

# THE CRITERION

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AS DEADLINE FOR ARISTIDE'S RETURN APPROACHES

## Church supports democracy in Haiti

by Catholic News Service

WASHINGTON—U.S. bishops and the Vatican reiterated support for restoring democracy in Haiti as the U.N. deadline for the return of the country's deposed president neared.

In Haiti, the nation's bishops urged citizens to avoid succumbing to fear as violence increased.

CRS officials in the capital of Port-au-Prince, meanwhile, said they were closing their office early to get off the streets to avoid possible run-ins with roving gunmen.

Some U.S. and Canadian nuns have vowed to remain in the Caribbean nation with the poor, despite the troubles.

Diplomats said they hoped to get a U.N.-brokered plan back on track for returning Haiti's ousted president, Father Jean-Bertrand Aristide, to power Oct. 30. Father Aristide was elected in the country's first democratic elections and served seven months—from February to September 1991—before being deposed in a coup.

Following the collapse of a peace plan to return the president, the U.N. Security Council imposed economic sanctions on Haiti. As a result of the economic quarantine, gasoline supplies evaporated, electrical blackouts became more frequent and food prices soared and public transportation was curtailed. The impoverished nation's telephone service was said to be near collapse because of the lack of fuel.

In Washington, Archbishop John R.

Roach, head of the U.S. bishops' Committee on International Policy, reiterated support for Father Aristide's government, but cautioned outsiders against trying to impose an outcome to the crisis.

Without mentioning Father Aristide, Archbishop Roach emphasized that the Haitian people, who "had previously been able only to dream of a democratic order, have expressed themselves through the ballot; their will must be respected."

He noted the U.S. bishops' previous declarations against violence and human rights abuses in Haiti "committed both by the supporters and the opponents of the elected president, before, during, and after his time in office."

Archbishop Roach said that "crimes committed against representatives of the church in early 1991" should not be forgotten. He was referring to attacks by Father Aristide's supporters, who destroyed church buildings, stripped the papal nuncio to his underwear and sent Haiti's top churchmen scurrying into hiding.

But, he continued, "neither can we pass over in silence the hundreds of violent deaths caused over the last two years by allies of the *de facto* government. The murders in recent days of prominent aides of the exiled president seem especially heinous."

The statement also reiterated insistence on "a more compassionate response by our government to the plights of the Haitian boat people for refuge, a safe haven from the danger and persecution they fear in Haiti."

Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, said Oct. 22 that Haiti was "in our minds and our prayers."

"We're following it very closely and praying that there will be a resolution of the

situation without bloodshed," said the archbishop, who was in Rome for meetings with the pope and other Vatican officials.

He said the church in the United States has a deep interest in Haiti for several

(See VATICAN page 19)



**INSTALLATION**—On Oct. 24, Father Rick Ginther is installed as pastor of St. Peter and Paul Cathedral by Archbishop Daniel M. Buechlein. In calling for unity, the archbishop said to parishioners to help their pastor: "Together it is your responsibility to lead and share the faith with this local community." (Photo by Margaret Nelson)



**CELEBRATION**—Archbishop Daniel M. Buechlein joins pastor, Father John S. Maung, and many former leaders of St. Joseph Church in Shelbyville as the parish marks its 125th anniversary. The archbishop said, "The purpose of a church is only complete when it's filled with people of faith and love." (Photo by Margaret Nelson)



**NEW LEADER**—Dean of the South Deanery, Father Richard Lawler, installs Franciscan Sister Jean Marie Cleveland, as parish life coordinator during an Oct. 24 Mass at Holy Rosary Parish. Earlier, the same ceremony was used at St. Patrick. Sister Jean Marie is serving both parishes. See story on page 3. (Photo by Margaret Nelson)

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## U.S. Catholics can celebrate All Saints without obligation

WASHINGTON (CNS)—When U.S. Catholics of the Latin rite celebrate All Saints Day this Nov. 1, for many it will be the first time that they do so with no legal obligation to attend Mass.

The reason is a decision made by the U.S. bishops in June 1992 and confirmed by the Vatican several months later. When Nov. 1 falls on a Saturday or Monday, the feast of All Saints will be observed liturgically as usual, but without an obligation to attend Mass. This year Nov. 1 is a Monday.

The obligation remains in years when the feast falls on other days of the week. The bishops made similar decisions for Jan. 1, the feast of Mary, Mother of

God, and for Aug. 15, the feast of the Assumption of Mary. In 1994 there will be no Mass obligation on Jan. 1, which falls on a Saturday, or on Aug. 15, which falls on a Monday.

The bishops decided to remove the Mass obligation for observance of these holy days on Mondays and Saturdays for a variety of reasons, among them the confusion about Mass obligations that often occurs when a holy day and a Sunday fall back to back.

A study paper issued last year in connection with the charge encouraged Catholics to participate at Mass on those days even when the obligation is removed.

THE CRITERION  
Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

## Celebrating All Saints and All Souls feasts

by Archbishop Daniel M. Buechlein, OSB

I love the feast of All Saints. Because this year the feast falls on Monday, the Holy Day obligation does not bind, but it remains a Holy Day and a grand time to celebrate all those unsung saints, many of whom we have known in our own lifetime. I have strong convictions about the communion of saints and their intercessory role for us.

From early childhood I remember when my mom would drive out along old country roads this time of year to look for wild fern. She would make fern and mum arrangements to place on the graves of our relatives and friends for All Saints and All Souls Day. As we went from grave to grave she would tell my brother and me about our deceased relatives.

Along with my mom and dad, I attribute my openness to a priestly vocation to a grandmother I never met. She died when my mother was only 8 years old, but she left a powerful imprint of her faith on her 11 children. All the grandchildren she never lived to see know of her love for our faith. Two of us became priests. Deceased uncles and aunts, deceased monk and priest models and friends, deceased children, my mom... there are many who have left their mark on my faith.

I am sure most of you can tell your own stories about



deceased loved ones and how you feel their presence still. Cemeteries are part of that. On the feast of All Saints we ask our loved ones to pray for us because we feel the need for their prayer. Maybe it isn't as easy to remain faithful to our religion as it was in the days of my grandma. Surely those who have gone before us and kept the faith pray for us and keep a close watch.

On Nov. 2 the feast of All Souls, we pray for all our deceased sisters and brothers just in case some of our loved ones still need the support of our prayers. The communion of saints and intercessory prayer work the other way around too. It is consoling to know others will pray for us in our need when we pass over to real life. Our Catholic cemeteries are a perpetual reminder of this mutual need. There is nothing so wholesome and consoling as a good walk among the graves of our loved ones.

Until I became a bishop I didn't think there was an annual Catholic Cemetery Sunday which this year is Oct. 31. Once in a while someone asks why do we have Catholic cemeteries? I've thought a lot about it. In addition to what I have already said, there are other reasons. The church's Code of Canon Law states there are two sacred places: a church and a cemetery.

Honoring the deceased members of the community of faith in common burial places dates from the very beginning of our church. The catacombs, cemeteries in Rome, provide beautiful evidence of this tradition. Already in the earliest days the Christian community would gather in the cemetery to celebrate Eucharist at the tombs of loved ones.

Our church provides cemeteries apart from other cemeteries as an extension of our parish community and our faith. It is our tradition to bury members of our community in consecrated ground with others who cherished the same faith and heritage. Our cemeteries are a visible expression of our belief in the communion of saints.

And cemeteries are for the living bereaved as well. The annual visit with mom, carrying flowers to the graves of our relatives, did something for my sense of the communion of saints and it made me proud to carry on the family heritage of my Catholic faith.

When we celebrate All Souls Mass at Calvary Mausoleum at noon on Nov. 2, we carry on a long and rich tradition of our church. Those of us present for the Mass will have our own memories of loved ones. When we lose people we love we never really recover from the loss. Yet somehow the sorrow gradually turns to a sweet sorrow. I believe time heals a bit because of our faith in the communion of saints. Deep in our hearts we just know our loved ones are OK, that they are experiencing peace and happiness which will never ever be taken from them again. We who are still living are the ones who need their prayers.

And for those loved ones who gave up or lost the faith, somehow we believe our prayer for them makes a difference. Somehow we know God's mercy will win out. Our Catholic cemeteries remind us to offer intercessory prayers for our loved ones. In that tradition and in the name of all of you, I will remember your dear ones at our All Souls Mass. May they rest in peace.

## EDITORIAL COMMENTARY

## Californians to vote on educational vouchers

by John F. Fink  
Editor, The Criterion

Next Tuesday, Californians will go to the polls to vote on a referendum that has been attracting a lot of attention. It's called Proposition 174, the Parental Choice in Education Amendment to the California Constitution. It would allow the state to give parents vouchers of \$2,600 per child to use for non-public school tuition.

The purposes of the amendment are to "enable parents to determine which school best meets their children's needs; to empower parents to send their children to such schools; to establish academic accountability based on national standards; to reduce bureaucracy so more educational dollars reach the classroom; to provide greater opportunities for teachers; and to mobilize the private sector to help accommodate our school-age population."

Public schools oppose this amendment because they believe it will encourage more people to send their children to private schools. So the National Education Association

tion has been spending more than \$10 million to defeat Proposition 174.

The \$2,600 amount is the average tuition for a private school in California, but it is half the cost of educating a child in the state's public schools. Therefore, the state's taxpayers would save money with each child that leaves the public school system.

Throughout the United States, there has been a movement during recent years to make it possible for poor people to have the same choice as more well-to-do people have—to send their children to the school of their choice. That's why the Educational Choice Charitable Trust, started in Indianapolis by the Golden Rule Co., has been such a success. It offers half the tuition of a private school to poor students who had been in the Indianapolis public schools.

Catholic Church officials in California have not taken an official position on

Proposition 174 as they did last year when they opposed a proposition that would have permitted assisted suicide. The reason they have not is because they don't want to give the impression that this is a Catholic issue. The primary beneficiaries are parents, with Catholic schools, and other private schools, benefiting only indirectly.

This is an important distinction because direct payments to Catholic schools would clearly be unconstitutional. But it is OK to make it possible for parents to have a choice in where their children will be educated. Did I say OK? It's more than that; it's their right.

Who says it's a right? Article 26 of the Universal Declaration of Human Rights says: "Parents have a prior right to choose the kind of education that shall be given to their children." It also says: "Everyone has a right to education. Education shall be free, at least in the elementary and fundamental stages."

## Fr. Burwinkel installed as pastor

by Joan Lingg

Father Elmer Burwinkel was formally installed as pastor of Holy Guardian Angels Church in Cedar Grove by Archbishop Daniel M. Buechlein. Named to lead the parish in July, his installation was held on Oct. 5.

Father Burwinkel said he was happy with his new assignment, that his mission is to "make the kingdom happen, and to bring people a deeper spiritual awareness."

During the homily, Archbishop Buechlein noted that Father Burwinkel's maternal grandfather had been a member of Holy Guardian Angel Parish and that many religious vocations also came from the parish.

The archbishop charged parishioners to take responsibility for the parish, along with their new pastor. "Look for what unites you, not for what divides you," he said.

Concelebrating were Fathers William

Engbers, Robert Mazzola, Bernard Schmitz, Louis Schumacher and Franciscan Father Louis Manna.

The program gave the background of their new pastor—an Ohio native, who studied for the priesthood after the death of his wife in 1980. Once a teacher at Shaw Memorial High School in Madison, he has seven grown children. Father Burwinkel's July appointment also includes the pastorate of St. Peter in Franklin County.

About 100 parishioners attended the installation and a dinner that followed.

At dinner Carroll Lanning, chairperson of the pastoral council said that the parish of 200 families is very active in youth programs, getting the children involved in Thanksgiving and Christmas outreach.

Lanning added that members are very cooperative and that they volunteer to do what is needed in the way of cleaning and repairs to maintain the property and buildings.

## 3 attend national liturgy meet

Charles Gardner, director of spiritual and sacramental life for the archdiocese; Father Rick Ginther, pastor of SS Peter and Paul Cathedral and assistant director of the Office of Worship; and Cyndi Voegelé, member of the Archdiocesan Liturgical Commission, joined 23 others from throughout the U.S. in Rochester, New York, for the 24th annual national meeting of the Federation of Diocesan Liturgical Commissions.

The gathering is co-sponsored by the National Conference of Catholic Bishops'

Committee on the Liturgy with the intention of improving liturgical life.

One subject that was covered this year was "The Liturgy of the Hours—the Church at Prayer." Four major presentations covered the topic.

Not only are these morning and evening prayers an obligation for the clergy and religious, but Second Vatican Council made it clear that the Liturgy of the Hours should be made available in parishes for those who wish to use this traditional prayer form.

This right was restated in 1989 in the U.N.'s Convention of the Rights of the Child.

Most polls of the American people indicate that most of them now favor some form of a voucher system. We should, I think, next Wednesday morning what the people of California think.

OFFICIAL  
APPOINTMENTS

Effective October 20, 1993

REV. MARK SVARCZKOPE, appointed to Dean of the North Deanery until Dec. 31, 1995.

REV. RICHARD LAWLER, reappointed to Dean of the South Deanery until June 30, 1996.

REV. PATRICK DOYLE, appointed to Dean of the East Deanery until Dec. 31, 1995.

REV. JAMES WILMOTH, appointed to Dean of the West Deanery until Oct. 20, 1996.

REV. FRANCIS ECKSTEIN, reappointed to Dean of the Connersville Deanery until June 30, 1996.

REV. DANIEL MAHAN, appointed to Dean of the Seymour Deanery until Oct. 20, 1996.

REV. PAUL KOETTER, appointed to Dean of the Bloomington Deanery until Dec. 31, 1995.

REV. THOMAS AMSDEN, appointed to Dean of the Batesville Deanery until Oct. 20, 1996.

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

## The CRITERION

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celebrate Masses

Archbishop Daniel M. Buechlein will mark All Souls Day, Nov. 2, by celebrating a Mass at the Calvary Cemetery Mausoleum in Indianapolis at noon.

The archbishop will also celebrate the noon Mass at SS Peter and Paul Cathedral on Wednesday, Nov. 3.

10/29/93

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**THE CRITERION**

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# PLCs meet new ministry need in archdiocese

by Margaret Nelson

On Sunday, Oct. 24, Franciscan Sister Jean Marie Cleveland was installed as parish life coordinator (PLC) for two center-city Indianapolis parishes: Holy Rosary and St. Patrick. Father Richard Lawler, dean of the South Deanery, did the honors.

Sister Jean Marie becomes the fourth PLC now serving the archdiocese in what Mary Pat Farnand calls "a different face of ministry." Farnand is director of the archdiocesan Office of Lay Ministry Personnel.

Farnand's office is there to recruit, place and support PLCs and pastoral associates. "They minister to a cross-section of people," she said. Two of the PLCs have three rural parishes each: Sister of Charity Sister Carol Leveque at Immaculate Conception in Millhouse, St. Maurice in Napoleon, and St. Dennis, Jennings County, and Franciscan

Sister Shirley Gerth at St. John in Elkhart, St. Ann in Hamburg, and St. Maurice in St. Maurice. Providence Sister Corinne Kramer, has one at St. Ann in Terre Haute.

"All four PLCs met with the archbishop recently," said Farnand. "It was a very affirming exchange. Each said in her own way, 'I love my ministry. They are committed to their people, their ministries, and their parishes. They are deeply committed to the life of the communities they serve. They care about the activities, and worship that happens in those places."

"One concern is to find a way to include these women—who are in fact leaders of nine of our parishes—as leaders in archdiocesan functions," she said. In the October meeting of archdiocesan pastors, PLCs were included.

What is a PLC? It's a lay person who is entrusted with the pastoral care of a parish

or mission. The PLC is responsible for the ministries of prayer and worship, pastoral services, administration and finances, and education. He or she is assisted and supported in the ministry by a priest moderator and a priest minister.

How does someone become a PLC? In fact, the Office of Lay Ministry is beginning a recruitment campaign. For three years, it has accepted applications for PLC candidates. The PLC committee reviews applications, screens candidates, and sets up interviews to determine whether they should be approved for the pool of candidates.

The PLC committee looks for people with broad-based pastoral ministry experience; a background in theology or pastoral studies (a masters degree is required); and people of faith who are committed leaders.

Four of those who have been installed as PLCs had been in the pool four years. Sister Jean Marie came from pool of candidates compiled in May.

"I know my personnel like the director of priest personnel knows his priests. I help them and the parishes they serve to make the best fit," Farnand said.

"I went to Holy Rosary and St. Patrick parish councils with Father Pat Doyle before the consultation. I sent them a list of questions about their strengths and weaknesses and what kind of person they are looking for. Then I looked at what they said and tried to find the person with the leadership skills and experience to best serve that parish. For one thing, Sister Jean Marie had experience working with two parishes," she said.

"We are seeing the need in the future for ongoing pastoral leadership and sacramental ministry. The church must find the way to best provide these to these parishes."

"At this point we have to do some careful planning. We have always had future parish staffing in the back of our minds," Farnand said. "The whole thing in pastoral planning is about leaders. It is calling all of us to more closely collaborate with each other."

"They are serving as pastors," she said of the PLCs. "As they do that, I think these four women are showing us how to do a new ministry that serves the needs of our people."

The four will meet with Farnand as a support group, to sharing prayer and stories.

"It will be someone who asks, 'How is it with you?' They will know each other and help each other. Along with the priest moderators and priest ministers, they are learning how to facilitate those relationships in the ministry."

"I do everything I can to help them. They are pioneers in our archdiocese," she said. "Nationally, we are on the cutting edge of ministry. The critical shortage of clergy is causing a pastoral leadership crisis. Many dioceses are doing this. I believe the number is going to grow out of need."

Her office will connect parish life coordinators in three states. "Everyone calls it something different. PLC is most commonly understood."

"The best thing we've done is select qualified committed, human, faith-filled leaders," Farnand said. "The question is always about how we best serve the sacramental ministry. Church for most people is Sunday Mass. We have to do whatever we do well."

"We need to find an adequate way to provide PLCs with priest moderators who will serve as mentors and as support. And we need to find sacramental ministers who are committed to parish life and want to be part of this new ministry," she said. "These three pieces provide well-developed pastoral leadership for a parish."

A Lilly Endowment-funded study, "New Parish Ministers," shows that people in ministry are very happy because they believe what they're doing makes a difference," Farnand said.

"They find satisfaction, a sense of care about their ministries because they can make the future happen every day, she said."

The church continues to care about and serve parish communities by providing the best leadership and the sacraments. "That's our call, that's our commitment, that's our challenge. That's why it's exciting," said Farnand.

"Parish life coordinator is a ministry to assist the clergy. The clergy need to understand their role as priest moderator and priest minister. It is essential that all of us work together. I believe that God is calling us to do this," said Mary Pat Farnand.

## Greensburg parish sends \$4,600 to flooded-out Missouri parish

In early August, St. Mary Parish in Greensburg decided to adopt a flooded-out farming parish in Missouri. St. Francis Church in Portage des Sioux was selected because Oldenburg, Franciscan Sister Barbara Leonhard and her sister, Chancellor Suzanne Magnant grew up there.

Then the Aug. 13 *Criterion* carried a story about the experiences of the women's

19-year-old niece, Jennifer Leonhard, and other St. Francis parishioners.

The weekend of Oct. 16-17, the Greensburg parish collected \$4,600 to send to the Missouri parish.

Magnant said that the pastor returned to the Portage des Sioux parish two weeks ago to serve the few families that are able to return to their homes.

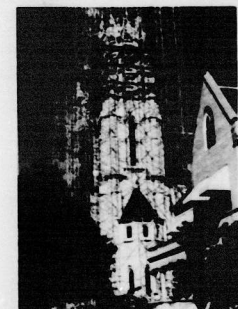


**HISPANIC APOSTOLATE**—Fathers Michael O'Mara, Mauro Rodas, and Franciscan Father Thomas Fox consecrate a special Mass on Oct. 24 at St. Mary Church, sponsored by the apostolate and the 12 East Deanery parishes. (Photo by Margaret Nelson)

## St. Mary Church having repairs

by Emmadain Todd

St. Mary Church in Indianapolis has stately twin steeples and magnificent stained glass windows. But the changing city has left it with 267 parishioners and a church in need



**RENOVATION**—Scaffolding on St. Mary Church show that basic repairs to the roof and steeples are in progress. (Photo by Margaret Nelson)

of repair. The ornate gargoyles are crumbling, as are the sidewalks and entrances to the church.

In evaluating the most critical needs, an architectural firm suggested \$1,300,000 for basic repairs to the structure of the church, rectory and the Marian Center. That amount of money was not available from the parishioners.

The final estimate to repair the roof and facade of the church alone was \$160,000. These repairs have been started, with the roof nearly completed and new copper valleys over 40 percent of the roof. The stone work to prevent further deterioration of the outside structure of the church is underway.

The parish will use its "savings" as it prays for contributions to help maintain the church. St. Mary Parish wants to continue its mission to provide spiritual and moral support for the community.

Today, some people come to the parish because it recognizes the special needs of the Hispanic community. People who work downtown are among frequent communicants at daily Masses in the chapel. And St. Mary is home to commuters, visitors to the city, and those who live at the Barton Home or find temporary shelter in the missions.

Parishioners pray the rosary together and the Stations of the Cross, observe First Fridays and visits to the Blessed Sacrament. Many feast days feature processions.

The construction work should be completed in three months.

## St. Elizabeth's of Southern Indiana gets \$1,115,278 grant

Director John Smith announced last week that St. Elizabeth's of Southern Indiana has received a federal transitional living grant for \$1,115,278 to allow the Catholic Charities agency to enlarge its maternity home and increase its services.

St. Elizabeth's provides support to women experiencing crisis pregnancies with maternity health services, residential care, outpatient counseling and adoptive services.

Smith said that the Housing and Urban Development grants cover the whole nation and that there were 1,371 applications. Only 43 were funded and St. Elizabeth was the only one in Indiana.

"The competition was fierce," she said. "The fact that we got it when 1,371 people applied says something. We're real excited. It will be a lot of work, but we're ready for it. It proves that our agency is desperately needed."



**HALLOWEEN TREATS**—Three-year-old Shanita and 5-year-old Teana Eubank of Indianapolis enjoy Halloween treats donated by fourth-grade students from St. Luke School in Indianapolis. The girls received the treats of candy, stickers, pencils and toothbrushes last week at the Catholic Social Services Crisis Center. They are the daughters of Norma Eubank. Other children of CSS clients also received Halloween surprises from St. Luke students this month. (Photo by Mary Ann Wyand)



## FROM THE EDITOR

## Two feasts hail the communion of saints

by John F. Fink

This coming M. Sunday and Tuesday the church celebrates the feasts of All Saints (Monday) and All Souls (Tuesday). These are both feasts of the communion of saints. This doctrine is not in the Nicene Creed that we recite at Mass on Sundays, but it is in the Apostles' Creed, a summary of apostolic teachings. It is now and the end, when we say that we believe in the holy catholic church, the communion of saints, the forgiveness of sins, etc.

The communion of saints means simply the community or unity of all the People of God—on earth, in heaven and in purgatory—with Christ and each other in faith, grace, prayer and good works.

The defined doctrine of the communion of saints is as ancient as the Second Council of Nicaea (787) and as modern as the Second Vatican Council (1962-65). In between, the doctrine was affirmed by the Councils of Florence (1438-45) and Trent (1545-63).

VATICAN II DISCUSSED the communion of saints at length in the document "Lumen Gentium," the Dogmatic Constitution on the Church. It said, "This most sacred synod accepts with great devotion the venerable faith of our ancestors regarding this vital fellowship with our brethren who are in heavenly glory or who are still being purified after death" (No. 51).

To those who object to prayers to the saints, believing that we should pray to God alone, the council quickly said: "At the same time, let the faithful be instructed that our communion with those in heaven, provided that it is understood in the more adequate light of faith, in no way weakens, but rather on the contrary more thoroughly enriches, the supreme worship we



give to God the Father, through Christ, in the Spirit" (also No. 51).

All this is because of the church's belief that, as "Lumen Gentium" said, "Once received into their heavenly home and being present to the Lord (cf. 2 Cor. 5:8), through him and with him in him they do not cease to intercede with the Father for us" (No. 49).

They intercede for us to such an extent, in fact, that they sometimes ask God to perform miracles for us on earth. Except in the case of martyrs, before the church will canonize a person (declare him or her to be a saint), at least two miracles must be accepted as having occurred as a result of the holy person's intercession. The church is very tough in its examination of such reported occurrences, too, rejecting far more than it accepts.

**BESIDES THE SAINTS** in heaven, the communion of saints also includes the souls still in purgatory. These are those who died with imperfections, which are purged through the "fires" of purgatory. Their communion with those on earth is not broken and the living can help alleviate their sufferings through "Masses, prayers, almsgiving, and other pious works which, in the manner of the church, the faithful are accustomed to do for others of the faithful" (Second Council of Lyons, 1274). This teaching was reaffirmed by the Councils of Florence, Trent and Vatican II.

It is true that the word "purgatory" is not in the Bible, as some who don't believe in purgatory are quick to point out. However, it is implied in the Second Book of Maccabees when Judas ordered his soldiers to pray for the dead that they might be released from their sins. Furthermore, the ancient fathers of the church, especially St. Clement of Alexandria, St. Ephrem, St. Cyril of Jerusalem, and St. Augustine all taught that the faithful departed can be helped by the prayers of the living.

The church has never taught, though, the precise nature of the sufferings in purgatory. The greatest pain

is that of separation from God, but the soul is also at peace, knowing that it is certain of salvation. St. Catherine of Genoa in the 15th century said that the fire of purgatory is God's love burning the soul to the extent that it had not yet succeeded, and so that it might succeed, in inflaming the soul. Cardinal John Henry Newman's "The Dream of Gerontius" is a literary masterpiece based on St. Catherine's teaching.

It is, by the way, technically impossible for a soul to spend time in purgatory. Once a person dies, his or her soul enters eternity, where there is no time. We should also not consider purgatory a place, but rather a condition or state where the soul is cleansed. Purgatory is also a limited condition, existing only until the Last Judgment and the resurrection of the body and its reunion with the soul. For humans, though, it's difficult not to think and express ourselves in terms of time and place.

The communion of saints also includes those of us still on earth. It has always been the practice of Christians to pray for one another—for our families, our friends, government leaders, the homeless and hungry, refugees and victims of wars and natural disasters throughout the world. We often hear cases of people who say that they were able to "feel" the prayers of friends during the time of a serious illness or trial of some sort. This is what the communion of saints is all about.

**MONDAY'S FEAST** OF All Saints dates to the fourth century when groups of martyrs, and later other saints, were honored on a common day. Pope Gregory IV fixed Nov. 1 as the date for the feast in 835.

Tuesday's feast of All Souls dates to the sixth century, when Benedictine monasteries held commemorations of deceased members of the order at Pentecost. A common commemoration of all the faithful departed on the day after All Saints was instituted in 998 by St. Odilo of the Abbey of Cluny, and an observance of this kind was accepted in Rome in the 14th century.

## THE GOOD STEWARD

## Freedom and human dignity do not depend upon our possessions

by Dan Conway

Pope John Paul's new encyclical, "Veritas Splendor," contains an extended meditation on the Gospel story of "the rich young man" (Mt. 19:16-22). If you recall Matthew's story, the young man asks Jesus, "What must I do to have eternal life?" Jesus' answer is very basic: "Keep the Commandments. Do not kill, steal, lie or commit adultery. Honor your parents, and love your neighbor as yourself." But the young man still isn't satisfied. "I've done all that," he says. "What more do I need to do?"

Jesus responds with the same challenging invitation that he addresses to all who wish to be his disciples: "Sell what you possess and give to the poor, and you will have treasure in heaven. Then come, follow me."



Like many of us, this young man has a hard time accepting this. Keeping the Commandments is one thing, but giving up everything seems too much to ask. Matthew tells us that, in the end, the young man went away sad. "For he had many possessions."

In the first chapter of his encyclical, Pope John Paul II uses this story to illustrate the essential elements of Christian freedom: 1) acceptance of the truth about ourselves as creatures who are utterly dependent on God's grace; 2) the decision to act in accordance with God's law in recognition of the fact that, no matter how we feel about it, to freely choose God's law is always in our best interests; and 3) the willingness to "give away everything" trusting that—paradoxically—we will gain it all back in abundance.

It's not surprising that this third element of Christian freedom—giving up our dependence on material things—caused the rich young man such great difficulty. We have all been conditioned to believe that material things will provide us with security, happiness and the acceptance of others. To exchange the

things of this world, which we have worked so hard to acquire, for the promise of a different kind of freedom seems foolish. And yet, it is fundamental to Christian discipleship and to our understanding of what it means to be a steward of God's manifold gifts.

If the rich young man's many possessions were capable of providing him with freedom and happiness, he would not have felt that something was missing from his life. If minding his own business, living a good honest life, and not hurting anyone was enough to ensure eternal life, the young man would have had no reason to ask Jesus, "What more must I do?"

Unfortunately, our possessions (whether these are material things, or our talents) always fall short of real freedom and true happiness. The more we become attached to (and dependent on) the things of this world, the harder it is to see that they are burdens which weigh down our freedom.

Letting go of our dependence on material things frees us to live fully, to share generously and to serve others without counting the cost. As those who have tried

giving away everything will readily testify, genuine freedom is not found in the accumulation of many possessions but in the generous sharing of all that we have and all that we are.

The encyclical "Veritas Splendor" argues forcefully that the free observance of God's law liberates human persons and human society from every form of slavery—both the internal compulsions which draw us to selfishness and sin and the external forms of political oppression and totalitarian rule which deny the fundamental dignity and human rights that are common to all.

Our freedom and our dignity as human persons do not come as a result of our accumulation of skills, abilities or possessions. They come from acceptance of the truth about who we are called to be: disciples (and stewards) in the service of a Master who invites and challenges us to give away what we possess in order to gain treasure in heaven.

It's up to us whether we walk away "full of sadness" or follow Jesus, "the way, the truth and the life."

## EVERYDAY FAITH

## We inherit much more from our parents than mere money

by Lou Jacquet

A chance remark by a colleague about inheriting his late mother's estate set me off for an afternoon of thinking about what, in fact, we truly inherit from our parents.

In my case, the financial inheritance that followed the sale of my parents' house after their deaths was a modest one. Those monies helped to put a down payment on a house and were otherwise wisely invested, but due to circumstances out of my hands, most of the sum was eventually lost. For a while, I grieved over that reality.

In time, however, I came to see that what my parents had bequeathed to me had little to do with any monetary sum. Of far more value were the intangibles they had left to me through the example of the lives they had led.



I think of them often in autumn, for example, and thank God for the love of the outdoors that they passed on to me. The memories of shared hikes with Pop and the long drives in the country with him and Mom to savor the autumn colors are some of the finest that I have, now that my folks are long since gone. The lessons about the annual renewal of life in the soil and in the vegetation among those beautiful wooded parks we hiked through were, in their own way, a powerful religious lesson about the boundless goodness of a God whose might created the world and whose caring sustains it.

Another legacy that means more than any monetary amount my parents could have left me surfaces with each book or magazine that I read. My parents were readers. They loved books, they read continuously and talked about what they had read, and they passed that love for the written word on to most of their sons.

I can't begin to total up the number of hours that I have spent lost in the pleasure of the power of the written word to transport

me to geographical areas I have never been to in person. Nor can I number the times that a book or magazine has opened for me a new way of looking at an old familiar truth. Our parents never sat us down and made us read. They simply made reading part of our family life in the evenings to the point where it became as natural to read as to breathe.

Surely, however, the most enduring legacy that they gave me came in the form of something that I did not begin to appreciate until long after they were gone. My parents lived quiet lives of faith. They knew more about many other subjects than they knew about their Catholic faith, but they lived lives of deep faith without knowing how to articulate in theological terms what it was that they were doing. They were "Sunday Mass Catholics" who also prayed during the week, and had a deep affection for things Catholic.

Thanks to perseverance or good fortune, I have been able to recoup the lost financial gains that my folks left me. But had they not left me with much more important gifts—love of nature, a love of books, a deep reverence for good and a deep dislike of evil,

an essentially inquisitive nature, a firm foundation to build an adult faith upon, they would have left me, I realize now, little of value.

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# To the Editor

## Church approves inclusive language

Words are tricky and often untidy—especially in the English language. Your readers seem to be having trouble with the word “man” (singular or plural) when it means the human race and not someone of the masculine persuasion.

Not so many years ago you could tell from the context when “man” or “men” stood for all humans. Not anymore. Most women today read nothing but masculinity in the word. This is an example of what happens frequently with words; they take on new meanings or lose old ones. Those who think this is a problem only for a few crusading feminists will be surprised to know how seriously the church considers it.

The National Conference of Catholic Bishops in 1990 issued guidelines for those who are in the process of updating scriptural and liturgical translations with inclusive language. The bishops called attention to the change in meaning of such words as *men, sons, brothers, brethren, forefathers, fraternity, brotherhood*. They recognized that in contemporary American usage these words are often perceived as referring only to males. They pointed out that terms like *man, family of man* are translations of Latin and Greek words that stand for the whole human race. They recommended that words that are inclusive, such as *person, people, human family and humans* should be used.

The newest Revised Standard Edition of the Bible already features inclusive language. And this edition of the Bible is authorized by our bishops for public use. So there is good authority for the use of inclusive language.

But the problem of inclusive language goes much deeper than this. Some women (very many, in fact) have problems with the Lord's Prayer and the frequent use of “Father” and “he” in the liturgy. They, and men in sympathy with them, are experimenting with new formulas for the Trinity. According to the papers, a priest recently was reprimanded for using his own formula for baptism. This is what disturbs most Christians (not only Catholics). It's one of the excuses we have to live through in a time of change.

No words can express you or what God is in himself. The great theologian St. Thomas Aquinas wrote that the only thing we can know about God is what he is not. “Father” is not God's name; it is a symbol of what God has revealed to help us know what God means for us.

It so happened that, for most of the history of the human race, males dominated society and culture. Since fathers were important and powerful, and women were not, there could be only one word to express what God meant for the human race: father. It was the word the inspired Scriptures used.

God helps us understand what he means for us through human authors, who are limited to the words and thought patterns of their culture. Jesus revealed what God means for us in the stories and parables like the father of the prodigal son, the shepherd who leaves the 99 sheep in search of the lost one. To express the same teaching in a patriarchal society the story would have been about the mother of the prodigal son.

Though I sympathize with women who have problems with the word “father,” I don't need to be a prophet to foretell that the church will continue to use the word in official liturgy and translations of the Bible. It does have the advantage of keeping us aware of our Christian past and the ancient Hebrew way of thinking through which revelation comes to us.

This does not mean that in private prayers and devotional writings we may not call God mother. In my old age, I prefer to think of her as Msgr.

Msgr. Raymond T. Bosler

Indianapolis

(Editor's note: With this letter we are bringing this debate over inclusive language to a

halt. Too many letters on the subject were received to print them all, including letters from Father Jonathan Stewart's parishans praising him and taking exception to Vicki Mansfield's remark that she was glad she was not a member of his parish because of his views about women.

(Overlooked in this debate seems to be the fact that the pope and the bishops are not opposed to inclusive language when a text that says “men” actually means “men and women” or “humanity.” No church authority has forbidden these changes. As Msgr. Bosler points out above, the bishops and the Vatican have authorized the changes that have been made in the Bible as a result of the changes in meaning of masculine terms. It is not accurate to say that those who make such changes are changing the words of Christ. Christ spoke in Aramaic and the Gospels were written in Greek. The words in those languages were inclusive. It was only when they were translated into English that they became what is now recognized as exclusive terms.

(However, again as Msgr. Bosler points out, it is a different matter when it comes to changing the words that refer to God. But that, it seems to me, is a different issue than the use of “brother and sister” when the text says simply “brother,” but the context clearly calls for more inclusive language.)

## Catechism should serve as basic text

I am writing concerning the article, “The ‘what’ of the new catechism” in *The Criterion* of Sept. 17. The article states that the “Catechism of the Catholic Church” is being used as a “source text” and quotes Pope John Paul II as stating the catechism is intended “to encourage and assist in the writing of new local catechisms.”

I would like to note more quotes. In “*Fidei Depositum*,” the Holy Father states, “I ask the church's pastors and the Catholic faithful to receive this catechism and to use it assiduously in fulfilling their mission of proclaiming the faith and calling people to the Gospel life.”

Also on June 5, 1993, in an address to the U.S. bishops, the Holy Father states, “I pray that the church in the United States will recognize in the catechism an authoritative guide to sound and vibrant preaching, an invaluable resource for parish formation programs, a basic text for the upper grades of Catholic high schools, colleges and universities.”

So besides being a source book, this catechism is also a basic text for the Catholic faithful, starting with the upper grades of high school. I sincerely hope that the students and adults make use of this valuable book and that not too many resources (time, energy, money, etc.) are used unless adaptations are actually necessary. This catechism is a true gift from the church.

James H. Wernsing

Indianapolis

## Counter-cultural voice needed now

I would like to address your column in the July 2 issue on “Why Does the Church Lose Its Members?”

Several reasons were given, but I think it's important to zero in on one issue that is vitally important to the life of the church. The American Catholic Church has compromised with the culture of today. Instead of being a strong counter-cultural voice, too many pulpits have become silent on sin, thus diluting the strong Gospel call.

People are leaving the church because they are looking for strong absolutes and are hungry for a strong word from God. A watered-down Gospel loses its power to change lives. To dilute the Gospel to accommodate our heathen culture is to render the Gospel void.

There's a fear upon the church that we may appear “out of touch” so we adjust our theology. The Bible warns that the “fear of man is a snare (Prov. 29:25).” In

Galatians 1:10, Paul proclaims, “If I were trying to win man's approval, I would surely not be serving Christ.” We need to reverence a holy God and not be afraid of offending people.

We all need to speak the truth and live it, even if we're not popular for it. We need to be authentic witnesses for Christ in this dark world.

The entire church, laity and priest alike, needs a mighty move of the Holy Spirit to help us to be counter-cultural in the places where we live. As long as there's compromise and lukewarmness in the church, we will see numbers leaving.

Jane Powers

Corydon

## School's speaker is pro-choice

It is always reassuring to see so many pro-life articles in *The Criterion*. Unfortunately, the strong pro-life stance of the Catholic Church, so firmly supported by archbishop as well as our pope, is often missing when it comes to our Catholic schools.

For example, the guest speaker for Providence High School of New Albany's Renaissance '94 fund raiser listed two pro-abortion organizations in her biographical sketch. The primary purpose of these organizations, Emily's List and People for the American Way, is to seek the election of pro-choice Democratic women and to pass the Freedom of Choice Act (FOCA). Initially, this may have been an oversight on the part of Providence, but they had ample time to make other arrangements once the error of their way was pointed out to them.

Catholic education is expensive but well worth it if our children receive a true “Catholic education.” There are better private secular schools around for the money if all we want for our children is a good academic background.

Let us hope that their speaker is not the best example of an alumnus from this so-called “Catholic” high school and let us hope it was an honest blunder on their part and not an intentional pro-abortion statement.

Pat & Joe Wueth

Corydon

## Let others' love enter our lives

I am writing in response to the article “Hug Has Special Value” (Oct. 1 issue). I totally agree with it and hope I can do the same with my family as Elaine and Nellie have done with theirs.

I wish everyone in this world could show their emotions as the children do. I consider myself a very emotional person. I like having contact with others. I believe that if my family would have grown up as Nellie's and Elaine's children did, we all would have gotten along better.

My sister and I are very much alike. When I see her I give her a great big hug.



In return I feel the warmth and love flow into me. Wouldn't it be lovely if we could open ourselves to let others' love come into our lives.

Ann M. White

Indianapolis

## Encyclical summary obtuse, convoluted

If the summary of the encyclical “*Veritatis Splendor*” in the Oct. 15th issue is the best the Catholic press can provide, then the laity will continue to look to the secular press for its information regarding the Catholic Church. This article was so obtuse, vague and convoluted that I could not make any sense at all from it. I left me with no understanding of what the pope was saying to the bishops and the laity other than what I read in *Time*. I hope *The Criterion* can provide a concise, readable summary of this important document for all the members of this archdiocese.

E. H. Dewes

Bainbridge

(What the encyclical said was reported in four articles in the Oct. 8th issue, including an analysis and excerpts, that told far more than the article in *Time*. There was also information about where the full text of the 179-page document could be procured. The summary of the encyclical in the Oct. 15th issue was prepared by the Vatican and published so readers could read the Vatican's own words.—Editor)

## How did Jesus treat tax collectors?

Regarding your Oct. 8th column about sinners. A very nice priest—who was the despair of the pastor because he gave handouts to anyone who came to the rectory—once said in a homily about Matt. 18: “How did Jesus treat the tax collectors? He ate with them! He didn't shun them.”

Betsy Henley

Bedford

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Sue Specht, Program Director of Stress Management at St. Vincent Wellness.

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## CORNUCOPIA

# Wallpaper covers a lifetime

by Alice Dailey

Robert Fuhlgum told us "It Was On Fire When I Lay Down On It," but in a takeoff I could say, "It was hanging loose when I began to strip it." Wallpaper, that is, four whole layers.

Pulling away from the wall as if begging to be free was an area of rosebuds. That registered with me. It'd been pasted against a wall for eight years. I'd struggle too. The climate just then was right, and the sun, bright, so I delved into the job, assuming all four walls could be stripped within hours. Within hours, the sun had gone into hiding, the temperature had plunged 30 degrees and whole stretches of rosebuds resisted liberation. Once into the mess there was no backing off.

Somewhat as an archaeologist's diggings



unearths new findings, my digging and scraping exposed different patterns which brought memories of the mood and era of their time. The tenant before us had been mad for plaid and had extended somber browns and blues even to the draperies. (draperies, I recall, the woman had tried to pressure me into buying. After a down payment, and closing and lawyer's fees, who has money left for even a loaf of bread?)

Eventually the dismal plaid did get covered up by stripes marching up and down the walls. But getting them straight so as not to lean like the Tower of Pisa had aged us prematurely. Stripes, after a while, do tend to make one feel confined, as in Leavenworth, so they were given a short stay.

Any chosen pattern, some psychologists would have us believe, is making a statement, of giving the key to inner self, a clue to one's personality or psyche. Sorry to disappoint them, but in our case the master key was finding the cheapest paper with the most pleasing pattern. At

a time when our country was going through a re-inventing Japan phase, I chose an off-white background upon which dainty kimono-clad maidens hid behind gold-colored fans.

The master of our house had never cared for it and in subtle ways showed his aversion. One particularly annoying boy had him bowing and saying, "Ah so" when he entered the room. In time the protest became more direct. "I don't have anything against the Japanese but how about getting a little color in here for a change?" Color to him always translated to red. As chief bill payer it was only fair and just that he make the next choice. That's when everything started coming up roses, not only in the garden but on the walls and draperies.

Throughout my scraping and re-misuing, the replacement paper had been waiting in a closet. In a Dave Barry, "I am not making this up," scenario, the salesman who had helped me figure the number of rolls for my square feet, had taken two phone calls and dealt with a couple of underlings with problems. Is it any wonder the added man came up with just three rolls? Did I have to go back one more time? No. Two more times.

Hanging wallpaper is, like childbirth, an experience where you dote on the results but hope to never repeat it again in the near future. Dozens of times I measured, cut and dipped strips into a bathtub full of water, and dozens of times I climbed a shaky ladder, hands full of squishy paper, and a heart full of prayers. The ordeal finished, I broke out in the *Te Deum*.

But all was not quite over. New paper made white woodwork look dingy. Some white paint was trotted out and used; windows as foggy as the Golden Gate had to be washed. Dusty curtains and mini-blinds which had been kept out of sight needed cleaning and re-hanging.

With everything finally back in order I gazed with pride on my handiwork. But pride does go your way, where. The sun came out of hiding and flashed so brilliantly it revealed a discolored place on a wall, eye level at that, where an obstinate plaid patch had bled through. As I stood helplessly, dismay and anger rising, the good Lord, who had most surely been with me throughout, whispered, "Use your head. Just hang a picture over the place."

receive a door prize to take home. Anyone in need of transportation may call Mary Lynn Cavanaugh, St. Lawrence religious education director, at 317-543-4925.

1991/GTE Beethoven Fellow **Timothy Bozarth** will be the featured soloist in the next Panofest Series of recitals sponsored by the American Pianists Association. The two free programs will be held Nov. 3 at noon in the Circle Theatre Wood Room, and Nov. 7 at 2 p.m. in DeBost Lecture Hall of the Indianapolis Museum of Art. For more information, call the American Pianists Association at 317-283-9945.

The Family Life Office will offer a workshop for couples considering remarriage, "**Are You Ready to Remarry?**" The workshop will be held on Nov. 6 at the Archbishop O'Mara Catholic Center, 1400 N. Meridian St. from 9 a.m. to 5 p.m. Topics such as blending families, healing the past and the annulment process will be addressed. The workshop is \$25 per couple. For more information, call the Family Life Office at 317-236-1596.

Catholic Social Services is in need of crisis office volunteers to work directly with clients who have a wide variety of needs. CSS prefers volunteers who are able to make a six hour per week commitment. For more information, call Judy Hippelard at Catholic Social Services, 317-236-1500.

Sacred Heart Parish, Indianapolis welcomes anyone who is interested in discussing different religious topics to attend "The First Friday Club." On the first Friday of each month, after the weekday morning Mass, a discussion will be held in the parish offices. The first discussion will be held on Nov. 5. Mass begins at 8 a.m. and the discussion will start immediately after Mass. For more details call the Sacred Heart parish office at 317-638-5551.

Catholics will have the opportunity to spend time in Eucharistic Adoration when the **East Deanery Perpetual Adoration Chapel** opens on Nov. 1. The chapel, which will be located at Little Flower Church, will officially open with a 6 p.m. Mass, followed by a celebration. If you would like to volunteer to man the chapel, call 317-322-9357.

## vips...

Dr. Jesus C. Bacala, a member of the American Martyrs Church in Scottsburg, has published his second collection of poetry, entitled "Attempts at Sonnetry and Other Forms of Poetry." Included in the compilation are some of Bacala's pro-life poems. On his own, Bacala has written six books of poetry, one for each of his children ("Sweetsoils"), four marriage editions, two anniversary books and one for each grandchild ("Blossoms"). Bacala is an outgoing Poet Laureate of Indiana and has edited Southern Indiana's "The Quill," a quarterly poetry magazine. His book is available at Hancock's bookstore in Scottsburg.

## check-it-out...

The 6th annual "Special Night Out" for all mentally and physically handicapped adults in the central Indiana area will be held from 7 to 10 p.m. on November 13 at St. Lawrence Parish, 46th St. and Shadeland Ave. A live band will play music for dancing or listening and more entertainment will be provided by a magician and a sing-a-long. Pizza, home-baked goods and soft drinks will be available for the guests' refreshment. The entire event is free and each guest will

**BLESSED**—Phil Markey's parrot receives a special blessing from Father Michael Frisch at St. Jude's outdoor pet blessing that marked the feast of St. Francis of Assisi. Owners brought 100 pets, including hamsters, birds, fish and various breeds of dogs and cats to the Indianapolis parish. (Photo by Donna Ahlbrand)



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### November & December 1993 TV Mass Schedule:

Date	Celebrant	Congregation
Nov. 7	Rev. Douglas McCormack	Members of St. Alphonsus Parish, Zionsville
Nov. 14	Rev. James Wilmoth	Members of St. Michael Parish, Indianapolis
Nov. 21	Rev. Stephen Giannini	Members of Christ the King Parish, Indianapolis
Nov. 28	Rev. John Ryan	Members of St. Anthony Parish, Indianapolis
Dec. 5	Rt. Rev. Bonaventure Knaebel, OSB	Members of Religious Community
Dec. 12	To be announced	
Dec. 19	Rev. Steven Schwab	Members of Nativity Parish, Indianapolis
Dec. 26	Rev. Richard Gintner	Members of Saints Peter & Paul Cathedral, Indianapolis

# Gaybrick puts today's problems in perspective

by Mary Ann Wyand

A generation ago Thomas N. Gaybrick said, Americans were concerned about world war, communism, and economic depression. The era was not "an idyllic time of peace and tranquility."

However, the archdiocese director of Catholic Charities noted during his keynote address at the Leadership Conference for Pro-Life Activities Leaders, "the greatest perceived threats to American society seemed to have their sources outside of this society. Despite anxieties of the period, what we might today consider to be strong family and societal values were much in evidence. What could destroy all, almost in a heartbeat, were those things which threatened to impose themselves on our society from the outside."

It was a challenging time, he told about 50 parish pro-life leaders gathered at the Archbishop O'Meara Catholic Center on Oct. 23 for the first leadership conference sponsored by the archdiocese Office of Pro-Life Activities.

"Today our society continues to be in the throes of anxiety," Gaybrick said, "but the sources of this anxiety are very different from those of a generation ago. A great victory over communism appears to have been won, and fears of a nuclear holocaust seem to be less evident in people's minds. War continues to exist, and the global political climate remains extremely volatile."

However, he said, "perceived threats from outside of our society seem to have diminished. One might reasonably argue that primary sources of anxiety in today's society are events which occur daily within our society itself."

Escalating violence and growing poverty trouble Americans today, he said, and health care has become unaffordable for an increasing number of people.

"Many families are struggling to raise children with dignity, hope, and basic values

intact," Gaybrick said. These struggles cast doubt on whether people today care about the lives of others.

"Each generation genuinely believes that it is facing unprecedented challenges," he said, "yet each generation has found ways to meet the important challenges facing it. Without this perspective, it becomes too easy to feel hopeless and helpless."

Lamenting the travesty and tragedy of abortion in this society," Gaybrick praised conference participants for caring enough to want to learn more about how to enhance their efforts to promote life and the value of life.

Pro-life work is essential, he said. "In his homily during the vespers service on Respect Life Sunday, Archbishop Buechlein remarked that our message must always be 'Remember the Child.'"

Because pro-life work covers a continuum of life issues, Gaybrick said, Christians need to focus on caring for others from conception to natural death. "Cardinal Roger Mahony of the Archdiocese of Los Angeles said, 'Our society should provide better assistance to women and children, and Catholics hopefully will be in the forefront of efforts to provide such measures. At the same time (that) the Catholic health care system is the largest private provider of health care in the United States, much of it at little or no cost to the very poor, (Catholic Charities) provides more help to those in need than any other social service provider, save the federal government. What's more, we do more than most to smooth the way for immigrants to our nation.'"

The cardinal also emphasized the importance of prayer in efforts to renew respect for life within American society.

"Both the pro-life movement and Catholic Charities movement are premised upon a belief in the value of life," Gaybrick said, "and both are expressions of the social mission of the church. The Archdiocese

Strategic Plan contains strong endorsement for respect for life within this archdiocese. This is clearly stated in the archdiocesan value which reads 'compassion and respect for human life and all creation.' Goal Two of the plan states the need to 'teach and share Catholic beliefs, traditions and values.' Goal Four of the plan, 'work for peace and social justice through service and advocacy,' contains the objective to 'foster respect for the dignity of human life and all creation.' Your (pro-life) work is strongly affirmed by the Archdiocesan Strategic Plan as being an essential component of the mission of the church in this archdiocese."

Urging conference participants to "respect and celebrate our diversity," Gaybrick reminded the gathering that "what unites us are our common beliefs and values."

Citing the U.S. bishops' draft statement entitled "Communities of Salt and Light: Pastoral Reflections on the Social Mission of the Church," Gaybrick said "the bishops of this country speak of the declining respect for human life and human dignity in society, stress the

urgency and relevance of preaching 'a gospel of justice and peace in a rapidly changing world and troubled nation,' and identify the parish as a basic and essential element in living this gospel. The bishops point out that 'the biblical basis for parish social ministry is clear' and state that 'the parish is where the church lives.'"

He said the bishops note that "one of the most encouraging signs of the Gospel at work in our midst is the vitality and quality of social justice ministries in parishes. Millions of parishioners are applying the Gospel and church teachings in their own families, work and communities. In these challenging days, we believe the Catholic community needs to be more than ever a source of clear moral vision and effective action. We are called to be the 'salt of the earth' and 'light of the world.' This task belongs to every believer and every parish. The center of the church's social teaching is the life, dignity and rights of the human person."



**Megan Colleen  
O'Bryan**

**Cathedral High School  
Class of 1992**

**Denison University  
Class of 1996**

When I was first asked to reflect on my years at Cathedral, I was excited to be able to share my experiences, but I soon realized what a difficult task it is to summarize the four years of valuable education which I received from her. Quite simply stated, my experience at Cathedral High School offered me a unique opportunity to grow and learn in an environment of support and care.

My family has been a part of Cathedral since my grandfather Jerry Shine, class of 1930, attended. Recently some of my family and a group of fellow Cathedral graduates, all from different classes, reminisced about our days at Cathedral. I noticed that each of us was taking his own direction in life and succeeding in different areas. I then realized what I feel is Cathedral's strongest asset: her small size allows each student the opportunity to seek that which interests him and to excel in a variety of areas. The Cathedral faculty supports the individual abilities of all her students.

However unique our Cathedral experiences had been, this group had a great time talking about favorite teachers, classes, and events. It was as if we were speaking of our own family as we shared that special bond which binds Cathedral graduates and her students together. This bond is an instant connection of shared values among students, parents, and faculty. The same held true for my grandpa's experiences at Cathedral. He spoke of his years at Cathedral with the same fondness as the rest of us.

Upon graduation from Cathedral, I experienced mixed feelings. I felt a bit sad about leaving the friends and faculty I had come to know and love but was also proud of what I accomplished in four years. Moreover, I was confident that I was prepared for the challenges ahead of me and excited for the future. Now that time has passed, I reflect on my days at Cathedral with the same fondness as before but with a clearer understanding of the real value of my Cathedral education.

The university I now attend will give me the degree I need to be successful in my chosen profession, but it was the four years I spent at Cathedral High School which prepared me for the changes and challenges ahead of me.

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## Shelbyville has Harvest Mass

by Geri J. Ciciura

Shelbyville Catholics planned to celebrate an outdoor harvest Mass at the farm of Mark and Susie Fischer.

The St. Joseph liturgy committee, headed by Ann Houchin, planned the Sept. 26 event. But the night prior to the Mass, an electrical problem sparked a grain elevator fire.

"I only wish we could have held it outdoors, with a soybean or corn crop in the background," said Mark Fischer. But inclement weather forced the group of about 125 into the pole barn.

The altar was constructed of straw bales and a wooden board that formed the top of the original altar at St. Vincent Church in Shelbyville. Parishioner Phil Meltzer said the board dated back to 1837.

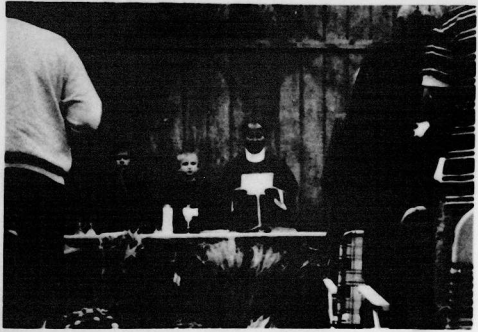
"When St. Vincent went through a major renovation in 1981, this board had been placed on a scrap pile to be burned. I recalled as an altar boy how it had been stored behind

the altar and in various other places, including a chicken coop. I brought it to the attention of Father James Dede (pastor of St. Vincent) and retrieved it. I felt this would be particularly useful today," Meltzer said.

The altar was decorated with fall pumpkins, squash, gourds and floral representations of the season, thanks to Alice and John Cossart. Families from both parishes—St. Joseph and St. Vincent—brought chairs. A few the Fischers purchased after St. Joseph's 1990 renovation provided a seat for Father John Maung and the altar boys.

In his homily, Father Maung spoke of the vulnerability of the work farmers do and the importance of good root systems to fight the elements.

During the pitch-in dinner that followed the Mass, Houchin said, "Farmers like the Fischers never know what to expect. But it sure feels good to gather together like this. I'm sure this harvest gathering will be an annual event."



**HARVEST**—Andrew Houchin (from left) and Michael Spalding serve as altar boys for their pastor, Father John Maung, at a Harvest Mass at St. Joseph Parish in Shelbyville. (Photo by Geri J. Ciciura)



# What I did on my trip to Eastern Europe

by Elizabeth Bruns  
First in a series

After years of waiting to return to work or school with a great what-I-did-on-my-summer-vacation story, I finally have a story worth telling. It didn't happen during the summer, and I wasn't on vacation, but did I have a trip? It was fantastic, inspiring and personally and professionally enriching. I will remember it the rest of my life.

In August, the Catholic Press Association granted me a scholarship to travel to Eastern and Central Europe with 22 other young Catholic journalists. We were from 19 countries, two of us from the United States. The program's official title was the 1993 International Catholic Union of the Press Summer University Program to Eastern and Central Europe.

This was not a tourist trip, mind you, but a working trip to report about countries such as Germany, Hungary, Poland, Ukraine and the Czech Republic (part of the former Czechoslovakia) so they might benefit from press coverage about their current economic, political and religious situations. The trip lasted five weeks, from Sept. 5 to Oct. 9.

The program began in Berlin, Germany, where I met with my fellow travelers. They came from all over the world: France, Luxembourg, Brazil, Portugal, Canada, Zimbabwe, South Africa, Pakistan, Indonesia, Hong Kong, Japan, Senegal, Tanzania, Italy, Ecuador, the Philippines, Bolivia, Australia and the United States. I learned that the definition of "young" varied from country to country; at 23 I was the second youngest and the oldest was 40.

Meeting journalists from all over the world was, in itself, an incredible culture shock to me. All of the participants spoke English—some better than others. Therefore, the Americans became English teachers to

all, as long as we didn't talk too fast or use complicated words.

In Berlin, our instructor was Professor Paul Roth, a concentration camp survivor. Roth taught us the fundamental aspects of what he called "the real existing socialism." This involved explaining his behind-the-scenes opinions of socialism, including topics such as mass media involvement (it was used by the Soviets as a public control system, rather than a source), how the typical Soviet citizen lived and the influences of Marx, Engels, Lenin, Stalin, Khrushchev, Brezhnev, Gorbachev and Chernomir.

Roth also spoke of religion and Soviet power, which, he said, fell into two parts. The first part dealt with the atheism of Marxism-Leninism and religious persecution. In essence, the practicing of a pseudo-religion up to 1986. The second part gave an account of Mikhail Gorbachev's policy on religion and the present situation of the religious communities in the Soviet Union.

Roth's views were quite single-minded and unbending—understandably enough for someone who was in a concentration camp for 20 years of his life. However, no discussion or opinions were shared among our group. It was strictly a teacher/student relationship.

Much of our time in Germany was spent in lectures, however, I have some personal opinions that I would like to share about Germany. With the excitement of "being in Europe," it took me a few days in Berlin to notice that the city is very dark and dreary. The buildings are brown, gray and black and the people seem unhappy and distant. You would think that since communism has left Eastern Germany, the people would feel happy and free. The government seemed to think that if they tore down all of the monuments and buildings that reminded everyone of communism, it would erase the people's memories of communist rule. Its



**BEAUTIFUL BUDAPEST**—Criterion assistant editor Elizabeth Bruns is shown here with a panoramic view of Budapest, Hungary. Bruns was a participant in the 1993 UCIP Summer University Program. (Photo by Theresa M. Nowlan)

philosophy seemed to be "out of sight, out of mind." We also talked to many tram and taxi drivers who thought situations were better when communism was intact.

We did have a short tour of East and West Berlin, to see Checkpoint Charlie (the famous guarded division gate of East and West Berlin) and the (now mostly non-existent) Berlin Wall. My overall response to Germany was one of sadness.

From Germany, the group traveled by airplane to Hungary, where we immediately took a short sightseeing tour of Budapest. After the dreary environment of Germany, Budapest certainly seemed to be one of the most beautiful places I had ever seen.

Budapest is divided into two parts separated by the Danube River (which, I regret to say, is more green than blue due to pollution). Buda, the hilly sector, and Pest, the valley. Both parts were easily seen from a hilltop where our bus stopped. From here, one could take in a gorgeous panoramic view of rich colors and immense beauty. It was a feeling that makes one appreciate the work of God's hand in nature.

Our lodging was about 30 kilometers north of Budapest in a town called Tati. We stayed in a convent/retreat house of the Sisters of the Sacred Heart. The residence was just getting the finishing touches of a recent remodeling when we arrived. It was quite comfortable and a very modern building.

The Sisters of the Sacred Heart have a tale of historical struggles to tell. They told us of the suffering that they, as an order—driven into secrecy by the communists for fear of imprisonment or of their lives—endured for their faith. The order's chaplain, a Jesuit priest, was imprisoned for more than a year because he had a copy of a papal encyclical.

During the 40 years Hungary was under communist rule, life under a government that stifled the church and forbade religious communities was not easy. Many members of the congregation told us that they managed to live out their faith lives in secret meetings in cemeteries, in a garden or on a bus. The lectures in Hungary consisted of a general history of Hungary, political life,

economy, social policy, science and technology. Hungary's literature and the church. A surprisingly interesting lecture for me was on the Hungarian economy. I am usually not one to get excited about such topics, but what was said by Ferenc Rabar, the former minister of finance in the "new" Hungary, made me see how much other countries depend on America.

The free government system was established in 1990 after the Hungarians were liberated from communism. Rabar held this finance position for one year before he quit because government officials were supposedly stonewalling his financial policies. Rabar is now a professor of economics at the University of Budapest.

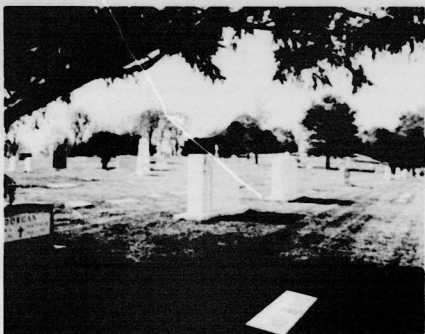
The dependence that small countries have on America was shown through the words of Rabar. He noted that when Hungary was trying to get on its feet after its liberation from communism, the "Western world" (i.e., the United States) only gave minimal assistance. "Reducing the (Hungarian) debt would have been no problem if the Western world would have given assistance," Rabar said. "The rich Western countries have proven help for others—why not Hungary?"

Rabar thought the Western countries should fork over \$3 billion to cover some of the Hungarian debt. Small foreign countries must think that the United States grows money on trees. We know that this is not the case.

While in Hungary, we celebrated Mass and met with the papal nuncio, Archbishop Angelo Acerbi. Much of the discussion revolved around abortion policy in Hungary because there is an astounding 70 percent abortion rate there in a nation which is 66 percent Catholic.

After six days in Hungary, we moved on to Warsaw, Poland (only as a one-night stopping point) and then to Lvov, Ukraine. Next week's installment will pick up with my adventures in Lvov and Kiev.

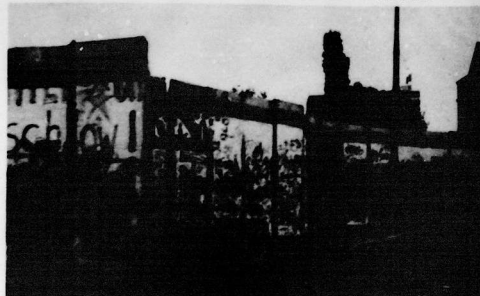
## Catholic Cemeteries All Souls Day Mass November 2, 1993



12:00 Noon  
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Archbishop Daniel M. Buechlein

Calvary Cemetery  
Troy & Bluff Rd.

**784-4439**



**BERLIN WALL**—Graffiti on a remaining section of the Berlin Wall in Germany is shown here. The Berlin Wall came down in 1989—liberating East Germans from communism. (Photo by Theresa M. Nowlan)

# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1993 by Catholic News Service.

## What were the Gospel writers like in daily life?

by Fr. Eugene LaVerdiere, SSS

Here is a common experience: We meet people we've heard about for some time, and they do not look at all as we imagined them. A few weeks ago, a priest blurted out on meeting me, "Oh! I thought you'd be much older."

I laughed. "How old?"

"Well, like my age," he answered.

It is a common experience.

In the case of the Gospel writers, our picture is based mainly on the Gospels and how we interpret them.

Our image of a Gospel writer becomes a picture-interpretation of the Gospel, unconsciously guiding us as we read his stories of Jesus.

Here is how I imagine Matthew.

He is not tall, about 5 foot 7 inches, somewhat heavy-set, about 70 years old and a bit stooped. He is wearing an ample, brownish-gray gown, gathered close by a sash; his shoulders are covered with a generous prayer shawl.

My Matthew is a scribe, bent over the Scriptures, his finger tracing the letters of God's word. From time to time he looks up at his disciples, future Christian scribes intently following the trace of his finger, trying to see what he sees.

My Matthew is bald on top, gray on the sides, and has a full beard. His cheeks are ruddy, his eyes alive with faith. His voice is strong, tremulous—with zeal, not from age—and boldly Christian, while drawing from the most authentic biblical tradition.

And here is how I imagine Mark.

Mark is a bit taller than average, about 5 foot 9 inches, lean and in full health, about 50 years old. His step is vigorous. I imagine him in an off-white toga, staff in hand.

My Mark is a Christian evangelizer. He is a good listener, keenly interested in the stories of Jesus, and a good storyteller, eager to bring the stories to new life. He is as comfortable speaking to large crowds as he is talking with a close circle of disciples.

My Mark is dark haired, with piercing eyes and beardless. He thrives on paradox, knows the power of hyperbole and uses it. He has the spirit of a missionary but feels called to write down what he hears and what he tells.

Matthew was not necessarily the one who wrote the Gospel attached to his name. He was likely an early leader of the community, one who faithfully handed on the tradition and to whom the community turned for wisdom and inspiration in a time of crisis.

The Gospel of Matthew may have given us a word-depiction of him in Matthew 13:51-53. Jesus was at the end of a discourse of parables. He asked the disciples if they had understood. When they answered "yes," he said: "Every

scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his store-room both the new and the old."

The Matthean community was rejected by the synagogue on account of its faith in Jesus. But instead of folding up, the community took on the mission to "make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit" (Matthew 28:19).

This community had to address new situations, problems and issues stemming from a gentle environment. Responding to new challenges, Matthew held up an ideal for the community's Christian scribes. Their concerns must include the new and the old.

►The new for healthy development in a new cultural environment.

►The old for maintaining a strong sense of identity.

Mark was very likely the one referred to as "John who is called Mark" in Acts 12:12. His mother, named Mary, lived in Jerusalem, and the very earliest Christians gathered at her home. That was where Peter first went after his release from prison.

Mark would have been very young at that time, perhaps in his mid-teens. It is probably there, at his mother's home, that he first met and heard Simon Peter, James, Barnabas and Saul Paul.

Colossians 4:10 refers to Mark as Barnabas' cousin, and Barnabas, of course, was the one who vouched for the authenticity of Saul Paul's conversion.

At his home, Mark was part of the early shaping of the traditions of Jesus and the apostolic church. There too he got to know the early missionaries, whom he would assist at different times.

Later, when everything seemed to be falling apart and the community came into crisis, he was the perfect person to remind the community of "the beginning of the Gospel of Jesus Christ, the Son of God" (Mark 1:1).

His writing has all the excitement and urgency of the beginnings he knew firsthand.

Most everyone has an image of the Gospel writers. In discussions, we may complement one another by putting together a composite picture.

But it is when we ask why Matthew is slightly bent or Mark has a vigorous walk that we are in for exciting Gospel interpretation.

It is a common experience.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar. He also serves as the senior editor of *Emmanuel* magazine.)



**BIBLICAL IMAGERY**—Our image of a Gospel writer becomes a picture interpretation of the Gospel, unconsciously guiding us as we read his stories of Jesus. (CNS illustration of Matthew, at left, and Mark, at right, by Robert F. McGovern)

## Imagine meeting a Gospel writer

by David Gibson

If you could travel back in time to the days of the first Christians, there is a fair chance you could have a conversation—perhaps during a dinner of the Christian community—with a Gospel writer. What would the two of you discuss?

Would family life's demands find a place in the conversation? Would you talk about your work or public policies that are stirring people up?

At dinner with a Gospel writer in 95 A.D., would you talk about anything you might talk about at a dinner with friends in 1993?

To look closely at Scripture's people—its

writers and any man, woman or child who became Jesus' follower—is to approach the Bible from a fresh perspective. It means discovering that Scripture is rooted in down-to-earth life—addressing and reflecting ordinary life's concerns.

With the Gospel writer's conviction that the events of Jesus' life are good news, I don't doubt the life of Jesus would find an important place in this dinner conversation. And with the writer's conviction that the good news is for people living in specific cultural situations, I don't doubt that family life, work or public policy would find a place as well.

(David Gibson edits *Faith Alive!*)

### DISCUSSION POINT

## Favorite Gospels inspire readers

#### This Week's Question

Do you have a favorite Gospel—or portion of a Gospel? Why is it your favorite?

"I love Matthew, Chapter 24, where we're told not to worry. We try to control our lives too much. It reminds me that we don't need to be so concerned with our daily needs but rather to open our lives to Jesus. I need to hear this message over and over." (Shirley Plisk, Colorado Springs, Colo.)

"Jesus with the Samaritan woman at the well in John's Gospel. This passage typifies for me Jesus' openness and unconditional love for everyone." (Pat Singel, Troy, Mich.)

"The Sermon on the Mount in Matthew. It's so comprehensive. It has so much to say for almost any situation." (Ruth McCullity, Ames, Iowa)

"I like Mark, Chapter 4, the parable of the sower. Recently I re-encountered that passage. It made new sense to me. It made me realize that I've been all of

those types of ground over the years. It also helped me understand better where other people are coming from." (Mary Badger, Jordan, N.Y.)

"St. Luke's Gospel because it is a 'catholic' Gospel in that it's inclusive of all sorts of people, particularly those who are marginalized." (Father Vincente Pizz, en la Casa, Pueblo, Colo.)

"Matthew, 'Seek first the Kingdom of God and all these other things will follow.'... That seems to be the key to what we are about. Everything else flows from that." (Roy Heisel, Belmont, Ohio)

#### Lend Us Your Voice

An upcoming edition asks: What developments or duties played a role in forming your faith as a young adult, in middle age or in the retirement years?

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



# Luke was a storyteller

by Fr. Paul J. Schmidt

In letters to Dear Abby or Ann Landers, we enjoy seeing how the columnist solves a problem. But we also are fascinated at the glimpse of human nature in the letter and response. We get to know the letter-writer and the columnist from the writing.

Getting to know an evangelist from a Gospel can be tricky. Gospels often have several layers of oral and written composition. We may be dealing with more than one personality.

Even so, in the Gospel of Luke (and its companion work, the Acts of the Apostles), we discover some definite things about the author.

For one thing, Luke acknowledges that he depends on other sources. He is a compiler, seeking to present an orderly account from sources at his disposal. Careful study reveals how orderly he is!

Luke has lots of scholarly ability. Whether or not he is the "beloved physician" of Colossians 4:14, he writes respectable Greek. He knows the Hebrew Scriptures.

A skilled writer, he organizes his two books carefully, beginning and ending his Gospel in Jerusalem, moving in Acts from Jerusalem to Rome.

He arranges precise parallels between John the Baptist and Jesus, between Jesus' ministry and the apostles' ministry. He shows how the life of Jesus is repeated in the church's life.

Luke is a scholar with a heart. One of his striking themes is forgiveness. He includes parables not in the other Gospels: the prodigal son (15) as well as the Pharisee and tax collector (18:9-14). Luke tells the story of Zaccheus in Chapter 19.

Luke had a special appreciation of Christ's forgiveness. Luke alone writes that "the Lord turned and looked at Peter" after Peter's denial (22:61). Perhaps Luke himself had experienced remorse for sin and reconciliation.

Luke goes out of his way to include women in his writings and tells more about Jesus' mother than anyone else does.

He recounts the raising of the widow of Nain's son (7:11-17) and tells the story of Martha and Mary to illustrate that women, as well as men, can be students of the Word (10:38-42).

Luke speaks of women who accompanied Jesus and supported him in his ministry (23:49), as well as important women in the church of Acts.

Luke tells parables of the woman leavening bread (13:18-21) and the woman with the lost coin (15:8-10). He has Jesus address the women of Jerusalem on his way to Calvary (23:27-31). In Luke, women are the resurrection's first witnesses.

This emphasis shows that Luke was not an ordinary man of his times. His faith in Jesus gave him a much more inclusive outlook than most of his contemporaries had. This attitude is consistent with his general emphasis on Jesus' ministry to all in need of care.

Christ's call to radical poverty is another important theme. Luke alone tells the parable of the rich man and Lazarus (16:19-31).

In Acts, Luke has something to say about sharing property (4:32), Barnabas' generosity (4:36-37), and the stinginess of Ananias and Sapphira (5:1-11).

As an educated person, Luke probably had some wealth himself. Perhaps he had made the difficult choice which the rich ruler of Chapter 18:18-31 failed to make.

Luke emerges from his writings as a captivating author, scholar and man of sympathy and compassion as well as a committed disciple and a person of conviction not hesitant to take an unpopular view toward sinners, women and money.

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



**INCLUSIVE**—Luke goes out of his way to include women in his writings. His faith in Jesus gave him a much more inclusive outlook than what most of his contemporaries had. In Luke, women are the resurrection's first witnesses. (CNS photo courtesy of the Metropolitan Museum of Art, London, British Museum, Ms. Arundel)

## John gave us profound insights

by Fr. John J. Castellet

Like all the Gospels, the Gospel of John began with the preaching of the good news about Jesus. Not content with simply recording sayings of Jesus, he gave us impressive discourses which are the fruit of profound reflection on Christ's identity and significance.

Scholars agree that the person we call the evangelist wrote this material and a second writer updated it in light of new insights of the community, including its

distinctive view of Christ as the eternally pre-existent Son of God. An earlier view emphasized the future coming of the Lord at the end of time. Without abandoning this belief, the text now stressed his presence in the life of the community.

A third editor made significant contributions like the majestic Prologue (1:1-18) and the appendix (21). About 95 A.D., almost 70 years after Jesus' ministry, a final editor gave the Gospel the form in which it has come down to us.

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## THIRTY-FIRST SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, Oct. 31, 1993

Malachi 1:14 - 2:2, 8:10 — 1 Thessalonians 2:7-9, 13 — Matthew 23:1-12

by Fr. Owen F. Campion

The Book of Malachi is the source of this weekend's first lesson in the Liturgy of the Word.

Malachi only rarely appears as a liturgical reading, although his writings are compelling and relevant. Written about 2,400-2,150 years ago, the prophecy of Malachi calls people to uncompromised faith and devotion. In its day, it faced a troubling cynicism in the collective mind of God's people. Times were hard. The prophets of old had constantly told the people that if they would convert, if they would renounce their sins, they would earn for themselves all that God's protection meant.

For many at the time, God's protection meant prosperity and security. Prosperity and security in the days of Malachi escaped most people. The prophets also had extolled the place of God's people among all the nations and races of the world. They were special, they were unique. They were God's Chosen People.

It was easy for some to ask why there was so much misery and injustice all around if God truly were guiding the nation, truly was blessing the nation as the singular, special society among all the world's societies.

The prophet Malachi was called to respond to this spiritual malaise. This weekend's reading from the prophecy of Malachi is clear and straightforward.

The simple execution of religious practices, mere words to salute God as supreme, are in themselves worthless unless they come from the heart.

In this weekend's reading, God speaks in the first person. It was a technique used by the prophets to assert the prophet's own credentials as a messenger from God.

God insists that to be a true follower a person must turn his or her heart to God. Empty words, mere gestures of tribute, are useless. God wants a dedication that springs from unqualified love.

St. Paul's First Epistle to the Thessalonians is again this season the second reading from the Scriptures.

Last weekend, the epistle praised the Thessalonians. This weekend's lesson, while not blithely a rebuke of the Thessalonians' fervor in their Christianity, is nonetheless a challenge.

Paul makes clear to the Thessalonians that their faith is from God. They have learned of Jesus through the great love of God's holy Providence. It was not an accident that they found God, nor was it in any way a result of their own native goodness. Rather Jesus is in their lives as God's gift.

In this letter, Paul admits the seeming gentleness and propriety of the Thessalonian Christians. Yet he tells the Thessalonians that they should not congratulate themselves, but they should see their need for God and give thanks to

God for the fact that God has supplied their need with a knowledge of the Lord.

St. Matthew's Gospel is once more this fall the source of the Gospel reading in the Liturgy of the Word.

Matthew was captivated by the revelation of God in the Old Testament and indeed by all the events that had marked the religious progress of God's people in the centuries between Moses and Jesus. As such, the author of this Gospel knew well the ancient and precise religious customs of God's people, and the Gospel's author knew very well the instincts of prophets such as Malachi who called the people to religion as an earnest expression of their deepest beliefs and feelings.

It was in such a framework that the memory of this Gospel's author provided us with a reflection upon the exchange between Jesus and the apostles, as Jesus warned his disciples not to imitate those who merely went through the motions of piety.

## Reflection

This weekend, all three readings clearly and forcefully convey the same message. The followers of the Lord must now succumb to empty words and outward expressions of what might appear to be religious devotion, but they must turn to God with every fibre of their beings and they must love God without reservation. Only in this atmosphere are religious and religious statements convincing and authentic.

For several weeks, the church has been calling us to follow Jesus not just in words, or as part of the crowd, but from instincts deep within our hearts, from the fact that we have given ourselves totally to God, and that we love God above all things.

The readings this weekend re-emphasize the point.

These readings also emphasize the fact that God has loved us.

The first reading, from the prophecy of Malachi, presented God as speaking in the first person. God introduces himself as "king." That establishes him as the first and the supreme and it also establishes him as his creatures, as depending upon God.

What is marvelous in these readings, and indeed in the Christian understanding, is not that people are useless, tiny before the majesty of some great figure almighty and aloof, but that they are given God's limitless love.

God gives them Jesus, the Son of God. He unites with people through Jesus. God empowers people; God sustains and rewards people.

To love God is not to reach out across an abyss to a power never to be touched, never to be embraced. Rather to love God is to meet God in a love that God already has lavishly extended. From this loving encounter should come the sincerity of our religion, our outward expression of the love for God that we cannot contain within ourselves.

## Daily Readings

Monday, Nov. 1

All Saints

Revelation 7:2-4, 9:14

Psalms 24:1-6

1 John 3:1-3

Matthew 5:1-12

Tuesday, Nov. 2

All Souls

Daniel 12:1-3

Psalms 23:1-6

Romans 6:3-9 or 6:3-4, 8:9

John 6:37-40

Wednesday, Nov. 3

Martin de Porres, religious

Romans 13:8-10

Psalms 112:1-2, 4:5, 9

Luke 14:25-33

Thursday, Nov. 4

Charles Borromeo, bishop

Romans 14:7-12

Psalms 27:1, 4, 13:14

Luke 16:1-10

Friday, Nov. 5

Seasonal weekday

Romans 15:14-21

Psalms 98:1-4

Luke 16:1-8

Saturday, Nov. 6

Blessed Virgin Mary

Romans 16:3-9, 16:22-27

Psalms 145:2-5, 10:11

Luke 16:9-15

## THE POPE TEACHES

## Deacon shares Christ's ministry

by Pope John Paul II

Remarks at audience Oct. 20

Continuing our catechesis on the diaconate, we now turn to the spirituality proper to deacons. This spirituality is rooted in the "sacramental grace of the diaconate" (cf. *Ad Gentes*, 16), which sustains the deacon in service of the church, in union with the bishop and his presbyterate. The special grace conferred through ordination strengthens the natural gifts of the deacon, conforming him more fully to Jesus Christ, who came not to be served, but to serve (cf. Mark 10:45; Matthew 20:28).

Because deacons are committed to the service of the mysteries of Christ and the church, their lives should be marked by holiness and fruitfulness in good works (cf. *Lumen Gentium*, 31), especially through the exercise of the virtues of

obedience, charity and chastity (cf. *Sacri Diaconatus Ordinem*, 25).

The spiritual life of deacons should be based on regular meditation on the word of God, active participation at Mass and devotion to the Blessed Eucharist, frequent examination of conscience and recourse to the sacrament of penance, and filial devotion to the Blessed Virgin Mary. It is also fitting that deacons recite daily at least part of the psalter in office and continue their doctrinal formation.

Together with bishops and priests, deacons receive a specific spiritual participation in the priesthood of Jesus Christ and are called to be conformed to Christ through the power of his Holy Spirit. Deacons share in Christ's redemptive sacrifice on the cross and in the sufferings of his church. This aspect of the deacon's ministry makes it most fruitful.

## SAINT OF THE WEEK

## Layman guided Council of Trent

by John F. Fink

The greatest doctrinal council in the history of the Catholic Church was the Council of Trent, and the saint whose feast we celebrate next Thursday, Nov. 4, was the man responsible for seeing that the council completed its work. And the amazing thing is that St. Charles Borromeo did this while he was still in his 20s.

Charles was the beneficiary of nepotism, but he is a prime example of the fact that nepotism isn't always bad. A member of the Medici family of Milan, Charles was the nephew of Pope Pius IV, who became pope in 1559. Early in 1560, the pope named Charles a cardinal and made him administrator of the vacant see of Milan. Charles was then 22 and a layman.

The pope didn't allow Charles to go to Milan, though. He kept him in Rome and entrusted to him numerous other duties, including that of secretary of state.

At Charles' encouragement, in January of 1562 Pope Pius IV reassembled the Council of Trent, which had been started in 1545 but was suspended in 1552. The Council of Trent was the great reforming council that faced up to the ills in the church that had caused the Protestant Reformation. Charles was the mastermind and ruling spirit of the council during its final two years. Several times it nearly broke up, but Charles was able to keep it together for nine sessions.

The council issued decrees defining the Canon of the Bible, the rule of faith, the nature of justification, grace, faith, original sin and its effects, the seven sacraments, the sacrificial nature of the Mass, the veneration of saints, use of sacred images, belief in purgatory, the doctrine of indulgences, and the jurisdiction of the pope over the whole church. It renewed the liturgy and discipline of the church, and promoted religious instruction and the education of the clergy.

The council ended in 1563, the same

year Charles was finally ordained a priest at the age of 25. Two months later he was consecrated Archbishop of Milan. He still was not allowed to go to his diocese, though, because he was entrusted with the task of drawing up the Catechism of the Council of Trent and the reform of liturgical books and church music. The catechism of Trent was the church's last catechism until the one approved by Pope John Paul II last December.

Finally, in April of 1566, Charles was able to go to his archdiocese. He had not had a resident bishop for 80 years and was in deplorable shape (an example of why the reforms of the Council of Trent were necessary).

For the next 18 years Charles worked at reforming his archdiocese, putting into practice the decisions made at the Council of Trent. Even today bishops look at what he did in order to learn how to administer a diocese. He established the type of chancery that we have today.

He relied heavily on provincial councils and diocesan synods—five of the former, 11 of the latter. He founded three seminaries for three types of clerical students. He founded the Confraternity of Christian Doctrine with 740 schools, 3,000 catechists and 40,000 pupils in his archdiocese.

Like all reformers, Charles met opposition, including an assassination attempt. He was shot in the back while at prayer; the bullet fell harmlessly to the floor.

In 1576, the plague hit Milan. Most of the nobility left town, but Charles stayed to offer what help he could. He personally ministered to the dying and cared for the sick. He took it upon himself to try to feed 60,000 to 70,000 people daily, in the process exhausting all his resources and incurring huge debts.

Throughout his life, Charles imposed severe penances upon himself. Eventually, they affected his health. He died in 1584. He was only 46 years old.

## MY JOURNEY TO GOD

## Abiding Hope

I know my time is coming to an end.  
I know it by the wrinkling in my brow,  
The stiffening in my spine, and even now  
I feel a pushing down, I'll not pretend  
I have no fears. This pushing soon will send  
Me toward the cold and narrow hole. I bow  
My will to certain fate, not knowing how,  
Cord cut and knotted, life can ever mend.

Take courage, heart, and yield not to despair.  
Try to believe there is a place called Earth.  
This is a time for faith and fervent prayer.  
All-loving power surrounds you, knows your worth.  
Cling to the pious myths of light and air.  
And the abiding hope, life after birth.

by Robert E. Hurley

(Robert Hurley is a member of St. Joan of Arc Parish in Indianapolis.)

# Entertainment

VIEWING WITH ARNOLD

## 'A Bronx Tale' features father-son relationship

by James W. Arnold

In "A Bronx Tale," chosen as a first opportunity to direct by co-producer and star Robert De Niro, a blue collar father struggles to save his son from an impoverished ethnic environment infested with crime and violence. It's the same story as "Boyz n the Hood," except it's not about blacks in South Central L.A. but Italians in the Fordham section of the Bronx.

This struggle against the odds is one of the major archetypal stories of the 20th century. It's going on in cities all over the world, and it's been told in movies since the heyday of George Raft, Pat O'Brien and Jimmy Cagney.

Catholics may find more relevance in "Bronx," since it's closer to home. But faith or religion is not a foreground factor here. Whether it affects the upright values of the bus driver father, Lorenzo (De Niro), is uncertain. He crosses himself as he passes the church. His son, the child hero-narrator, Calogero, says "the sound of church bells filled the neighborhood." Mostly, it seems a comment about aesthetics, not ethics or piety.

This is an inventively expanded version of a one-man play, written and performed in major cities by Chazz Palminteri. Here he also makes an impressive screen debut in the key role of Sonny, a charismatic local hood Calogero admires from afar ("he was a god").

In a crucial early scene, Calogero, only 9, witnesses a killing in front of his house. The

police force him to look at an impromptu lineup of the gangster-types who hang out at the corner bar. He clears the killer, who he knows is Sonny.

From then on, the childless Sonny treats him like his own son, and the presumably classic struggle between good and evil father-figures is on.

The characters' religious attitudes are nailed nicely in a footnote scene ending this episode. The boy fears that his lie has been a mortal sin. His priest-confessor is kind but warns of the anger of God. "My god is bigger down here," the child says. Later, he admits he likes Confession. "You could start over every week"—which is true, but not in the way he sees it.

Set in the 1960s, first when Calogero is 9 (Francis Capra), then when he's 17 (Lillo Brancato). "Bronx" has his share of hand-to-hand violence. The Italian tough guys, known for "protecting" their turf, brutalize a gang of bikers who stupidly refuse Sonny's genial offer to leave the local saloon. In sheer hatred, Calogero's pals beat up blacks passing on bicycles.

Both sequences are softened by fast editing—the audience has little chance to contemplate the gore—but still seem overdone. The hero, who is less of a bigot than the start, falls for a black girl, thus setting up a subplot with "West Side Story" overtones.

But the movie shows its superior quality most in its handling of the rivalry of the two "fathers," Lorenzo and Sonny. The root of the play-film is undoubtedly writer Palminteri's understanding of Sonny, the mobster-on-the-rise. Subtly played by actor Palminteri, Sonny isn't wholly original. But he's genuine, an intelligent mix of charm, wit and ruthlessness, a guy who figured out life the wrong way.



'HOCUS POCUS'—Three 17th century witches, played by (left to right) Kathy Najimy, Bette Midler and Sarah Jessica Parker, find themselves transported to present-day Salem, Mass., in "Hocus Pocus," a Disney film released last summer. The U.S. Catholic Conference classifies the movie A-II for adults and adolescents. Because of its Halloween theme, the film is still showing in some archdiocesan theaters. Bishop Chaturd High School graduate Doug Jones of Indianapolis has a starring role in the film. See page 17 for a related feature. (CNS photo from Disney)

Such a character always has more charisma than his foe, the plodding, working-stiff dad whose greatest virtue is his courage, his refusal to give up his son to the neighborhood enforcer, with all his dark powers. Even with De Niro in the role, Lorenzo fades into the background. Sometimes too aware that he ought to be his son's "real hero," he also has an impressive moral depth. He can't be bought off or intimidated. (His wife is all too ready to accept her son's creeping gang ties to help pay the grocery bills.)

In the end, the comments on the neighborhood are not too flattering. We see few women, and the men are either sleazy or sleazy-funny, like Damon Runyon types. Palminteri is good at the comedy, which warms the movie but undercuts its credibility. In reality, most of the people in Little Italy are like Lorenzo and his family, but in the movie they're unique.

Nearly all of "Bronx" works as a boyhood memoir of growing up in a specific time and place: riding the Sedgewick Avenue bus to City Island, rooting for Mickey Mantle and the Yankees, hanging out on the stoop, watching guys play craps with gusto and humor, carrying an awesomely pretty girl's cools home from school.

The movie, on a deeper level, is also about another major war of the 20th century—the one against tribalism and for a universal humanism (in the terms of scholar Stanley Crouch). It's not going so well in the real world right now, but all the good people in "Bronx" are on that path and making progress.

(Imperfect but fresh, continually interesting drama of family love and ethnic rivalry; heavy street language, violence; satisfactory for mature audiences.)

USCC classification: A-II, adults.

### Recent USCC Film Classifications

By the Sword ..... A-III  
Dr. Beakum ..... A-III  
Farewell My Concubine ..... A-III  
Flight of the Innocent ..... A-III  
The Nightmare Before Christmas ..... A-II  
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the 6 before the title.

## PBS documentary profiles 'The Great Depression'

by Henry Herz  
Catholic News Service

Looking back at the worst economic slump Americans have ever experienced is "The Great Depression," the seven-hour documentary series that continues with parts three and four on Monday, Nov. 1, from 9 p.m. until 11 p.m. on PBS.

The series got off to a good start with the first episode using the plummeting fortunes of the Ford Motor Co. after the 1929 stock market crash to reflect what was happening all over the country.

The second episode looked at President Hoover's reliance on the private sector to alleviate the suffering and hardships of the growing number of unemployed as economic conditions continued to worsen.

The first hour of the program, "New Deal/New York," is devoted to President Roosevelt's creation of new federal agencies to provide relief for the jobless and stimulation of the economy through public works projects.

New York City, with 300,000 families on relief and some of its homeless living in cardboard shanties in Central Park, became one of the largest recipients of funds from these agencies.

Under its new reform mayor, Fiorello LaGuardia, New York aggressively proposed projects and came to serve as a kind of proving ground for New Deal theories.

Because immigrants and blacks were a sizable part of his constituency, LaGuardia soon realized that there was discrimination in the hiring of workers for federal projects.

The New Deal responded to these concerns by setting up the Work Projects Administration, known as the WPA, in 1935. As the nation's biggest employer, the WPA was open to all applicants, regardless of race or ethnic origin.

While not solving the economic crisis, the New Deal programs gave people hope and a sense that the government was concerned about their welfare.

Despite his conservative critics, Roosevelt's radio "fireside chats" steadied the nation and took people's minds off more radical solutions.

Author Gore Vidal ironically points out that Roosevelt "saved capitalism," a remark that is repeated for emphasis several times during the series.

The second hour, "We Have a Plan," gives a detailed

account of socialist author Upton Sinclair's 1934 campaign to be elected California's governor on the Democratic ticket.

Sinclair's vision of the government setting up cooperatives in shuttered factories and on foreclosed farms struck fear in conservative hearts.

But his catchword philosophy of "production for use" to replace the economic concept of "production for profit" drove them crazy.

With Sinclair's popular support growing through his "End Poverty in California" clubs, business interests mounted a media campaign to destroy Sinclair's candidacy.

Sinclair's defeat was due less to the media's slick distortions than to the defection of California's Democratic Party in the campaign's final week.

Through it all, President Roosevelt had remained aloof to the political turmoil in California.

He was less concerned with Sinclair's ideas than in getting the Social Security Act through Congress, legislation finally enacted the following year.

The Depression of the 1930s was a national epic affecting all Americans and their way of life.

So much happened politically, socially and economically that it is quite impossible to compress the decade's crowded events into seven hours of television.

"The Great Depression" doesn't even try. Instead, it offers an anecdotal history of the times as recalled by those who were there.

The result, then, is primarily an oral history, providing a chronological record of the era but bringing the personal perspective of those who lived it.

Where it succeeds best, however, is in its use of archival film footage to document these hard times, not only the hopeless despair of endless bread lines, but the idealism of the New Deal which helped the beleaguered nation to persevere.

If there are lessons here for our own time of economic discontent, they are an added bonus to understanding better what our parents and grandparents endured in those terrible years.

Produced by Blackside Inc. ("Eyes on the Prize"), the series is fascinating intellectually but even more satisfying as an emotional portrait of Americans pulling together in a time of trouble.

### TV Programs of Note

Sunday, Oct. 31, 9-11 p.m. (ABC) "Columbo: It's All in the Game." Actor Peter Falk wears two hats—over his

ever-grumpy raincoat—serving as writer and title star in this Columbo update. This detective plot features wealthy, older Lauren played by actress Faye Dunaway, who isn't about to let her gambler boyfriend Nick (played by actor Armando Pucci) two-time her with a younger woman. In fact, Lisa (portrayed by actress Claudia Christian), the other woman, wholeheartedly agrees that Nick is a skunk. After the two women conspire to make Nick's murder look like a robbery gone wrong in his apartment, the popular detective sets out to solve another case.

Sunday, Oct. 31, 9-11 p.m. (CBS) "No Child of Mine." This is a fact-based story about a grandmother (Patty Duke) who desperately wants to adopt one of her twin grandsons who has been given up by his mother.

Tuesday, Nov. 2, 8-9 p.m. (PBS) "Shadow of the Condor." This program in the "Nova" science series explores the world of the extraordinary birds of prey who live a tenuous existence in the California mountains and the Andes of South America.

Tuesday, Nov. 2, 9-11 p.m. (CBS) "The Conviction of Kitty Dodds." This fact-based dramatization profiles the ordeal and eventual triumph of Kitty Dodds, an abused wife portrayed by actress Veronica Hamel.

Wednesday, Nov. 3, 9-10 p.m. (PBS) "The Hunt for Pancho Villa." Documenting the last great cavalry mobilization in U.S. history is this "American Experience" program on Gen. John Pershing's 1916 expedition to hunt down the Mexican guerrillas who had made a raid across the U.S. border.

Friday, Nov. 5, 9-10 p.m. (PBS) "Bobby Kennedy: In His Own Words." Using rare film footage, home movies and audiotapes, this PBS documentary special traces Bobby Kennedy's evolution from John F. Kennedy's younger brother to his hard-nosed status as a dynamic national leader in his own right.

Friday, Nov. 5, 10-11 p.m. (PBS) "D.W. Griffith: Father of Film." The rebroadcast of the first in a three-part documentary series on this early American film director and his formative influence on the world's film industry recounts an interesting story in broadcast history.

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

## QUESTION CORNER

# Longtime couple never got married

by Fr. John Dietzen

**Q** Tell me, can a couple who have lived for 50 years as man and wife, and have raised their five children as Catholics with a Catholic school education, now be married in the Catholic Church?

No one knows that they never married. They would rather die than let their children and family know the truth. (California)



**A** This question so intrigued me—as it must the rest of you readers—that I talked personally with the couple involved.

How could they possibly carry this off for 50 years? How did they explain no wedding pictures and no anniversaries?

A few details are disguised to protect their privacy, but the story is basically true.

They lived together a while when they were young, became committed to each other for life, started receiving the sacraments, and chose a "wedding date" which they observe each year.

Now to the couple who wrote: I have two bits of advice for which you will need an attorney and a priest.

The attorney can tell you, for one thing, whether or not common-law marriages are, or were, recognized in your state. (A common-law marriage is one for which no ceremony was ever held, but which is recognized as legal if certain conditions of time together and other requirements are met by the couple.)

I'm not sure that any state recognizes such unions today, but a fair number formerly acknowledged them as valid marriages.

Your attorney will also advise you about possible legal implications (inheritance, rights concerning medical decisions, and so on) arising from the lack of documentary proof of your marriage.

## FAMILY TALK

## Wife needs help with husband's alcoholism

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My sister is married to an alcoholic who is verbally—and possibly physically—abusive to her and her four children. She cannot understand that her children are being affected by all the problems and secrets in their young lives.

Her husband will not allow her to go to Al-Anon because he insists he is not an alcoholic. How can I help my sister? (Rhode Island)

**Answer:** You say that your brother-in-law is an alcoholic. He denies it. How do you know if someone is an alcoholic?

Alcoholism is not that difficult to identify. There are two basic types, and both are considered alcoholism.

The first is called "alcohol dependence" and involves a physical addiction to alcohol. Common symptoms of this type include regularly drinking more than four or five ounces of alcohol per day, drinking to start the day, and blackouts. The easiest way to tell if a person is physically addicted is if the person experiences withdrawal symptoms when he or she stops drinking for a few days.

The second type of alcoholism is called "alcohol abuse" and means simply that alcohol is causing serious problems in one's life. These include health, marital, legal and financial problems. What causes a problem is a problem, and the problem is alcohol.

Let's assume that your brother-in-law meets one of the above definitions. What does your sister do?

She must accept that she has a problem, and her problem is being married to an alcoholic. She is not likely to be able to talk him into getting help or to get his permission to attend Al-Anon. However, she does not need his permission.

Al-Anon is a marvelous self-help support group for spouses of alcoholics. However, since alcohol is a disease of denial, most spouses are quite opposed to having their partner attend Al-Anon. Your sister needs to stand up and be assertive and seek the help and support that she needs.

How can you help? Listen to your sister. Encourage her to move beyond the complaining stage and take what action she can. Be supportive. Perhaps you could attend the Al-Anon meeting with her or help by taking care of her children while she goes to the meetings.

Your concern is very practical. Your sister must first be sure that she is dealing with alcoholism. Then she must do what she can do and quit trying to change her husband directly. Attending Al-Anon is a very reasonable action.

(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Suite 4, Rensselaer, Ind. 47978.)

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You need not go to your own parish priest. Another priest should be able to guide you in whatever needs to be done, and will be able to do it confidentially.

**Q** We have a very serious problem in our marriage. We were married about 35 years ago and soon moved to our present home. My husband became sick about 10 years later. He is schizophrenic, has been hospitalized at least four times, and has been on disability for 15 years.

I entered the marriage, of course, not knowing of this condition, and my health is fast going under from it. I recently had surgery for a nerve problem because of the strain caused by his mental illness.

I do not live in a normal world. He is in drug therapy and is unaware of what the sickness has done to me. I have been through voices, ghosts, hallucinations, the whole thing.

I want to get a divorce and get away from this before something serious happens to me. I cry all the time and have been to doctors who told me that I could not have a normal life the way things are now.

I would appreciate your views or suggestions. (Florida)

**A** From this distance, and without considerably more information, it is impossible to suggest what you might do about a separation or a divorce.



Kevin Luers

Parishioner

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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 29

The St. Vincent Hospital Guild, Inc., will sponsor a holiday bazaar from 9 a.m. to 3 p.m. The bazaar will benefit the nursing scholarship program.

☆☆

St. Lawrence Church, 46th and Shadeland, will hold Adoration of the Blessed Sacrament from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆

The Young Widowed Group will have its third annual Halloween party at 8 p.m. For more information, call Carol Hluske at 317-777-964.

## October 29-30

The Beech Grove Benedictine Center will hold a retreat, "Masks of the Soul: discovering the truths of our public and private selves" beginning at 7 p.m. For more information, call the center at 317-788-7581.

## October 29-31

Benedictine Father Martin Dussau will present a weekend retreat on "Intimacy and the Hungers of the Heart" at St. Jude Guest House, St. Meinrad Archabbey. Call 812-357-6585.

☆☆

The Beech Grove Benedictine Center will hold a workshop, "Intensive Journal: Life Centered Workshop" beginning at 7 p.m. Call 317-788-7581 for more information.

## October 30

St. John Catholic Center, Bloomington, will hold a day-long "Life in the Spirit" seminar beginning at 9 a.m. Bring a brown bag lunch. For reservations, call Marlene Cotner at 812-825-5158 or Suzanne Lepine at 812-825-7997.

☆☆

The Young Widowed Group will go for a hayride at Karen Burne family cottage in Brown County, \$12 per person. For more information, call her at 317-862-3433.

☆☆

Positively Singles (formerly the Northside In-Betweens) will hold a Halloween party at 7 p.m. Call Trish at 317-475-0029 for information, \$3 per person.

☆☆

St. Martin of Tours, Martinsville, will hold their annual holiday bazaar from 9 a.m. to 4 p.m.

## October 30-31

The Sisters of St. Francis Olden-

burg, invite single, Catholic women, 18 years of age and older to attend "Vocation Awareness Retreat," in Olivia Hall on the Motherhouse grounds. For more information, call Sister Maureen Irvin at 812-933-6462.

## October 31

St. Paul Catholic Center, Bloomington, will celebrate their 25th anniversary with a rededication Mass at 2 p.m. A reception will follow.

☆☆

The St. Francis Xavier Altar Society will hold its biannual smorgasbord from 11 a.m. to 1:30 p.m. at the parish hall, Henryville.

☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆

St. Bridget Church, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆

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

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October Pilgrimages to Our Lady of Monte Casino Shrine near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Lambert Reilly speaking on "Mary, Saint of Saints."

## November 1

The Connersville Deaconry's Introduction to Scripture series continues with "Matthew, Mark and Luke-Acts," from 7-9 p.m.

## Come One - Come All ST. ROCH'S 20th ANNUAL

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The Strengthening Step-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, 5656 Crittenden Ave.

☆☆

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. Prayers are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-842-9005.

☆☆

A Eucharistic retreat will be held at 6 p.m. in the chapel at Ritter High School in memory of All Souls Day. An opportunity for confession will follow the service at the Divine Mercy Adoration Chapel. For more information, call 317-926-1963.

## November 3

Fatima Retreat House will hold a Leisure Day, "Blessed are the clean of heart, for they shall see God," with Jesus Father Al Bischoff. For more information, call 317-545-7681.

**Holy Rosary's  
Famous ..... 15th Annual  
SPAGHETTI SUPPER &  
MONTE CARLO  
Sunday, November 7, 1993**

1:00 p.m. to 6:00 p.m.  
ADULTS — \$5.00 KIDS UNDER 12 — \$2.00  
Monte Carlo Games • Fruit Basket Prizes  
Mass at 12:15 p.m.

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**November 4**

A private rosary will be prayed at 10 a.m. in front of *Affiliated Women's Services, Inc.* 2215 Distributors Dr. Everyone is welcome.

☆☆☆

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

☆☆☆

St. Charles Borromeo, Bloomington, will celebrate a Latin Mass at 7 p.m. Benedictine Father Columba Kelly will celebrate the Mass.

**November 5**

St. Lawrence Church, 46th and Shadeland, will hold Adoration of the Blessed Sacrament from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

The Young Widowed Group will have their monthly "Friday Night at The Movies." Meet at McDonald's at 3501 W. 86th St. at 6:30 p.m. For more information, call Melanie Petrilli at 317-465-9916.

☆☆☆

The Ave Maria Guild will have a rummage sale from 8:30 a.m. to 2:30 p.m. in St. Paul Hermitage, 501 N. 17th Ave. Beech Grove.

**November 5-6**

SACRED will hold its semi-annual conference "Mary and the Holy Spirit III" at the Immaculate Conception Academy in Oldenburg (sold-out). Register early for the next conference on March 11-12. For more information, call 812-933-0310.

☆☆☆

Our Lady of Lourdes will hold their fall festival Friday from 5-12 a.m. and Saturday from 6 p.m. to 12 a.m. Las Vegas games, bar, kids games.

**November 6**

The Office of Worship will hold the first session of a cantor workshop from 9 a.m. to 3 p.m. For more information, call Christina Blake at 317-236-1483.

☆☆☆

Cardinal Ritter Jr./Sr High School will hold a reverse raffle and dinner at 6:30 p.m. Call Mike Mayer at 317-293-7244 for information.

☆☆☆

St. Roch will hold a holiday bazaar from 10 a.m. to 4 p.m. Country store, chili lunch.

☆☆☆

St. Christopher Home School Association will host their annual chili supper from 4-8 p.m. in the school cafeteria. Advance tickets are \$4. Carry-out service will be provided. For more information call 317-297-3889 or 317-297-4558.

☆☆☆

St. Jude Parish, 5375 McFarland Rd., will hold a Christmas bazaar from 7:30 a.m. to 3:30 p.m. Country crafts, nut shopping, baked goods.

☆☆☆

The Family Life Office will hold a workshop, "Are You Ready to Remarry?" from 9 a.m. to 5 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call 317-236-1596.

☆☆☆

St. Agnes, Nashville, will sponsor a holiday bazaar from 9 a.m. to 4 p.m. sponsored by the St. Agnes Guild. Attractions: antiques, quilts, doll house raffles.

☆☆☆

Assumption Parish, 1117 Blaine Ave., will hold a chili supper following the 5 p.m. Mass \$3.

**November 7**

Fatima Retreat House will hold an Italian Festa to celebrate their 30th anniversary. Tickets are \$7 for adults; \$4 for kids 10 and under. Call Fatima at 317-545-7681 for information.

☆☆☆

Secina Memorial High School will hold and open house with guided tours from 1-3 p.m. For more information, call the school at 317-356-6377.

☆☆☆

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

☆☆☆

St. Bridget's Church, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆

St. Paul Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

Oldenburg Academy will hold a fall open house from 1-3:30 p.m. Campus tours, visits with faculty and students. For more information, call the director of admissions at 812-934-4447.

☆☆☆

St. John Parish, Starlight will host a religious education session on "Remembering the Holocaust..." at 2 p.m. Call the parish office for more information.

☆☆☆

Holy Rosary, 600 S. East St., will hold its 15th annual spaghetti supper and monte carlo from 1-6 p.m. Adults, \$5; kids under 12, \$2. Mass at 12:15 p.m.

**Bingos:**

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

5:30 p.m.; St. Michael, 6 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan, K. of C. Council #138 Johnson Co., 7 p.m.; St. Pius X, Knights of Columbus Council 343, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St.

Catherine, 5:30 p.m.; Holy Family, K. of C. 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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## Youth News/Views

### Cathedral Irish raise \$700 for CSS ministries

by Mary Ann Wyand

Archbishop Daniel Buechlein's first Walk 'n Run for charity last month got a big financial boost this week with the donation of \$700 from Cathedral High School students in Indianapolis.

Archbishop Daniel's Walk 'n Run, held Sept. 25 at Marian College, raised more than \$14,500 last month to benefit a variety of Catholic Social Services ministries in the archdiocese. The sizeable donation from Cathedral students, who sponsored their annual Walkathon for Charity recently, pushed the total monies raised to more than \$15,200.

"Cathedral students have taken a great interest in Catholic Social Services over the past three years as a result of the CSS board of directors' energetic outreach to high schools," Dave Allen, the school's development director, explained. "In 1991, Cathedral's four runners were

recognized by CSS development director Marianne Downey for raising the top dollar amount of pledges among high schools for the Sam Costa Run for Shelter, which benefited Catholic Social Services."

This year and in future years, CSS and the archbishop will sponsor Archbishop Daniel's Walk 'n Run with Marian College instead of the Sam Costa Run for Shelter with support from the Indy Runners as in previous years.

Parochial school students were invited to participate in the archbishop's fund raiser on Sept. 25, but the Cathedral Irish had scheduling conflicts that day.

In 1993, Allen said, Cathedral students were busy with Homecoming Week activities and a cross country meet near Chicago which conflicted with the scheduled run of the archbishop's charity event.

"Nevertheless," he said, "the Student Council wished to keep up the school's



**CHECK FOR CHARITY**—Thomas Colbert, director of Catholic Social Services, and Archbishop Daniel M. Buechlein accept a \$700 check from Cathedral High School Student Council members on Oct. 25 as a donation for the first Archbishop Daniel's Walk 'n Run held Sept. 25 at Marian College in Indianapolis. Cathedral students raised the money for Catholic Social Services ministries during a school Walkathon. Student council members on hand for the check presentation at the chancery were (from left) Allison Koenig, Ryan Verter, Precious Gholston, David McGinley, Vincent Druiding, Krista DelGallo and Michael Solomon. (Photo by Mary Ann Wyand)

tradition of support by donating a portion of their Walkathon proceeds to Catholic Social Services."

Cathedral senior and Student Council member Allison Koenig, who helped present the check during the chancery presentation with the archbishop, praised

Catholic Social Services for sponsoring "a lot of important programs."

With this donation, she said, "We wanted to make clear the Cathedral students' wish to be affiliated with support of CSS and the archbishop even though we're a private school."

### Roncalli students collect thousands in 'brief' drive

by Mary Ann Wyand



**UNDERWEAR DRIVE**—Roncalli High School seniors Lori White and Stephanie Deckard help Nancy Timpe, Catholic Social Services Christmas Store coordinator, unload packages of underwear collected by students. (Photo by Mary Ann Wyand)

It was a "brief" charity project, but definitely a fun one for Roncalli High School students.

The Indianapolis South Deaneary inter-parochial high school students enjoyed hearing Christian Ministry instructor Bob Tully remind them to "bring your underwear to the school office."

The fun project and unavoidable jokes that accompanied discussions of the school's three-week-long underwear drive were all for a good cause. Donated briefs and panties went to the Catholic Social Services Christmas Store and will be given to needy people before the holidays.

"We brought in over 2,000 pairs of underwear," St. Jude parishioner Lori White explained after she helped deliver the packages to the Christmas Store on Oct. 20. "It was part of our Christian Ministry project to help the poor. Everyone was joking around about 'Don't forget your underwear.'"

Senior Stephanie Deckard said the students felt good about being able to help those in need with their gifts.

"When you know that kids don't even have enough underwear," she said, "it makes you feel good that you can help out with that."

Roncalli students also collect thousands of containers of canned goods each November as another holiday charity

project, and some of the students help as volunteer child care providers at the Catholic Social Services Holy Family Shelter so parents can look for jobs.

The school underwear drive originated following the students' participation in the United Way Day of Caring on Sept. 13.

"On the Day of Caring the kids volunteered to help move the Christmas Store from its original location to a new site," Roncalli faculty member Bob Tully said. "During the lunch break, Nancy Timpe gave a nice presentation about the Christmas Store and Catholic Social Services ministries. One of the things she mentioned that they had to buy was underwear. The kids came up with the idea to have an underwear drive so that money could be used for other needs."

Timpe said the CSS Christmas Store serves the poor in Indianapolis.

"Whatever their need is," she said, "if they need help this particular Christmas they can come here. They'll come with referrals from center city parishes, other center city churches, and the United Christmas Services—with a lot of self-worth and dignity—and we'll serve them."

To donate gifts or volunteer at the Christmas Store during the next two months, call Dick Kramer or Marianne Downey at Catholic Social Services at 317-236-1500 or Nancy Timpe at 317-578-7603.

"We're short on children's clothing," Timpe said, "and we would love to have another 1,500 pairs of underwear."

### Chatard runners, walkers and skaters help school

by Mary Ann Wyand

Bishop Chatard High School students ran, walked or skated 4.5 miles to raise money for their school last week and because of their enthusiastic fund-raising efforts Chatard's 12th annual Walkathon on Oct. 20 was a financial success.

"Out of 537 students in our school, 534 participated in the Walkathon," Elaine Alhand, Walkathon coordinator and Math Department chairperson, explained. "This year \$23,500 was pledged by the students, which is an average of \$44 per student. We'll also have other pledges coming in from the alumni and area businesses."

School officials set a Walkathon goal of \$30 per student, Alhand said, and again this year the students exceeded the requested individual pledge amount.

"It always amazes me how many students go way above and beyond what we

ask them to do," she said. "They have a lot of fun with it."

Holy Cross Brother Joseph Umile, Bishop Chatard's new principal, praised the students for contributing "a little bit extra" to help support their school.

Chatard cross country runners Andy Erbe from St. Thomas Aquinas Parish and Katie Quattman from Christ the King Parish were the first male and female students to finish the competitive run portion of the Walkathon.

"Sixty students ran in that competition," Alhand said. "Jim Zeller, our athletic director, was the top runner for the faculty."

Six members of Chatard's hockey team added a new look to the annual fitness event by dressing in their uniforms, lacing up their roller blades, and skating the entire course.

After the event, top finisher Andy Erbe relayed on a stairway in the school and played a guitar for friends. It was a nice way to end a fun fund raiser.



**RUN FOR THE MONEY**—Bishop Chatard High School seniors Elizabeth Deiter and Beth Quattman of Indianapolis speed toward the Walkathon finish line.



# Young Adult Scene

## Chatard and Ball State graduate is 'rising star'

by Mary Ann Wyand

Bishop Chatard High School and Ball State University graduate Doug Jones reached for the moon and the stars and managed to catch both after just eight years in Hollywood.

After gaining fame in television commercials as the McDonald's "Mac Tonight" character, the Indianapolis native traded in his McDonald's man-in-the-moon mask for some stars when he earned a co-starring role in a recent major motion picture and key supporting roles in two other popular feature films.

Jones has a co-starring role with actresses Bette Midler, Sarah Jessica Parker and Kathy Najimy in the recent Disney film "Hocus Pocus" and is listed in the front credits of the film for his role as the lovable zombie Billy Butcher.

"I was a dead guy summoned from the grave to help Bette Midler and her sisters on their little adventure," Jones said. "Being able to work with Bette Midler was really a dream come true for me. I've been a fan of

hers for years. When we were working together on the set, she told me that I was very funny. I thought that would be a good time to die—again—because I would be going out happy! 'Hocus Pocus' was exceptionally fun because I got to wear special effects makeup, also called prosthetic makeup. They actually build it, which took two and a half hours a day. I was the first one on the set and the last one off of the set."

Jones also earned interesting roles in the top-rated films "Hook" and "Batman Returns" and worked with big-name stars.

"In 'Hook' I was a pirate who sold eye patches," he recalled. "I had a close-up scene with Dustin Hoffman, but it was eventually cut out of the film. My favorite actor to watch is Robin Williams. He is so witty. He can embellish any script."

"In 'Batman Returns,' Jones wore a colorful circus costume and played one of The Penguin's henchmen.

"I had a couple of fight scenes with Michael Keaton," he said. "Danny DeVito called me 'Kid.' When I was going to high school at Chatard, I had dreams of being a Hollywood actor one day but never thought I would be working with the likes of Danny DeVito, Michael Keaton, Dustin Hoffman and Robin Williams."



**JUST RIGHT**—"Hocus Pocus" director Kenny Ortega (left) checks Doug Jones' ghoulish makeup before the Bishop Chatard High School graduate stars in the Disney film with Bette Midler, Sarah Jessica Parker and Kathy Najimy. Jones plays a dead man befriended by three witches. (Photo courtesy of Doug Jones and Disney)

Jones now divides his time between television and film projects.

"In the TV show 'Get a Life,' I was a stunt double for Chris Elliott, the lead actor," he said. "I also did a mime skit with Homey the Clown on 'In Living Color,' a very controversial show. I was a mime who was trying to entertain Homey the Clown in a park. He was not entertained, and ended up beating me over the head with his famous sock."

The talented actor, comedian and stuntman describes himself as his own worst critic.

"I usually hate to watch myself on film because I can pick up every little disaster," he said. "What I hate the most is when I've missed the opportunity for a sight gag or

different delivery of a line. When I watched 'Hocus Pocus' it was in a screening room on the Disney Studio lot with a big audience and my wife sitting next to me. I was nervous, but when we were leaving the theater I looked at her and said, 'Oh, my gosh. I'm not depressed.' I was OK with my performance. But the day I start thinking I'm perfect is the day I gave up."

An agent recently described Doug Jones as "kind of a cross between Luke Perry and Don Knotts," which indicates his versatility in a difficult profession.

"The one source of strength I cling to in this wacky world of Hollywood is God," Jones said. "If my acting career were to crumble tomorrow, I know that he will still be there to redirect my path, as well as the wife he blessed me with."

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## BOOK REVIEW

## Catholic view of health care

**HEALTH CARE REFORM: A CATHOLIC VIEW**, by Father Philip S. Keane, Paulist Press (New York, 1993), 232 pp., \$14.95.

Reviewed by Rosemary Anton

Health care reform is among the most bewildering topics facing Americans. Interest-group giants are all trying to convince us that what is good for their constituencies is good for America.

How are we to judge? In "Health Care Reform: A Catholic View," Sulpician Father Philip S. Keane argues well that we Catholics must evaluate these proposals not only by political and economic standards, but by fundamental principles of our faith. He deals with the topic's complexity by first addressing the problems in health care, noting some of their causes, and then describing various efforts here and abroad to find solutions.

Examining such concepts as sin, suffering, death and resurrection, the common good, distributive justice, and, of course, the dignity of each individual human life, he draws the primary conclusion that "universal access to a reasonable level

of health care in the U.S. is necessary as a matter of justice and human rights."

His 14 other major conclusions range from the programmatic (favoring a single payer system and rationing) to the philosophical ("we need to build a new national consensus on the meaning of death and life").

Father Keane is strongest when explaining the elements of our faith and our tradition which should enlighten our thought when we formulate public policy on health care.

He reminds us that we are culturally conditioned by our exposure to toxic levels of individualism and consumerism, often at the expense of the Gospel's call to justice and to concern for the well-being of the entire community.

The book is well-researched, and the footnotes are good introductions to the literature in many different areas that he examines.

My regret is that in attempting to be comprehensive in scope the author brushes past some issues too quickly. One example is his conclusion—based more on authority than argument—that nutrition and hydration can be removed from patients in a

persistent vegetative state because "the burdens of this treatment are such that its benefit is not a reasonable benefit."

He makes no attempt to explain how burden or benefit are calculated for one who, by definition, is incapable of experiencing either.

Similarly, from the premise that Catholic tradition supports government's role in promoting the people's well-being, I think he jumps without adequate argument to the conclusion that government's role is as sole payer rather than as regulator of required levels of universal insurance coverage and of practice standards.

Most disturbingly—although he clearly opposes euthanasia or rationing based upon social convenience—neither his references to the Oregon health rationing plan nor his discussion of rationing generally explore adequately how to prevent rationing from targeting those classes of people whose lives are judged by others to be of little value, or for whom life may be maintenance in circumstances of great limitation.

Despite these last reservations, I would recommend the book for the things it does very well.

(Rosemary Anton is a lawyer and bioethicist working for Catholic Health Corporation.)

(At your bookstore or order prepaid from Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430. 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 Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

†BAYLESS, Sue Ann, 52, St. Rita, Indianapolis, Oct. 11. Mother of Regina Bayless, daughter of Susan Garet.

†BOOK, Anna, 88, St. Michael, Bradford, Oct. 10. Mother of Robert, Earl, and Charles, sister of Rose Timmerman, grandmother of 25, great-grandmother of 32.

†BOHNHORST, Vernabell, 73,

St. Joseph, Shelbyville, Oct. 13. Wife of Francis J., mother of Sharon Rose and Debra Bogemann, sister of Donald Dickert, George Pickett and Norma Lou Kerr, grandmother of five, great-grandmother of two.

†BRETHOU, Naomi Elizabeth Newhouse, 76, Little Flower, Indianapolis, Oct. 10. Wife of John Sr., mother of John Jr., Marilyn J. Murray, Suzanne E. Spicer and Mary E. Edington, grandmother of six, great-grandmother of four.

†CORIN, Veronica, 70, St. Mary, Rushville, Oct. 15. Wife of Lloyd, mother of Steve Wiscoy and Jane Siders, sister of Paulette Grant and Irene Charbanau.

†DWINGER, Mary C., 91, Immaculate Conception, Mill-

housen, Oct. 22. Mother of Dick, Leonard, Edward J., Kathleen Schiedler, Esther Mattin, Rose Fowers, Ruth Handman, Ann McCullough, Betty Harris and Mary Ellen Veerkamp, sister of Sister Margaret Mary, Helen Hoeller, Joseph and Gertrude Koers, grandmother of 67.

†GLENN, Africa, 1, St. Bridget, Indianapolis, Oct. 11. Daughter of Priscilla Greer, Aric Glenn, granddaughter of Barbara Rasheed, great-granddaughter of Evelyn Bonds, great-great-granddaughter of Louise McQueen.

†GORKA, Walter L., 86, St. Anthony, Indianapolis, Oct. 18. Husband of Bertha Urbanic, father of Valter R. and Lois Bernese, grandfather of two.

†HARVEY, Aletta Morris, 66, Holy Angels, Indianapolis, Oct. 6. Wife of William H. Sr., mother of William H. Jr., daughter of John and Susie Etter, sister of Sammy

Cecil, Darnell Cecil, Robert Cecil, Charles Morris, Magnolia Taylor, Nevelone Ridley, Marie M. McClain and Ardiana M. Busby.

†JOHNSON, James H., 51, Assumption, Indianapolis, Oct. 19. Father of Katie McCoy and Lisa Johnson, son of George Cholewicki, brother of Walter Jeffrey and Sharon McClain, grandfather of two.

†KEOWN, Virginia Paul, 67, St. Augustine, Jeffersonville, Oct. 18. Wife of Carl, mother of Terr Ann and Kim Marie Kilkelly, sister of Imogene Emery, grandmother of two.

†KLEIN, Clifford R., 65, St. Bernardine, Indianapolis, Oct. 12. Husband of Mona, father of R. Michael, sister of Barbara Brung, and Judy Felts, grandmother of three.

†KUNKEL, Verena, 91, St. Peter, Brookville, Oct. 15. Mother of Annette Kuntz, 15, Dorothy

Perky, Jean Drewes, Lester, Florence, Virgil and Ohmer Jr., grandmother of 29.

†MANKA, Dora M. Fenwick, 93, Holy Spirit, Indianapolis, Oct. 13. Mother of James F. John H. and Donald, grandmother of eight, great-grandmother of ten.

†MATRACIA, Florence M., 85, Holy Rosary, Indianapolis, Oct. 10. Mother of Joseph, Michael, Rebecca Marchetti and Lisa Marchetti, grandmother of nine, great-grandmother of nine.

†MCGUIRE, Jessica Ann, 16 months, St. Monica, Indianapolis, Oct. 10. Daughter of Timothy P. and Nancy L., sister of Mallory E., granddaughter of James A. McGuire and Katherine A. McGuire and Katherine Caldwell and Herbert Caldwell, great-granddaughter of James Manley and Ardene Manley.

†MOLLO, Lucy, 96, St. Mary, Richmond, Sept. 29. Mother of Carmella Hart, James and Joseph, sister of Mary Cappa and Mirna Albano, grandmother of 12, great-grandmother of three.

†MUCKERHEIDE, Helen A., 84, St. Mary, Greensburg, Oct. 15. Mother of Donald, David, Larry, Dale and Shirley Baker, sister of Cletius Timmerman, Norma Timmerman, Bertha Timmerman and Hilda Timmerman.

†NICHOLS, James A., 62, Assumption, Indianapolis, Oct. 16. Husband of Juanita A., father of Terri Collins, Jane Powers, Jaime Hernandez, James C. and Joseph, brother of Harold, William,

Thomas, Helen Albertson, Frances Starlin, Barbara Hindman and Sharon, grandfather of ten, great-grandfather of two.

†PEARLEY, John B., 63, Indianapolis, Oct. 7. Husband of Patricia Stark, brother of Joseph, Margaret Owens and Theresa Wagner.

†O'CONNOR, Anna L., 69, Holy Name, Beech Grove, Oct. 10. Sister of Mary Blackwell and Margaret, grandmother of two.

†RICHTELS, Marcelle L., 80, St. Paul the Apostle, Greencastle, Oct. 19. Mother of Mary Margaret Riesel, grandmother of three.

†RIEM, Theodore H. Jr., 41, Holy Name, Beech Grove, Oct. 15. Father of Theodore H. III, son of Theodore H. Sr. and Juanita L. Seim, brother of David, James, Patricia Wycklake, Cynthia Schwebel, Jennifer Stewart and Jeannette Whalen.

†STARKS, Mary Nancy, 94, Holy Name, Beech Grove, Oct. 15. Sister of Catherine Roberts and Pauline Beeson, grandmother of 13, great-grandmother of two, great-great-grandmother of two.

†WENNING, Theresa C., 63, St. Mary, Greensburg, Oct. 12. Wife of Don, mother of Mike, John, Brian, Sherry, Steadman, Nancy Black, Debbie Thomas, Dan, Paul, Bill, Jim, Mary Wilkinson, Tina Clara and Anna Raynor, sister of Rosemary, McFarlane, Rita Rust and Margherita Meyer.

†WISE, Leo Raymond, Sr., 72, St. Michael, Bradford, Oct. 15. Husband of Margaret, father of Leo Jr., James, Paul, Sharon Evers and Darlene Cole, brother of James R., Gerald, Elwood, John, Joe, Kenneth and Aileen Eberenz, grandfather of 13, great-grandfather of six.

†TWITTRY, Leo C., 85, St. Paul, Hermitage, Beech Grove, Oct. 12. Father of Wayne W. and E. Lynne Halloran, brother of George E., Donald J. and Mary Catherine Moore, grandfather of six, great-grandfather of five.

†WOEHLER, Susan Pierce, 72, St. Anthony, Indianapolis, Oct. 12. Mother of Walt Cappel, grandfather of one.

†ZURSCHMEIDE, Edith, 87, Our Lady of Perpetual Help, New Albany, Sept. 29. Friend of Betty Ann Jones.

## Holy Cross Brother Edwin Mattingly, 75, dies on October 16

Holy Cross Brother Edwin Mattingly, 75, died on Oct. 16. Originally from Indianapolis, Brother Edwin was a former member of St. Catherine Church, Indianapolis. Brother Edwin entered the Congregation of Holy Cross on Aug. 15, 1936 and professed final vows on Aug. 16, 1940. He was assigned to Father Gabault School for Boys in Terre Haute and also taught in high schools in South Bend and Evansville.

He is survived by Benedictine Father Basil Mattingly, Kevin Mattingly, Charles Mattingly and Paul Mattingly.

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# Vatican retains reservations about Fr. Aristide

(Continued from page 1)

reasons. It is a U.S. neighbor; there are many Haitians in the United States, and the situation of Haitian refugees has prompted several statements by U.S. bishops.

In addition, he said, some local churches have "partnerships" with Haitian dioceses, and so are acutely aware of how much the people are suffering there.

At the Vatican Oct. 20, Pope John Paul II met with the papal nuncio in Haiti, Archbishop Lorenzo Baldessarri, to discuss the growing crisis.

The Vatican released no details of the papal meeting, but said it had not received any official request for mediation. The head of Haitian armed forces, Gen. Raoul Cedras, reportedly had suggested in an interview that the pope might personally intercede to help find a solution to the political impasse.

As the pope discussed the situation in Haiti, his aides said the Vatican supports a restoration of democracy and is ready to deal with Father Aristide as the country's legitimate leader if he returns to power.

At the same time, the Vatican maintains some reservations about Father Aristide, who was expelled from the Salesian religious order in 1988 for his political activities, the officials said. Father Aristide has not practiced his priestly ministry since then.

The Vatican officials, who spoke on the condition of anonymity, said the Vatican was open and realistic about Father Aristide regaining his political role. But his past problems with church authorities have left some misgivings, they said.

One official said the Vatican cannot forget that "people around" Father Aristide were responsible for the attack on church personnel and property in 1991, referred to in Archbishop Roach's statement. Father Aristide later expressed "great sadness" over the incidents. When the Vatican replaced its papal nuncio in 1992, four months after Father Aristide's ouster, there was another disagreement with the priest. The Vatican said it was merely replacing a nuncio who had been transferred to Africa. But Father Aristide interpreted the move as recognition of the

army-backed government and condemned the Vatican in a speech at the United Nations.

The Vatican official said Father Aristide's U.N. speech was deeply disturbing to the Vatican.

In Haiti Oct. 20, the bishops spoke of "suffering children, suffering youth, suffering mothers and fathers."

"People of God, don't be afraid," the statement said, without commenting on the volatile political situation and the wave of violence.

Human rights activists have criticized most of Haiti's bishops for failing to speak out in support of Father Aristide. In the past, Bishop Willy Romelus of Jeremie spoke out as head of the bishops' justice and peace commission. However, sources say the Haitian bishops restructured themselves so that Bishop Romelus no longer heads the commission.

Detroit Auxiliary Bishop Thomas J. Cumbleton, who has actively campaigned for Haitian human rights, told Catholic News Service that Haiti's bishops were appointed during a time when former dictator Jean-Claude Duvalier exercised the right to approve nominations to the office of bishop.

Bishop Cumbleton said he believes that, in part, explains the reluctance of bishops' conferences from other parts of the world to speak out about the situation.

"They just never want to appear critical of another bishops' conference," he said.

In Port-au-Prince, Catholic Relief Services' country representative Douglas Greene said the volatile political situation has blocked the CRS food program and forced

the agency to bar business travel by its staff outside the Haitian capital.

The office, located across the street from the presidential palace, is "closing up early these days," he said. The staff members come in "around 7 (a.m.) and leave before 2 (p.m.)," he said.

"In the afternoons, the roads start getting more deserted," he said, and there is sporadic gunfire. "It just kind of comes and goes."

"Right now it could be as normal as possible... then all of a sudden these Toyotas could come by and people would scatter," he said. The reference to Toyotas is to pickup trucks full of gunsmoking "attaches"—plainclothes police auxiliaries identified as being used by anti-democratic elements of the police and army leadership to terrorize the population.

He said CRS has changed the license plates on its vehicles from international plates to private to avoid attracting the attention of the "attaches."

In Haitian villages and the countryside, where U.S. and Canadian missionaries work, eight Sisters of the Holy Names of Jesus and Mary decided to remain, despite government warnings and recommendations to leave.

"It is bad if, when everything is bad, you will leave the people you work with," said Sister Denise Girard, a spokeswoman for the order in Montreal. She added that the nuns "love these people."

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# Mother Teresa goes to China to help the poor

by Catholic News Service

SHANGHAI, China—Mother Teresa arrived in Shanghai Oct. 22, saying she had come to help the poor in the world's most populous nation.

She arrived from Singapore and stayed in Shanghai two days before heading to Beijing at the invitation of Deng Pufang, son of China's leader and head of the Chinese Federation for the Disabled.

The 83-year-old Nobel laureate, founder of the Missionaries of Charity, emerged from Shanghai's airport helping to push her own baggage cart, piled high with brown cardboard boxes.

She was met by Indian consulate officials and members of the government-approved Catholic Church. There were no Chinese officials at the airport.

Asked what she intended to do during her stay, Mother Teresa said only, "Help the poor."

Asked if her visit represented a further opening of China to the church, she replied, "Yes, it does."

China and the Vatican have had strained relations since the 1950s, when Beijing set up its own Chinese Catholic Patriotic Association. The association, designed to guarantee Catholic adherence to national policy barring outside organizations from having jurisdiction over Chinese institutions, rejects Vatican authority over internal Chinese Catholic matters.

There is also an underground Chinese Catholic Church which has retained its loyalty to the pope in the face of frequent persecution.

There have been signs of a thaw in Vatican-China relations recently, notably the September visit to Beijing of Cardinal Roger Etchegaray, the highest-ranking Vatican official to visit China since the communist revolution in 1949. The cardinal's official reason for visiting the Asian nation was to attend a national sports event at the invitation of the Chinese sports minister.

Members of Mother Teresa's entourage said she had no formal itinerary in Shanghai. The main purpose of her visit was to travel to Beijing for a meeting with Deng. He was



EN ROUTE TO CHINA—Mother Teresa blesses a well-wisher upon her arrival in Singapore Oct. 19. She spent three days there before traveling to China to open a home for the poor. (CNS photo from Reuters)

severely injured after being thrown from a window by Red Guards during the violent Cultural Revolution of the 1960s and has since had to use a wheelchair.

Mother Teresa left Calcutta for China Oct. 19 with a visa good for one month and a plan to open a house for the poor.

The long-awaited visit remained uncertain until the end of September because Mother Teresa was hospitalized with heart ailments as recently as Sept. 18.

Earlier in October, Mother Teresa told journalists in Calcutta that she would visit Shanghai and that she was not certain how long she would remain in the country. She said she would set up a home before sending her nuns to work there, reported UCA News, an Asian church news agency based in Thailand.

Mother Teresa was accompanied by Sister Nirmala, a Nepalese and former superior of the novitiate and contemplative house in Chinsurah, a seat 40 miles north of Calcutta.

Announcing her decision to visit China in September, Mother Teresa said, "I have to go to China, the Holy Father wants me to go."

Mother Teresa formally expressed a desire to open a house in China during a 1984 visit with Cardinal Agostino Casaroli, then Vatican secretary of state.

In 1985, she visited China with Sister Dorothy, the former regional superior of Hong Kong, Japan, Macao, South Korea and Taiwan. After that trip, Mother Teresa described her

meeting with Chinese senior leader Deng Xiaoping and his son, who showed her a home for the handicapped he supervised.

She lauded his work as "truly God's work." To his statement that he does not believe in God so how could he do God's work, she answered: "You are doing the work of charity and that is for God. Pray for me and I shall pray for you."

The Missionaries of Charity superior said she had clarified to China officials that to open a house she would have to be invited by a bishop. She said she wanted a priest to attend to her nuns' spiritual needs.

In 1988, Archbishop Henry D'Souza of Calcutta returned from a meeting of Asian bishops in Seoul with the news that China would accept Missionaries of Charity as long as they focused on social and charitable work.

China bans evangelizing by foreign clergy.

More than 3,075 Missionaries of Charity now work in some 500 houses spread throughout 105 countries.

## Kentucky churches oppose legalized gambling casinos

ASHLAND, Ky. (CNS)—The Kentucky Council of Churches has voted unanimously to fight legalized gambling casinos. The statewide ecumenical organization of 11 Christian denominations, including the state's Catholic churches, voted on the measure during its recent 46th annual assembly in Ashland.

The resolution rejects casinos "as a panacea for civic financial distress." It says it supports instead "fair and progressive taxation of all residents by their consent, rather than fiscal reliance on a 'quick fix' source of revenues garnered from taxes on gambling casino profits, which, in the long run, may prove more costly and less stable as an economic base for government operations."



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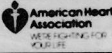
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