities during adolescence. But in families with rich

traditions, those children return in later teen years, bringing friends along.

Some parents will be more structured in their parenting approach, others more spontaneous. Each parent answers the call to holiness differently.

Whatever style one chooses, these five principles act as guides to ongoing formation and growth for children—and for their parents!

(Mary Jo Pedersen is on the staff of the Archdiocesan Family Life Office in Omaha, Neb. She is the author of "Sharing the Faith With Your Child, Age 7-14" and "Faith and Fest in Family.")

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TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Oct. 10, 1993

Isaiah 25:6-10 — Philippians 4:12-14, 19-20 — Matthew 22:1-14

by Fr. Owen F. Campion

Isaiah, one of the greatest of the Hebrew prophets and indeed one of the greatest writers in religion, is the source of this weekend's first reading. For centuries, Isaiah has been a favorite source for Christians as well as Jews as they have sought inspiration in their lives and a glimpse of the reality of God.

This great prophetic writer apparently was a person of learning, and had good connections. He writes as if he knew what was in the minds of the king and the king's advisers, and he also writes as if he had the opportunity to speak his mind to those who made the important decisions.

At the time, the kingdom was entangled in alliances with foreign, pagan powers. There was easy commerce with foreigners, and the foreign influence was felt.

For Isaiah this was an outrage. Foreign influence inevitably meant a relaxation of morals, at least as devout Jews would understand morals. It meant that the nation of God's people was toyed with by its own special status, a status given it by God.

Isaiah again and again attempted to remind his contemporaries of the profound and unique vocation that was with God's people as an ethnic unit. The reading this weekend—in allegory—makes clear this vocation. Jerusalem rests upon a mountain. Isaiah is speaking of the glory on a mountain. He means the glory of God's people.

God's people were seated on the mountain to be a beacon. Faithfulness to God was their obligation, and through their faithfulness the world was to see God and understand God's love and power.

What so troubled Isaiah was the fact that so many of God's people—their leaders and their king, who most specially was required to be true to God—were inclined to yield to foreign demands and absorb foreign influences and ideas. This, he insisted, was not being a light on the mountain, a gleaming sign of union with God. It was a mockery and an invitation to dark consequences.

Again this weekend, the church presents a reading from St. Paul's Epistle to the Philippians. The Philippian Christians lived in an important military and commercial center in the Roman Empire. Few in number in the midst of a pagan majority, they embraced a philosophy in the Gospel that was at odds with the culture and were

suspect of treason for their unwillingness to worship the emperor.

Paul encouraged the Philippian Christians and challenged them. An indication of the peril facing Christians was in the fact that Paul—a Roman citizen and an outspoken Christian leader—was in prison at the time he wrote these words. That suggests how much a threat authorities thought Christianity to be.

St. Matthew's Gospel is the source of this weekend's Gospel reading.

It is the presentation of a parable, a story by which Jesus made clear the message. As was the reading from Isaiah, it is in the literary genre of the allegory.

The allegory's teaching is abundantly clear. God is the king. The banquet is life in union with God and eternal life. The persons first invited were God's own people. To them he sent his messengers again and again, each with the invitation to come to the banquet. The invitation was rejected.

At last, God sent his messengers to strangers, to persons who had not had the benefit of the ancient traditions of God's contact with his people. The strangers came, but one man was not dressed properly. He was turned away. It is not a story about style in dress, or etiquette even, but of being prepared, of conforming self to God.

Reflection

The church reflects its message of these past weeks. God calls us to himself. God has prepared for us a rich banquet, thoroughly nourishing us with life and peace.

Indeed, from him, through the church, through all the influences in our lives that positively summon us to God, through the weariness in our hearts that yearns for rest and security, God furnishes us with a royal invitation to bliss.

However, if we do not voluntarily turn to God, we ignore or reject his invitation. God has loved us. We could be the strangers. Nonetheless, he has reached out to us with his invitation. We are free, however, to reject God. It is our choice, whether or not to come to the banquet.

It is not enough that we find ourselves on the bright mountain, that we enter the banquet hall, wandering without truly committing ourselves to holiness. We must move into God's banquet place with resolution. We must clothe ourselves in the garments of humility and honesty. Then we will be welcomed. We will be seated in the very presence of God forever.

Daily Readings

Monday, Oct. 11

Seasonal weekday

Romans 1:1-7

Psalms 98:1-4

Luke 11:29-32

Tuesday, Oct. 12

Seasonal weekday

Romans 1:16-25

Psalms 19:2-5

Luke 11:37-41

Wednesday, Oct. 13

Seasonal weekday

Romans 2:1-11

Psalms 62:2-3, 6-7, 9

Luke 11:12-16

Thursday, Oct. 14

Callistus I, pope and martyr

Romans 3:21-29

Psalms 130:1-6

Luke 11:47-54

Friday, Oct. 15

Teresa of Jesus, virgin and doctor

Romans 4:1-8

Psalms 32:1-2, 5, 11

Luke 12:1-7

Saturday, Oct. 16

Hedwig, religious

Margaret Mary Alacoque, virgin

Romans 4:13, 16-18

Psalms 105:6-9, 42-43

Luke 12:8-12

THE POPE TEACHES

Church, people foster vocations

by Pope John Paul II

Remarks at audience Sept. 29

Continuing our catechesis on the sacrament of orders, we now consider the church's task of fostering vocations to the priesthood. Every priestly vocation is a mystery of grace which involves both a completely gratuitous call from God and the free and generous response of the one who is called. The Second Vatican Council emphasized the responsibility of all the members of the church to cooperate in discovering and encouraging priestly vocations (cf. "Optatum Totius," 3).

Christian families and the local parish play an important role in this process. Priests and bishops have a particular responsibility for seeking out others who

will eventually succeed them in the ministry. With great respect for the freedom of each individual, they should always hold up the ideal of the priesthood and the Gospel's teaching about vocations, and inspire young people to esteem commitment, generous service to others, sacrifice and unconditional self-giving (cf. "Pastores Dabo Vobis," 40).

Although some places today continue to experience a "crisis of vocations," there are positive signs of a spiritual renewal in many young people. Jesus told his disciples to "pray (to) the Lord of the harvest to send out laborers into his harvest" (Matthew 9:38). Trusting in the Lord's grace, may all the members of the church continue to work and pray that many young men will answer the Lord's loving call to serve him in the priesthood.

SAINT OF THE WEEK

The third general of the Jesuits was a great-grandson of a pope

by John F. Fink

St. Francis Borgia was the unique distinction of being the only great-grandson of a pope to be canonized. That fact, of course, is only incidental and has nothing to do with the qualities that made him a saint, but is an interesting bit of trivia. The church usually observes his feast day on Oct. 10, but won't this year because that date falls on a Sunday.

The Borgia (or Borgia in Spanish) family was one of the most noble of the kingdom of Aragon, Spain. In the 15th century, two members of the family became pope—Callistus III from 1455 to 1458 and Alexander VI from 1492 to 1503. Alexander was a very worldly man who amassed a large fortune and lived an openly licentious life, fathering a number of children before he became pope. His favorites were those born to Vannozza Catanesi—Juan, Cesare, Lucrezia and Goffredo.

Pope Alexander bought the dukedom of Gandia in Spain for Juan, Juan's son married the daughter of the son of King Ferdinand V of Aragon and to that union, in 1510, was born Francisco de Borgia y Aragon, now known as St. Francis Borgia. Francis became Duke of Gandia in 1543 on the death of his father.

Francis married Eleanor de Castro in 1529 and the couple had eight children. It was a pious household, with Francis devoting himself to prayer as much as he could. But then, in 1546, Eleanor died when the youngest child was 8.

Upon the death of his wife, Francis resolved to become a member of the Society of Jesus, the Jesuits. He sent a message to St. Ignatius of Loyola, who had founded the society in 1534, asking to be admitted. Ignatius replied that he should wait until he had provided for the future of his children but, in the meantime, to study theology at the university in Gandia.

At the age of 40, Francis went to Rome and became a Jesuit. After four months

there, he was sent back to Spain. A year later, he was ordained a priest. When he celebrated his first Mass, a huge crowd gathered to see the duke turned priest. He began traveling through the villages of Spain instructing and preaching. Along the way he became friends with another great Spanish saint, Teresa of Avila.

He also found ingenious ways to mortify his body, as many Spanish saints have done. He had been an exceedingly fat man, but now his girth decreased quickly because of his fasting.

In 1554 Ignatius made Francis commissary general of the Jesuits in Spain, an office, it was said, that he discharged at times with something of the autocracy of a distinguished nobleman. In this position he established Jesuit houses and colleges in about 20 different places.

Francis continued to work in Spain and Portugal until 1561, when he was called to Rome. Ignatius had died in 1556 and was succeeded by Father Laynez. Francis became popular in Rome and those who attended his sermons included Cardinal Charles Borromeo and the future Pope St. Pius V. When Father Laynez died in 1565, Francis succeeded him as the Jesuits' father general.

During the next seven years, Francis promoted the work of the Jesuits throughout the world. He founded the Roman college that today is the Gregorian University and built the church of St. Andrea on the Quirinal in Rome.

The Jesuits worked closely with Pope St. Pius V, the pope who carried out the reforms of the Council of Trent. Francis saw his society expand across the Alps and to Poland. He set up colleges in France. He sent missionaries to the East Indies and the Far East—and to the New World. He published a new edition of the rules for the society.

St. Francis Borgia died at midnight of Sept. 30/Oct. 1, 1572.

MY JOURNEY TO GOD

If You Really Loved Us

Dear God, if you really loved us, why do children cry and suffer? If you really loved us, why is there hunger? Dear God, if we are really your chosen ones, why do you stand by and often allow injustice and cruelty to crush the efforts of good people? God might answer:

I stand by and allow nothing. I gave you compassion and insight. I gave you the strongest gift, which is love.

Now, if you will in truth search your heart and answer:

Do you stand by and watch? Do you look away and pretend not to see and hear and feel? Do you expect others or God to do everything, or do you try to use your gifts?

As I promised, I am with you now and always. I created the earth and all things for you. And if you look closely you will discover I am not hiding.

It may seem to you that I allow good to fail, but that is seen through the limited eyes of humans. I am beside you.

I will guide you and clothe you with the Spirit of my love. All I ask is that you care enough to try.



by Mary Ruback Bens-in

(Mary Benson is a member of St. Simon Parish in Indianapolis.)

Entertainment

VIEWING WITH ARNOLD

'Man Without a Face' explores relationships

by James W. Arnold

The risks of trusting people too much, especially with children, have become obvious in recent years, with child abuse cases too often part of the daily news. But distrust itself is also a social disease, and the harm done by gossip and rumor can also be devastating.

This is one of the themes explored in "The Man Without a Face," which megastar Mel Gibson has chosen for his first venture as a director. Gibson plays a disfigured recluse in a Maine seacoast village whose friendship with a fatherless boy arouses suspicions in the community. The fears, while groundless, almost lead to tragedy.

Gibson's Justin McLeod is a likely target because he's "different," with the back half of his face badly burned in a car accident. In movies, this normally makes one "scary," a figure of horror. But without knowing all of his secrets, viewers like McLeod instantly. The people in the movie, who after all live in Stephen King country, don't see him enough and make up bad stories about him.

His young friend, 13-year-old Chuck (newcomer Nick Stahl), is living every male child's worst nightmare. His father is long dead, and his attractive but ineffectual mom (Margaret Whitton) is bumbling through multiple divorces searching for Mr. Right.

Worse, Chuck is tormented by two sinister and spirited half-sisters, Gloria (Ivy Masterson), a gothic redhead, is already a high school femme fatale. Megan (Gabby Hoffmann) is younger, with braces, a quick

wit. Both are smarter and more verbal than he is, and usually on his case. Chuck resists, but desperately needs male help.

There are dark hints of bad things about his father that nobody will tell him. He's taken to a lot of psychiatrists, apparently to forestall mental problems. But Chuck seems normal to us.

In this adaptation of Isabelle Holland's novel by Canadian writer Malcolm MacRury, Chuck's ambitions are a statement of sorts. It's 1968, and in a family of anti-war liberal women, his idol is John Wayne. He wants to go to a military prep school attended by his father. It's OK, but Mom hasn't much to worry about because he has little chance of passing the entrance exam.

It turns out McLeod is a former teacher. He lives with a German shepherd guard dog, in a magnificent movie-set house overlooking the bay. After the barriers between them break down, he takes on Chuck as a student in English, Latin and geometry. The method is "Karate Kid" style. Chuck learns geometry by digging and filling up holes.

Plenty of flimsy needs hold up this basically old-fashioned plot. His mom would forbid it if she knew, so Chuck must study in secret. McLeod has a mysterious past that is never really satisfactorily explained, but fuels rumors, just as Chuck is nearing his exam, all the secrets are exposed—about his father, about his friendship with Mac, and about Mac's past.

The movie lightens the book's ending. In fact, there's never a doubt about the admirable relationship between Chuck and Mac, which is full of humor and positive male bonding. Another plus is Chuck's extremely realistic tension with his mom and sisters, all ultimately likeable despite their helix tendencies. The family battles would tear the paint off the average wall.

Director Gibson, who was a middle child



DISFIGURED—Actor-director Mel Gibson plays Justin McLeod, a mysterious recluse with a disfigured face who agrees to tutor a lonely boy in "The Man Without a Face." The U.S. Catholic Conference said the central characters are "involving and believable" and classified the film A-III for adults. (CNS photo from Warner Bros.)

in a family of 11 siblings and now has six kids of his own, attended Catholic school in Australia. Doubtless, he's profited from all this in-the-trenches experience.

While characters talk a lot about the "face," it's not especially spooky to today's audiences raised on horrorshows. You think perhaps Gibson is trying to prove something, since it takes away his world-class looks and forces concentration on his acting skills.

The face seems to work more as a symbol, certainly of McLeod's scared soul, probably of the traits that make him "different." An introspective artist, Mac endures in Chuck an appreciation for poetry. As a much Wayne guy, of course, Chuck hates it.

In one of the better sequences, they read parts of "The Merchant of Venice," with Mac doing Shylock's speech pleading the common humanity of Christians and Jews, and later Portia's magnificent tribute to the quality of mercy (Both are relevant to the plot). Impressed, Chuck later asks his mom if she knows about Shakespeare. "Somebody always dies," she says.

The lovely New England locales around Deer Isle are nicely used, espe-

cially in a seaplane aerial sequence. Another delightful Gibson indulgence is a rare movie moment. Alone in the evening, Mac sensitively translates the opening lines of Virgil's "Aeneid," while a Puccini aria plays on the hi-fi.

(Probably not a knockout drama, but an intriguing entertainment with bright characters, realistic humor, scenic images and a few ideas on compassion and grace satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Bopha!	A-II
For Love or Money	A-II
Gerryburg	A-II
M. Butterfly	A-III
The Program	A-III

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

Acclaimed NBC series 'I'll Fly Away' will air on PBS

by Henry Herz and Gerri Pare
Catholic News Service

Repeat broadcasts of the 38 episodes from the acclaimed NBC series "I'll Fly Away" will air on PBS this season, introduced by an all-new TV movie about the characters. "Then and Now," airing Monday, Oct. 11, from 9 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Opening in the present, Lilly Harper (Regina Taylor), the white Bedford family's black housekeeper 30 years earlier, is now in her 60s and anxious to give her visiting grandson (Amir Jamal Williams) a sense of his family's personal involvement in the civil rights movement in the South in the early 1960s.

She begins the story of how she and his grandfather (Bill Cobbs) had to flee their home with his then 9-year-old mother, Adriane (Rae Ven Kelly). The trouble started with the visit of cocky young Elden (Brent Lowe) from Detroit, who, unused to the subservient manner expected by most white folks from the black population of Brooklyn, Ga., in 1962, had the audacity to make a pass at a white woman.

Lilly's horrified father, Lewis, warns him never to act as if he's still up North, but his fate has already been sealed. The night Lewis sees two white men nab Elden, whose body turns up the next day. Unwilling to endanger his family, Lewis initially refuses to identify the killers to Lilly's boss, District Attorney Ernest Bedford (Sam Waterson).

Lilly's horrified father, Lewis, warns him never to act as if he's still up North, but his fate has already been sealed. The night Lewis sees two white men nab Elden, whose body turns up the next day. Unwilling to endanger his family, Lewis initially refuses to identify the killers to Lilly's boss, District Attorney Ernest Bedford (Sam Waterson).

Nathan (Jason London), the elder Bedford son, is back from his first year of college and faces a painful decision about his best friend, Paul (Peter Simmonds), whose redneck views have taken a darker turn. And Lilly's heart breaks for her little Adriane, who must bridle under a blistering sun while they watch John Morgan (John Aaron Bennett) frolic in the whites-only pool.

As directed by Ian Sander, the drama's characters continue to engage the intellect and emotions of viewers. The exposition

of the story to Lilly's grandson, though, is awkward at best. Overall, the series incorporated more subtlety and character shading (especially Sam Waterson's flawed character) to reveal the racist attitudes, while in the movie the characters are disappointingly evil or heroic.

Taylor still rivets attention with her beautiful directness and the immense sense of dignity she brings to the role of Lilly. Her character is one of the most interesting and watchable ever to grace the small screen.

The farewell scene where Lilly must leave behind little John Morgan, probably forever, is genuinely touching and rings true of how a child would react.

Cobb gives a strong performance as Lilly's world-weary father, whose conscience will not let him rest, even if he knows a Southern jury will likely ignore his testimony.

Waterson's role is oddly blind this go-round, his best scene reserved for the present-day conclusion when Lilly visits him and he admits how much she helped him to face his own prejudices.

This movie—as well as the series—is recommended family viewing, especially for today's youngsters to gain insight into the civil rights struggle, then and now, just as this movie is aptly titled. Repeat broadcast of the original episodes—some of which contain sexual situations—will be on Monday evenings at 8 p.m. on PBS, starting Oct. 18.

TV Programs of Note

Sunday, Oct. 10, 8-9 p.m. (PBS) "Treasure of the Andes." A "Nature" documentary looks at llamas, which were domesticated by the Incas more than 4,000 years ago, as well as glimpses at alpacas, vicuñas, pumas, condors, chinchillas and guanacos.

Tuesday, Oct. 12, 8-9 p.m. (PBS) "Wanted: Butch and Sundance." A "Nova" program follows cowboy and forensic anthropologist Clyde Snow to Bolivia to dig up bones that may resolve whether Butch Cassidy and the Sundance Kid were killed in a shootout in a small Bolivian town.

Tuesday, Oct. 12, 9:30-10 p.m. (PBS) "The Heartbeat of America." The season premiere of "Frontline" looks at General Motors, which suffered a \$23.5 billion loss last year, and examines how the former No. 1 car company failed to

adapt creatively to the Japanese invasion and consumers' demand for smaller, safer, fuel-efficient cars.

Tuesday, Oct. 12, 10:30-11 p.m. (PBS) "Die and Live." The rebroadcast of a documentary about the medical, emotional and ethical issues surrounding organ donation and organ transplants also focuses on the African-American community, where many suffer from diseases that transplants would help but few are willing to donate their organs.

Wednesday, Oct. 13, 9-10 p.m. (PBS) "Billy Joel Shades of Grey." The season premiere of an "In the Spotlight" special looks at Joel's involvement in creating his latest album, "River of Dreams," in studio sessions on Shelter Island and in New York City.

Wednesday, Oct. 13, 10-11 p.m. "The Grateful and the Dead." This special program, the unlikely relationship between the rock band The Grateful Dead and some of Britain's neglected orchestral composers. The band funds British symphonists and composers ignored or rejected in their homeland.

Wednesday, Oct. 13, 8-10 p.m. (PBS) "Hitler and Stalin, A Legacy of Hate." A "CBS Reports" program chronicles the life, times and tyranny of two of the most infamous and brutal leaders of this century and examines current neo-Nazi trends in Germany and the United States.

Friday, Oct. 15, 9-10 p.m. (PBS) "Real Nurses." This special takes an inside look at the realities of nursing today, with candid interviews in which nurses tell their own stories, giving viewers a broad view of an RN's job.

Friday, Oct. 15, 9-11 p.m. (CBS) "The Man from Left Field." This is a poignant story of a youth baseball team with a very long shot at success until a mysterious amnesiac (Burt Reynolds) leads them to victory. Reba McEntire plays a waitress and his love interest.

Friday, Oct. 15, 10-11 p.m. (PBS) "The Breast Care Test." This special stresses the importance of early detection of breast cancer and features a step-by-step "The Man from Left Field" self-examination as well as profiles of breast cancer survivors.

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

QUESTION CORNER

Apostles' Creed dates back to 500

by Fr. John Dietzen

Q A long time ago you published a column in our diocesan newspaper stating that the Apostles' Creed did not come from the apostles themselves.

I recently saw an article in a *Maryknights* newsletter which contradicts your statement. It says, on the authority of St. Ambrose, that the 12 apostles met together one time and formed their creed, each apostle contributing one of the 12 articles of faith it contains.

Can you explain or clarify this for us? (New York)

A Someone writes to me every once in a while about this. It seems to be a legend without foundation, but which dies hard.

There is no evidence whatsoever to support that theory of the formation of what we call the Apostles' Creed. In fact, everything we do know about it contradicts this assumption.

The various doctrinal elements we proclaim in this



particular creed are found, as we would expect, in very early expressions of faith, first of all in the New Testament itself.

As far as we can tell, however, the present form with its 12 articles of belief dates only from the early 500s, or perhaps from the latter part of the fifth century (late 400s).

Around that time, and for centuries after, the story about personal and cooperative formation of the creed by the apostles themselves was popular in the Western church, for no particular reason other than it sounded logical.

Historical evidence gradually proved, however, that the story is without foundation. The first known Christian writing containing the creed as we have it seems to be a work of Caesarius of Arles, who died in the year 542.

It seems certain, incidentally, that the actual source of the Apostles' Creed is one with which we are all familiar, the promises or statements of faith made at baptism.

These formulas of faith apparently were first used in the liturgy of the sacraments of initiation. Only gradually, over several centuries, did they become the independent credal

prayer we have today. In this form, of course, they go back very far, long before even the creed of the Council of Nicaea (Nicene Creed) in 325.

As just one of many examples, we have the text for the interrogation of candidates for baptism according to the "Apostolic Tradition" of St. Hippolytus from around the year 217.

One finds there nearly all the elements of belief we repeat in baptism vows today, vows which reflect the long tradition of our faith and which echo nearly word for word the language of the Apostles' Creed.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped and self-addressed envelope to Father John Dietzen in care of Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Grading schoolwork gives needed feedback

by Dr. James and Mary Kenny

Dear Mary: We agree with your objection to punishing students in the classroom by lowering grades.

We are now in our 60s and have raised nine children. The problems we had in the classroom while growing up were carried back to our home and then outside into the business world. No wonder—because of this terrible mistake of grading talents—we have so much persecution and judging others the wrong way. Being God-created, everyone with a talent to share was meant to have equal dignity. Hope we can change our system. (Iowa)

Answer: I detect two concerns in your letter: using grades to punish bad behavior in school and using any grading system at all to rank children.

We have written earlier on the problems inherent in reducing grades to punish bad behavior. I doubt that you are going to get rid of grading in schools. While I agree that ranking can do much harm to a child, I believe that grading is firmly implanted in our school system and in our culture. While some schools offer progress reports in lower grades, students in upper grades are always measured in some fashion.

When a child is not doing well in school, positive input from parents becomes vital. Saying that the teacher is mean or the school is bad is harmful. If the child is not doing well compared to peers, denial does not help.

Parents can promote and help to develop many skills. Children spend most of their childhood in school, so it is easy to conclude that school achievement is the only achievement and grades the only measure of success. Sports, hobbies and work also teach achievement and satisfaction.

Encourage sports programs. Community programs and leagues often provide a chance to learn skills not available through the school physical education program. Measure success as progress in the sport, not in victories or breaking records, and cheer on the participant.

Teach skills. Cooking is useful for boys and girls. Cleaning a room is a skill which must be demonstrated and learned. Care of lawns and gardens can be taught. If you are a craftsman or mechanic, teach your children. Such useful skills build self-confidence, and they are invaluable tools in later life.

Encourage hobbies. Some poor students are wonderful artists. Collecting, building, arts and crafts, and other artistic hobbies can develop competence and build a child's self-confidence.

If your child is having school problems, stay alert to them. Do not assume they will go away. Provide a regular time and place for homework, but do not do the work for the child. If the child is doing the required homework and still is having difficulty in school, act promptly.

Consult with the teacher to determine where the problem lies and what can be done. Be polite but persistent until you feel your child is getting the help that he or she needs. Most schools have tutoring and special assistance available for children who need extra help.

If your child falls far behind, it becomes difficult to motivate the child to do any schoolwork. A common reaction to continued failure is "Why do schoolwork if you do poorly anyway?" To prevent this type of attitude, try to act before your child gets discouraged.

Encourage your child to do schoolwork, and prod the school if your child is not getting necessary help. In addition, remember and communicate that all of your child's interests and achievements are valuable.

(Address questions to the Kennys, 219 W. Harrison St., Suite 4, Bensenville, Ind. 47078.)

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Family bonding can mend broken hearts.

Sometimes parents' love isn't enough. When children are experiencing emotional distress, others suffer, too. Sometimes these kids will withdraw or strike out against those who care the most: their parents and other family members. The Child and Adolescent Psychiatric Center at The Women's Hospital specializes in family bonding and attachment issues. We believe that to truly help a child, the

spirit must be treated and nourished. If your child's behavior has broken your heart, let us help the wound. Call 872-1895 (or 800-999-3029). Our Child and Adolescent Psychiatric Center specializes in Family Bonding and Attachment.

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Director of Planned Giving

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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 9-9

St. Ann Parish, Terre Haute will hold a Fall Festival. Food, bingo, rides, beer garden, raffle.

October 8-10

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆☆

A Marriage Encounter Weekend will be held at the Sisters of St. Francis, Oldenburg, Call Andy or Dolly Anderson 317-545-0496.

☆☆☆

Benedictine Father Louis Mulcahy will present a weekend retreat on "Gospel Stories: Modern Stories and Our Stories" at St. Jude Guest House, St. Meinrad Archabbey. Call 812-927-4585 to register.

☆☆☆

Marion College Theatre will present Euripides' "The Trojan Women" at 8 p.m. Fri-Sat and at 2 p.m. Sun. in Marian Hall Auditorium, 3100 Cold Spring Rd. Call 317-929-0622 for tickets.

October 9

Annual armchair horse races at Holy Trinity's Beckhold Hall, 902 N. Holmes. Gates open 6:30 p.m., first race 7:34 admission includes sandwiches and soft drinks. Call 317-638-9509.

☆☆☆

Alumnus of Oldenburg Academy will host their annual Homecoming beginning with registration at 8:30 a.m. Liturgy 10:30 a.m., lunch 11:30 a.m. Call Juanita Kaiser 812-994-4440 for late reservations.

☆☆☆

The Men's Club of St. Anthony of Padua Parish, 310 N. Shreveport Ave., Clarksville will host a Monte Carlo Night from 6 p.m.-12 midnight. Admission \$5 at the door.

☆☆☆

St. Andrew Parish, 4050 E. 38th St., Indianapolis concludes its fall rummage sale in church basement (enter rear) from 8 a.m.-1 p.m.

October 10

Franciscan Father Thomas Richstatter will present "Four Antiques/Treasures in the Attic" from 7:30 p.m. in Holy Family

Church, 8th and W. Main, Richmond. Free admission.

☆☆☆

St. Vincent de Paul Blanket Sunday in all parishes.

☆☆☆

October Pilgrimages to Our Lady of Monte Cassino Shrine near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Colman Grabert speaking on "Mary, Model of Christian Discipleship."

☆☆☆

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

☆☆☆

World Apostolate of Fatima will hold its annual rosary march at Our Lady of Lourdes Church, 5333 E. Washington Stat 2 p.m. in the Lourdes Grotto. Father John Maung will speak.

☆☆☆

St. Bridget Parish, 801 Northwestern Ave. will pray a rosary at 10 a.m. Call 317-547-3735.

☆☆☆

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

☆☆☆

Mary, Queen of Peace Parish, Danville will sponsor an All-You-Can-Eat-Breakfast Buffet from 9 a.m.-12 noon in the lower level. Adults \$4.50/kids 6-12 \$2.50; 5 and under free. Call 317-539-6367.

☆☆☆

A Revised Latin Liturgy will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆☆

St. Mary of the Rock Parish, Batesville will hold its annual Turkey Festival serving dinners 11 a.m.-6

p.m. EST. Adults \$5; kids 12 and under \$2. Games, country store.

☆☆☆

A Charismatic Mass will be celebrated by Benedictine Father Noel Mueller at 8:30 p.m. in St. Meinrad College chapel. Rosary, picnic and prayer meeting follow at the lake. Call Len Bieski 317-927-6871 for transportation from Indianapolis.

☆☆☆

All friends of Father Bob Ulrich are invited to his 48th anniversary Mass and reception at 1 p.m. in St. Mary Church, Greensburg.

October 11

An Introduction to Scripture continues with "The First Five Books of the Bible" from 7-9 p.m. at St. Gabriel School library, 224 W. 9th St., Connersville.

☆☆☆

The Children of Divorce program sponsored by Catholic Social Services continues from 6:30-8:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1514 for details.

☆☆☆

A Parish Wills Seminar will be held at St. Joan of Arc Parish, Indianapolis.

October 12

The prayer group of St. Lawrence Parish, 46th and Shadeland will meet at 7:30 p.m. in chapel. Prayers offered for the parish, personal concerns, entire Christian community and world. All welcome.

☆☆☆

The Strengthening Steps families series sponsored by the Adult Catechetical Team of Christ the King Parish continues from 7-9:30 p.m. in the parish resource center, 5858 N. Crittenberg Ave.

☆☆☆

Mature Living Seminars on the World in Which We Live continue with "Nutrition Update" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, 3200 Cold Spring Rd.

☆☆☆

A Parish Wills Seminar will be held at St. Leonard Parish, West Terre Haute.

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☆☆☆

Father Al. Aamie will present a Leisure Day on "Praying with Icons" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 to register.

☆☆☆

The Liturgical Ministry Formation Program (LMP) Phase I Session V on "Liturgical Basics: Environment and Art in Catholic Worship" will be presented by Franciscan Sister Sandra Schweitzer from 7-9:30 p.m. in the Assembly Hall of the Catholic Center, 1400 N. Meridian St.

☆☆☆

Holy Trinity Child Day Care's Annual Chili Supper and Open House will be held at 5 p.m. at 2615 W. St. Clair. Free will offering taken.

☆☆☆

The St. Gerard Guild will hold its annual membership luncheon at 11:30 a.m. at the Marriott, 2625 N. Meridian St. Call Margaret Mooney 317-849-3544 for reservations.

☆☆☆

The Pro-Life/Social Justice Committee of St. Simon Parish, 8400 Roy Rd. will sponsor a rosary at 7 p.m. in church. Everyone invited.

☆☆☆

The Ave Maria Guild will meet for dessert and coffee at 12:30 p.m.

☆☆☆

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated (continued on next page)

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Encyclical offers lesson on limits of freedom

by John Thavis
Catholic News Service

VATICAN CITY—At the heart of Pope John Paul II's new encyclical, "Veritatis Splendor" ("The Splendor of Truth"), lies a lesson on human freedom and its limits, addressed to audiences inside and outside the church.

To the pastoral corps of bishops, priests and theologians, the document reverberates with a warning that the foundations of moral theology are being undermined by error, ambiguity and neglect.

To the 950 million Catholics around the world, the encyclical lays down basic principles of the church's moral

teaching and draws the clearest line yet against dissent—including in the difficult area of sexual morality.

To modern society, "Veritatis Splendor" is a moral wake-up call, reminding people that freedom cannot be detached from truth and challenging them to make God's commandments the foundation of their daily actions.

All this is framed in a heartfelt appeal for men and women to remember that life is indeed a spiritual journey, and that the quest for moral good is linked to the promise of eternal salvation.

The pope's message responds to trends the pontiff has followed with alarm for many years: the "systematic" questioning of church teaching among theologians and the faithful, the idea that individuals can design their own sense of

right and wrong, and the widespread view that the church is showing "intolerance" when it insists that some acts are intrinsically evil.

"Veritatis Splendor" does not reveal new truths so much as illuminate and insist upon old ones. It may not preach a popular lesson, but that is part of its significance, papal aides believe.

The pope is trying to call a secularized society—and a church influenced by a secularized society—back to the essentials of moral theology," said one Vatican official.

"Veritatis Splendor" is addressed specifically to bishops, and the pope is concerned about their role in stemming what he calls "a genuine crisis" with grave pastoral implications.

"We have the duty, as bishops, to be vigilant that the word of God is faithfully taught," particularly in seminaries, theological faculties and Catholic schools, he states. It's a point he has been making all year long to U.S. bishops during their ad limina visits.

But Pope John Paul's message is not just naysaying. As he tells the bishops, it is not enough just to warn the faithful about the errors and dangers of ethical theories—people must first of all be shown the "splendor of that truth which is Jesus Christ himself."

The average reader, in fact, will find in "Veritatis Splendor" a passionately argued invitation to embark on "a moral and spiritual journey toward perfection." The pope confidently appeals to the "yearning for absolute truth" in every human heart.

Yet he insists upon the church's guiding role, and here Catholics will find a concentrated vision of what the pope has been saying for years about doubt and dissent, that morality is not determined by consensus; that the conscience is not autonomous; that the church's moral teaching requires obedience.

"Opposition to the teaching of the church's pastors cannot be seen as a legitimate expression either of Christian freedom or of the diversity of the spirit's gifts," he says.

The pope extends this argument in discussing the church's relationship with the larger culture. The church has a right, he says, to make its teaching known and to influence social policies in every age, in every society.

Far from demeaning human nature, he says, the church's firmness on universal moral norms is a service to human freedom. It contrasts with the worrisome "decline or obscuring of the moral sense" in modern society, he says.

The Active List

(continued from page 14)
Women's Services, 2215 Distributors Dr. (Park Fletcher)

Parenting Using STEP (Systematic Training for Effective Parenting) classes sponsored by Catholic Social Services continue from 7-9:30 p.m. in Room 317 of the Catholic Center, 1400 N. Meridian St.

St. Jude Singles will play volleyball at 6:30 p.m. All Catholic adult singles (21 years +) are invited. Call Dan 317-886-2979 for details.

October 15

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

Michael Reardon and Patrick Lane will present "The Gospel of Mark" at 7:30 p.m. in St. Charles Borromeo Church, 2222 E. 3rd St., Bloomington.

Catholic Charismatic Renewal of Central Indiana will sponsor a presentation by Linda Alig, a participant in the Co-Mission Project to Russia, at 7:30 p.m. in the staff lounge of the Catholic Center, 1400 N. Meridian St. Subject: Alig's experience of evangelizing in the former Soviet Union.

October 16

Catholic Alumni Club will attend 5:30 p.m. Mass at St. Mark Church, 6047 S. U.S. 31 and Edgewood Ave. followed by dinner at La Bomba's, 7327 U.S. 31 S. Call Mary 317-255-3841 for details.

A Monte Carlo Night will be held from 6-11 p.m. at Holy Cross Parish hall, 125 N. Oriental Blvd. door prizes. Must be 21. Lasagna dinner \$2.50.

The Sports Committee of St. Lawrence Parish, 46th and Shadeland will sponsor a Monte Carlo from 7

p.m.-12 midnight. \$5 person includes sandwiches. Cash drawings games.

St. Vincent de Paul Society of Holy Cross Parish, 125 N. Oriental will hold a Rummage Sale from 9 a.m.-4 p.m. To donate items call Becky Vinson at 317-753-0611.

Father John Scarra will conduct services to commemorate the 50th anniversary of Our Lady's Chapel in the Meadow at Camp Atterbury. Rosary 2 p.m. Mass 2:15 p.m.

October 17

Pope John Elementary School, 201 State St., Madison will hold its annual Bazaar outdoors from 11 a.m.-3 p.m. Ham or chicken dinners served indoors from 11 a.m.-1:30 p.m. Games, bingo, crafts, entertainment, spelling bee booth.

St. Paul Parish, Sellersburg will meet for prayer, praise and sharing from 7-8:15 p.m. in church. Everyone welcome.

St. Bridget Parish, 801 North-

western Ave. will pray a rosary at 10 a.m. Call 317-547-3735.

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

October Pilgrimages to Our Lady of Monte Casino Shrine near St. Meinrad Archabbey continue at 2 p.m. CDF with Benedictine Father Kurt Stasiak speaking on "Mary, One Who Trusted the Lord."

Catholic Alumni Club will visit Spring Mill Park. Meet at 8:30 a.m. at Frisch's Big Boy, St. Keystone at 1-465. Call Dan 317-842-0855 for more information.

The Women's Club of St. Patrick Parish will hold its regular monthly card party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

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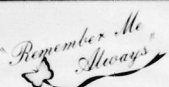
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Youth News/Views

Catholic Relief Services sponsors essay contest

by Catholic News Service

BALTIMORE—Catholic Relief Services, the U.S. bishops' overseas development and relief agency, has launched a national essay contest for high school students.

The winners—three students and their sponsoring teachers—will travel next year to Gambia in West Africa to observe CRS development program in that country.

"This contest offers students a rare opportunity to combine local community service work with the experience of helping people in 'The Gambia,'" said CRS executive director Kenneth F. Hackett in a statement on the contest. "Students who accept this challenge will expand their horizons in terms of their understanding of how people here and abroad are working to reduce poverty."

The deadline for the contest is Dec. 3. Winners will be announced Feb. 7, 1994, and the trip to Gambia will be scheduled for spring break.

The contest, known as the Development Leadership Program, is open to students from public, parochial or private high schools.

Essays must be a maximum of 1,500 words on the topic of relief and development efforts in different cultures. Students must compare efforts to reduce poverty in the United States with efforts taking place in Gambia. Each essay also must include a focus on a service project recently completed by the student. For example, a student might volunteer as a tutor who helps immigrants learn English. That student could then compare and contrast his or her experience of tutoring immigrants with literacy training in Gambia.

CRS said it will provide students with background on its projects in Gambia as well as with general information.

The Catholic agency held its first essay

contest last year as a pilot project involving Maryland high school students. Winner Michael Watts, then a senior at Loyola High School in Baltimore, spent nearly two weeks in June in Gambia accompanied by his English teacher.

Some of the CRS-related projects that the two observed included peanut crop development and work done by the Sesame Growers Association, which is run by women. While there, Michael presented a check from CRS to the women growers for a literacy center. The women named the building after him, calling it the Michael Watts Multi-Purpose Center.

Upon his return to the United States, Michael was interviewed by a number of media outlets, including "The Today Show" on NBC.

In Indianapolis, Providence Sister Marian Kinney, associate director of the archdiocesan Mission Office, said the late Archbishop Edward T. O'Meara was the chairman of the board of directors for Catholic Relief Services and was involved in CRS ministry for many years.

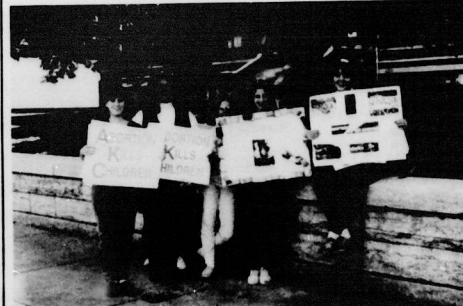
During his 12 years as the spiritual leader of the archdiocese, Archbishop O'Meara often talked about international Catholic Relief Services efforts in order to educate youth and adults about the critical needs of people living in Third World countries.

"He was vitally interested in the projects of that organization," Sister Marian said. "He personally visited Africa many times, and was very devoted to the missions."

(Students who would like entry forms or additional information on the Catholic Relief Services Development Leadership Program should contact their school principal or call CRS at 1-800-647-4788.)



LIFE CHAIN PARTICIPANTS—St. Luke parishioners Kasia Olewicz (from left), Joanna Olewicz, Sylvia Olewicz and Laura Schmitz of Indianapolis model their Life Chain T-shirts outside the Archbishop O'Meara Catholic Center after the third annual pro-life event on Respect Life Sunday. The message on the back of the shirt lists the "Top Ten Reasons to Be Pro-Life." (Photo by Mary Ann Wyand)



CHATARD PRO-LIFE GROUP—Bishop Chatard High School students Kerry Niles, Maria Hill, Brian Stroup, Cara Stroup, Missy Hoop, and Karen Hallam of Indianapolis were among hundreds of young people who participated in the third annual Life Chain of Central Indiana on Oct. 3 as part of Respect Life Sunday observances in the archdiocese. Nancy Clapp is their group leader. (Photo by Charles Schisla)

Catholic high schools open curtains on two fall plays

Cathedral High School's drama department will present the children's play "Charlie and the Chocolate Factory" on Saturday, Oct. 16, at 8:30 a.m. and 12:30 p.m. in the school auditorium, located at 5442 E. 56th St. in Indianapolis.

Tickets are \$3 at the door. For more information, telephone Cathedral at 317-542-1481.

Bishop Chatard High School's drama

department will present "Blithe Spirit," a classic English comedy written by playwright Noel Coward, at 7:30 p.m. on Friday, Oct. 15, and Saturday, Oct. 16.

Tickets will be available at the door. Chatard is located at 5885 N. Cliftenden Ave. in Indianapolis.

High school juniors and seniors from the Terre Haute Diocese will participate in "Seasons of Change," a deanery confirma-

tion retreat, on Oct. 9-10 at the Merom Conference Center in Terre Haute.

Three Catholic high school students in the archdiocese have qualified as semifinalists in the National Achievement Scholarship Program for Outstanding Negro Students.

Brebeuf Preparatory School senior Sunday Francis, Cathedral High School senior Allison Hampton and Cardinal Ritter High School senior Robert Davis are eligible for achievement scholarships to be awarded next spring by the National Merit Scholarship Corporation.

St. Joseph Parish youth group members in Terre Haute will sponsor a youth Mass and dance on Oct. 10 from 7 p.m. until 10 p.m.

The church is located at 113 S. 5th St. in Terre Haute.

Filmmaker Joe Camp of "Benji" fame will present an Area Youth Ministry workshop on Nov. 10, then speak at the AYM banquet on Nov. 11 in Indianapolis.

The workshop is designed for youth and adults who are interested in filmmaking, screenplay writing, video production, and film distribution. It begins at 7:30 p.m. on Nov. 10 at the Conference Center of the Radisson Hotel.

Tickets are \$10 and must be ordered in advance. For ticket information, telephone 317-635-4151 or write to Area Youth Ministry in care of P.O. Box 11069, Indianapolis, IN 46201.

Proceeds benefit the disadvantaged youth who are served by Area Youth Ministry programming.

Camp also will be the featured speaker at the AYM annual banquet at the

Radisson Hotel the next day. For additional information about this event, telephone 317-635-4151.

"Journey to the Mountaintop: World Youth Day 1993," a 25-minute video cassette, is now available in bookstores or through the publisher.

The documentary focuses on the spiritual journeys of several youth who attended the international faith event at Denver and chronicles World Youth Day events with Pope John Paul II.

The video costs \$29.95. For information, telephone Ligon Publications at 1-800-488-0437.

"Let the Spirit Ring" is the theme of the 1993 National Catholic Youth Conference, scheduled Nov. 11-14 at Philadelphia. The event is sponsored by the National Federation for Catholic Youth Ministry.

Conference events include workshops, liturgies, small-group discussion sessions on faith, and a variety of social activities.

The Indianapolis delegation to the biennial national conference includes 155 youth and 40 adults, according to Beth Ann Newton, administrative assistant for the archdiocesan Office for Youth and Young Adult Ministries.

"We're real excited about our delegation," she said. "It's an opportunity for our young people who went to Denver to share with those youth who weren't able to go to World Youth Day."

Indianapolis was the site of the 1991 National Catholic Youth Conference.



SECUNIA SERVERS—Secunia Memorial High School senior Rachel Walker and other students from the Indianapolis East Deanery high school serve lunch to senior citizens Sept. 22 during the 20th annual Seniors' Mass and Luncheon at the Archbishop O'Meara Catholic Center. The event was sponsored by Catholic Social Services. Archbishop Daniel M. Buechlein helped the students and archdiocesan priests serve the meal. (Photo by Margaret Nelson)

Young Adult Scene

God has a way of healing family discord

By Christopher Carstens
Catholic News Service

Every now and then, God reminds you that things have a way of turning out better than you thought they would.

When I got home yesterday, our two children were sitting at the table with a thin-bearded young man, maybe 21 years old. I felt a bit anxious, not sure what to expect. He was a stranger, nobody I'd ever seen before.

He stood and smiled, offering me his hand. "Hello, I'm Robert Mason." And a flood of memories came back in an instant.

More than 20 years ago, when my wife and I were students in New England, David and Julie Mason were our best friends. We rented canoes together, took vacations together, and when it was time to start having children, we did that at the same period, too.

Robert was their son. He was born about a year before our first daughter. In those years, babies were the absolute center of our lives. Robert, as a 1-year-old, even taught our daughter to walk during a Christmas visit to Vermont.

Life moved ahead at fast-forward. We moved, first to Iowa, then to California, while the Masons stayed in New England. Our phone calls became less frequent, and finally communication ground down to the annual Christmas letter.

We visited them briefly a few years back. One of my clearest memories of that visit

was how angry Robert was. He had built walls that effectively closed his parents out of his life. His shaved head, rock band tee-shirts and loud, angry metal music shouted out a hostility that they couldn't penetrate.

We talked with his parents a few times after that and heard news of the increasing tension they felt with Robert. Finally, abruptly after high school, he left home. His parents weren't sure if he'd ever be glad to come back. It was a scary time in their lives.

And here sits Robert at our kitchen table, smiling one of the most gentle, warm smiles I've ever encountered. He's so happy with his life, and the path that he's on, that his peacefulness spills out and infects everybody in the room.

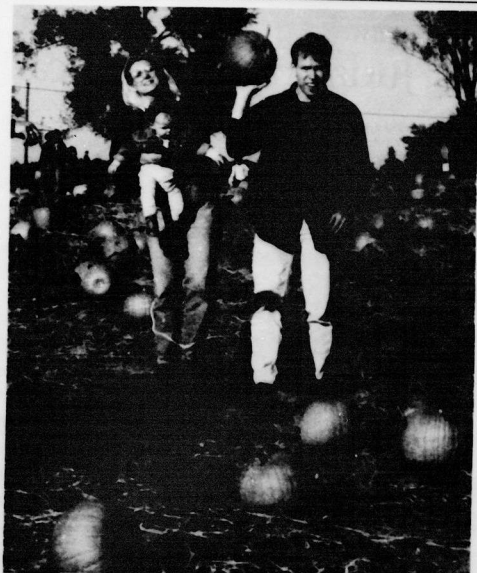
I ask, cautiously, about how his mom and dad are doing, not quite sure what to expect. I didn't want to bring up uncomfortable issues.

He smiles again, broadly, and tells me of his recent lengthy visits at home. He expresses real gratitude for how well he and his parents have come to understand each other. "I really understand what they were going through while I was a teen-ager. I made it pretty tough on them," he said.

A few minutes later his mom is on the phone. Yes, she tells me, they have really found peace with each other. All the love she felt for him when he was a little boy rang through in her voice. The tension, the edge in her tone, that was so evident a few years back was now completely gone.

And what is the point of telling this story? It is this: Things can get better, even with your parents, even if it seems impossible.

Many teen-agers have intensely diffi-



PUMPKIN TIME—Harvest time brings young families to the pumpkin patches for Jack-o'-Lanterns. Halloween got its name from the vigil of the November 1 feast—All Saints' Day. (Photo by Charles J. Schisla)

cult relationships with their parents, and the anger and bitterness can seem an impassable barrier. "We will always be angry," both parent and child tell themselves. "We will never be happy with each other again."

Seeing Robert reminded me that those

dire predictions are hardly ever true. Even when the battles between parents and teens are bitter and painful, love has a remarkable way of repairing itself. Sometimes it takes a while, and even a few years of living apart. But when it happens, it's a beautiful day.

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BOOK REVIEW

Judaism in America today

A PEOPLE DIVIDED: JUDAISM IN CONTEMPORARY AMERICA, by Jack Wertheimer. Basic Books (New York, 1993). 267 pp., \$25.00.

Reviewed by Eugene J. Fisher

Although numbering only slightly less than 6 million, the American Jewish community in its various denominations and nondenominational movements covers the spectrum of American religious options from rigorous traditionalism, such as found in Hasidism, to the avowed atheism of "humanist Judaism."

In this sense its story mirrors, as author Jack Wertheimer shows in "A People Divided: Judaism in Contemporary America," the internal and external pressures on all American religious communities, while yet remaining distinctively "other."

Wertheimer, professor of history at Jewish Theological Seminary in New York, presents a capsule history of the last half-century of Jewish religious life in America. The stress here is on "religious" rather than "ethnic" or other ways of viewing Jewishness.

It is a stress that will increase the appeal of the book—with its handy summaries of statistics to its telling anecdotes of Jewish institutional life—to Catholic readers who as often as not will be able to see reflected here much of the tensions and tumults of our own community.

The book takes the reader from the stability of post-World

War II Judaism, through the turbulent 1960s and early 70s, to the present period in which the author views as one of simultaneous "drift toward religious minimalism and 'religious revival'."

He takes time to look separately at the differing yet related sagas of Orthodox, Conservative, Reconstructionist and Reform Judaism, each of which reacts to and sometimes against prevailing sociocultural patterns in the larger American society of which they are a part. It is not irrelevant to note that the author is himself a Conservative rabbi.

Wertheimer narrates numerous examples of religious creativity that have emerged from each of the Jewish movements since mid-century. Many of these, such as the "havurah" movement (small, "base" or "floating" communities only tenuously attached to existing synagogues) or responses to women's issues, have parallels with similar felt needs within the Catholic community over the years.

The narration is often salted with a gentle sense of irony, as the author points out how more recent liturgical innovations in Reform Judaism, such as the reintroduction of Hebrew prayers, the wearing of yarmulkes, and even levels of kosher food, have been seen by some Reform leaders as an abandonment of the purity of the movement's traditional ideology. These creative responses, and how they have worked out in practice for the Jewish community, can provide insights for Catholics facing similar situations.

There are unresolved crises for religious Jews as for Catholics. Many Jewish commentators focus on intermarriage,

anti-Semitism and assimilation as the chief dangers to American Jewish survival.

While not discounting these, Wertheimer zeroes in on the increasing tensions between the major branches of American Judaism, their increasing intolerance of each other, as perhaps the greatest danger to the Jewish people as a whole since it could deprive the community of the ability to act in concert with respect to the many challenges facing Jews today, including relations with Israel.

This is an honest and well-written book that should be read

'These creative responses, and how they have worked in practice for the Jewish community, can provide insights for Catholics facing similar situations'

by anyone interested in the state of religion in the waning years of the 20th century.

Fisher is associate director of the *Sociological for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops*. (At your bookstore or order prepaid from Basic Books, Krysstone Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

† Rest in Peace

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

† **BAUERLE, Carl J.**, 81, St. Ambrose, Seymour, Sept. 10. Father of Ron, brother of Edna Howard and Dorothy Klavner, man, grandfather of four, great-grandfather of four.

† **CECIL, Mildred E. Sills**, 91, Holy Name of Jesus, Beech Grove, Sept. 15. Mother of Kenneth, Robert, Jerry, Peggy Clayton, Lucille Ballinger, Genevieve Kern and Mary Taylor, grandmother of 25, great-grandmother of 31, great-great-grandmother of eight.

† **DECOLA, Betty L.**, 69, Holy Spirit, Indianapolis, Sept. 26. Sister of Billie Southard; grandmother of Lass Scott and Jackie Frost; great-grandmother of two.

† **DEVILLEZ, Marie Anna**, 77, St. Paul, Tell City, Sept. 25. Sister of Myrtle Wilson, aunt of Mike.

† **DUNSMORE, Virgil M.**, 76, Holy Name of Jesus, Beech Grove, Sept. 23. Husband of Honore M. (Wuert); father of Shirley K. Tomlinson, Sharr K. Gaultrell and Linda M. Augenstein; brother of Everett L., Clyde O., and Belva Wierle, grandfather of one, great-grandfather of one.

† **GENTRY, Frances C. (Young)**, 89, Our Lady of the Greenwood, Greenwood, Sept. 26. Great-aunt of Pat Cleary and Betty L. Francis.

† **GRIFFIN, Mary Elizabeth (Schreibelt)**, 72, Little Flower, Indianapolis, Sept. 25. Wife of Thomas L., mother of Vincent, Kathleen, Alfred, Maurine Terry, Ellen Walters, Mary Ann Burkhardt and Ruth Rodi, grandmother of 18.

† **HILLMAN, Irvin**, 73, St. Mary of the Kooks, Ellettsville, Sept. 24. Husband of Cynthia A., father of David M., Jerry I. and Dennis A., brother of Edna Becht, Agnes Fischer and Gloria Bower, grandfather of six, great-grandfather of three.

† **HENCHECK, Charles R.**, 76, St. Vincent de Paul, Bedford, Sept. 23.

† **MANN, William Leroy**, 70, St. Augustine, Leopold, Sept. 20. Husband of Josephine, brother of Lawrence, Don, Dorothy Clark and Geraldine Sumpter.

† **HILTZ, John Howard**, 72, St. Joseph, St. Leon, Sept. 21. Husband of Antonette, father of Ronnie, Beth and Greg, Andrew, Debbie Zimmer and Karen Fox, brother of Wilfred, Thelma Zimmer, Irma Kaiser and Margie Arthur, grandfather of 13.

† **HOLMAN, Richard William**, 76, Holy Spirit, Indianapolis, Sept. 23. Husband of Mary Ann (Rhini),

father of Michael J. and Michelle M. Tunwell, brother of Paul, John, Raymond, Maxine Caudell and Helen McCullough, grandfather of five.

† **HOPPER, Margaret L.**, 79, St. Mary, New Albany, Sept. 22. Mother of Don, Sam and Sharon R. Shirley, grandmother of 18, great-grandmother of 23.

† **KARANDOS, Jeannine**, 59, Holy Spirit, Indianapolis, Sept. 25. Wife of William M., mother of Billie Jean Trumpey, Pamela and David M.; sister of Gloria Lott and Lillian Berthelg; grandmother of three.

† **KIEL, Steven H.**, 49, St. Barnabas, Indianapolis, Sept. 25. Husband of Sheri, father of Shelly and Stephanie; son of Florence, brother of Ron, Maun, John, Andrew and Betty Jackson.

† **KUNTZ, Roman J.**, 81, St. Boniface, Fulsda, Sept. 26. Brother of Carl.

† **MILLER, John Ervin**, 63, Holy Spirit, Indianapolis, Sept. 19. Father of David, Richard, John D., Charles, Betty Rush and Judy Owsen, brother of Betty Balanos, grandfather of seven.

† **MORRIS, Lillian M.**, 66, St. Anthony of Padua, Clarksville, Sept. 21. Wife of Willard M., mother of W. Michael, Sharon L. Ott and Kay A. Dean, sister of Norman, Seng, Anna Marie Balmer and Dorothy Bailey, grandmother of eight, great-grandmother of two.

† **READ, Marie E.**, 97, St. Augustine, Jeffersonville, Sept. 24. Mother of E.G., Clara K. Tonini and Doris R. Zollner, grandmother of 16, great-grandmother of 30, great-great-grandmother of two.

† **VOGLSANG, Brenda Sue**, 27, Holy Family, Odessa, Sept. 25. Wife of Thomas A., mother of Alexander, daughter of Mary Ann (Fullenkamp) and William J. Mowler, sister of Linda Roelker and Michael Mowler, granddaughter of Olivia Fullenkamp, Carl and Sarah Mowler, daughter-in-law of Marvin and Mary.

† **WAGNER, Jason Alan**, 37, Christ the King, Indianapolis, Sept. 23. Son of Michael and Michelle, brother of Scott and Natalie; grandson of Paul and Donna, and John and Judy Moore.

† **WANINGER, Raymond J.**, 81, St. Boniface, Fulsda, Sept. 25. Husband of Leona, father of Candice Ott, Virginia Witte, Patty Klumper, Betty Suriano, Laura Meunier, Mary Lou Rothberger, Barbara Tim, Louis, Ralph, Jennie, Tom and Mike; brother of Robert, and Henrietta Strobel, grandfather of 19, great-grandfather of three.

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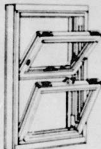
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Pope condemns theories that deny that objective truth exists

(continued from page 1)

In comments on social and political dimension of moral issues, the chief danger today is "an alliance between totalitarianism and ethical relativism, which would remove any sure moral reference point from political and social life."

He condemned modern ethical theories based on relativism, subjectivism or consequentialism in which, he said, subjective criteria such as "sincerity" and "authenticity" replace universal moral norms and objective truth.

Apart from its short introduction and a brief conclusion on Mary, the encyclical is divided into three main chapters:

► A review of the biblical framework for Christian moral theology.

► An analysis of areas in which church moral teaching faces major challenges today—freedom and law, conscience and truth, fundamental choice and specific behaviors, the nature of the moral act.

► A look at the place of moral teaching in social and political life and in other dimensions of church life.

It is in the second chapter that Pope John Paul takes certain trends in moral theology to task.

"Certain currents of modern thought... exalt freedom to such an extent that it becomes an absolute, which would then be the source of values," he says.

If freedom is absolute, "one's moral judgment is true merely by the fact that it has its origin in the conscience" with no reference to objective truth, he says. He ascribes this view to atheist and other nontranscendental theories and says they end up in individualism.

An opposite trend "radically questions the very existence of this freedom," citing findings from behavioral sciences that emphasize conditioning and other influences which limit freedom, he says.

On a parallel plane he notes that scientific research in culture is used to argue for a "relative" conception of morality" or "outright denial of universal human values."

"Despite their variety, these tendencies are at one in lessening or even denying the dependence of freedom on truth," he says.

The pope repudiates theories "which center upon an alleged conflict between freedom and law" and end up arguing that individuals or groups can create their own morality. Among Christian thinkers, some "have actually posited a complete sovereignty of reason in the domain of moral norms," excluding divine authority, he says.

"In their desire, however, to keep the moral life in a Christian context," he adds, "certain moral theologians have introduced a sharp distinction contrary to Catholic doctrine between an ethical order... and an order of salvation."

This approach "also involves the denial of a specific doctrinal competence on the part of the church and her magisterium (teaching authority) with regard to particular moral norms," he adds.

Against such theories Pope John Paul argues: "The moral law has its origin in God and always finds its source in him, at the same time, by virtue of natural reason, which derives from divine wisdom, it is a properly human creation, in no way man's rejection but rather the acceptance of the moral law, of God's command."

Against moralists who "frequently conceive of freedom as somehow in opposition to or in conflict with material and biological nature" the pope discusses at length "the unity of body and soul" in the human person and "the place of the human body in questions of natural law."

Attacks on the church's sexual ethics arise when moralists try to separate the body from the human person, he says. "It was, they maintain, on the basis of a naturalistic understanding of the sexual act that contraception, direct sterilization, autosterilization, premarital sexual relations, homosexual relations and artificial insemination were condemned as morally unacceptable."

"A doctrine which dissociates the moral act from the bodily dimensions of its exercise is contrary to the teaching of Scripture and tradition," the pope comments.

Commenting on theories of a "fundamental option," the pope rejects "more radical" views that would "separate the

fundamental option from concrete kinds of behavior" as if "an individual could, by virtue of a fundamental option, remain faithful to God independently of whether or not certain of his choices and his acts are in conformity with specific moral norms or rules."

He repudiates the view that mortal sin is possible only when a fundamental option is being made, as if the only mortal sin would be "an act which engages the person in his totality."

"Mortal sin exists when a person knowingly and willingly, for whatever reason, chooses something gravely disordered," the pope says.

The pope also addresses the moral significance of objective good or evil and subjective intention, criticizing theories that depart from traditional teaching that an intrinsically evil act can be good in some situations or by reason of one's intention.

"The morality of the human act depends primarily and

fundamentally on the 'object' rationally chosen by the deliberate will," he says.

In that context in one of the encyclical's few forays into specific moral questions, the pope reaffirms the teaching of Pope Paul VI that any act of artificial contraception in conjugal relations is intrinsically evil and "is never lawful."

Pope John Paul first hinted at his plan to issue an encyclical on the foundations of moral theology in a 1987 letter to the Redeemptors marking the 20th anniversary of the order's founder, noted moral theologian St. Alphonsus Liguori.

Rumors of the encyclical's imminent publication surfaced several times in the next six years, especially in mid-1990 when the pope was thought to be putting the final touches on it during his summer vacation.

Despite persistent rumors that the pope would use the encyclical to develop an expanded concept of papal infallibility in the field of moral pronouncements, the actual text has only two references to infallibility—both rejecting the idea that the conscience is an infallible guide.

While several past papal encyclicals have addressed a variety of specific moral issues—such as Pope Paul VI's teaching on birth control in 1968 or Pope Pius XI's teaching on racism in 1937—none has had moral theology itself as its topic.

In the encyclical itself Pope John Paul noted that he was setting a precedent. "This is the first time, in fact, that the magisterium of the church has set forth in detail the fundamental elements of this (moral) teaching," he wrote.

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Sampling of pope's words on key moral issues

by Catholic News Service

WASHINGTON—Pope John Paul II's new encyclical, "Veritatis Splendor" ("The Splendor of Truth"), is first of all an encyclical about theology and theological systems—specifically about what kinds of moral theology are compatible with revelation and Catholic moral teaching and what kinds are not. Here are some sample quotes from the encyclical indicating papal thinking on Christian moral life and key moral issues today:

► **On Christian morality:** "The moral life is the response due to the many gratuitous initiatives taken by God out of love for man. It is a response of love" (No. 10).

► **On church as moral teacher:** "From the church's beginnings the Apostles, by virtue of their pastoral responsibility to preach the Gospel, were vigilant over the right conduct of Christians, just as they were vigilant for the purity of the faith. . . . The church is in fact a communion both of faith and of life" (No. 26).

► **On church teaching and theological systems:** "Certainly the church's magisterium (teaching authority) does not intend to impose upon the faithful any particular theological system, still less a philosophical one. Nevertheless . . . the magisterium has the duty to state that some trends of theological thinking and certain philosophical affirmations are incompatible with revealed truths" (No. 29).

► **On a "crisis of truth" today:** "Once the idea of a universal truth about the good, knowable by human reason, is lost, inevitably the notion of conscience also changes. Conscience is no longer considered in its primordial reality as an act of a person's intelligence. . . . a judgment about the right conduct to be chosen here and now. Instead, there is a tendency to grant to the individual conscience the prerogative of independently

determining the criteria of good and evil and then acting accordingly" (No. 32).

► **On the rights of conscience:** "Although each individual has a right to be respected in his own journey in search of the truth, there exists a prior moral obligation, and a grave one, to seek the truth and to adhere to it once it is known. As Cardinal John Henry Newman, that outstanding defender of the rights of conscience, forcefully put it: 'Conscience has rights because it has duties'" (No. 33).

► **On recognizing good and evil:** "In his journey towards God, the one who 'alone is good,' man must freely do good and avoid evil. But in order to accomplish this he must be able to distinguish good from evil . . . (a task) which he himself carries out by his reason . . . enlightened by divine revelation and faith" (Nos. 42, 44).

► **On freedom and nature:** "One has to consider carefully the correct relationship between freedom and human nature, and in particular the place of the human body in questions of natural law. A freedom which claims to be absolute ends up treating the human body as a raw datum, devoid of any meaning and moral values until freedom has shaped it in accordance with its design. . . . This moral theory does not correspond to the truth about man and his freedom. It contradicts the church's teaching on the unity of the human person" (No. 48).

► **On the body:** "A doctrine which dissociates the moral act from the bodily dimensions of its exercise is contrary to the teaching of Scripture and tradition. . . . In fact, body and soul are inseparable in the person; in the willing agent and in the deliberate act, they stand or fall together" (No. 49).

► **On conscience:** "In their desire to emphasize the 'creative' character of conscience, certain authors no longer call its actions 'judgments' but 'decisions.' . . . Some authors have proposed a kind of double status of moral truth (proposing situational or pastoral exceptions to moral laws). . . . No one can fail to realize that these approaches pose a challenge to the very identity of the moral conscience in relation to human freedom and God's law" (Nos. 55, 56).

► **More on conscience:** "The term 'conflicting thoughts' (in St. Paul) clarifies the precise nature of conscience: it is a moral judgment about man and his actions, a judgment either of acquittal or condemnation, according as human acts are in conformity or not with the law of God written on the heart" (No. 59).

► **On conscience and morality:** "Conscience (is) the universal norm of personal morality. 'Divine law' (is) the universal and objective norm of morality. The judgment of conscience does not establish the law; rather it bears witness to the authority of the natural law" (No. 60).

► **On errors of conscience:** "Conscience is not an infallible judge; it can make mistakes. . . . It is possible that the evil done as a result of invincible ignorance or a nonculpable error of judgment may not be imputable to the agent; but even in this case it does not cease to be an evil, a disorder in relation to the truth about the good" (Nos. 62, 63).

► **On culpable errors:** "Conscience, as the ultimate concrete judgment, compromises its dignity when it is culpably erroneous, that is to say, 'when man shows little concern for seeking what is true and good, and conscience gradually becomes almost blind from being accustomed to sin'" (No. 63).

► **On moral acts:** "Human acts are moral acts because they express and determine the goodness or evil of the individual who performs them. . . . Only the act in conformity with the good can be a path that leads to life. . . . Hence human activity cannot be judged as morally

good merely because it is a means for attaining one or another of its goals or simply because the subject's intention is good" (Nos. 71, 72).

► **On the objective basis of morality:** "On what does the moral assessment of man's free acts depend? . . . The morality of the human act depends primarily and fundamentally on the object' rationally chosen by the deliberate will" (Nos. 74, 78).

► **On intrinsically evil acts and contraception:** "With regard to intrinsically evil acts, and in reference to contraceptive practices whereby the conjugal act is intentionally rendered infertile, Pope Paul VI teaches: 'It is never lawful, even for the gravest reasons, to do evil that good may come of it.' . . . It acts are intrinsically evil, a good intention or particular circumstances can diminish their evil, but they cannot remove it. . . . Circumstances or intentions can never transform an act intrinsically evil by virtue of its object into an act 'subjectively' good or defensible as a choice" (Nos. 80, 81).

► **On the church's pastoral task today:** "This essential bond between truth, the good and freedom has been largely lost sight of by present-day culture. As a result, helping man to rediscover it represents nowadays one of the specific requirements of the church's mission, for the salvation of the world" (No. 84).

► **On moral disarray:** "According to some, it appears that one no longer need acknowledge the enduring absoluteness of any moral value. All around us we encounter contempt for human life after conception and before birth; the ongoing violation of basic rights of the person; the unjust destruction of goods minimally necessary for a human life. Indeed, something more serious has happened: man is no longer convinced that only in the truth can he find salvation. The saving power of truth is contested, and freedom alone, uprooted from any objectivity, is left to decide by itself what is good and what is evil" (No. 84).

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