

THE CRITERION

Vol. XXXIII, No. 51

Indianapolis, Indiana

50¢

September 30, 1994



GOLDEN DAYS—Archbishop Daniel M. Buechlein presents a memento of Sunday's Golden Jubilee Mass to Frances and Henry Haunert, members of St. Maurice Parish in St. Maurice. The Haunerts have been married a record 71 years. (Photo by Charles J. Schisla)

Haunerts honored for 71 years of marriage

162 couples at the 12th annual Golden Jubilee Mass represent 8,751 years of married life

by Margaret Nelson

Henry and Frances Haunert still attend St. Maurice Church in St. Maurice, where they were married 71 years ago. They were the longest-married couple to attend the archdiocesan Golden Jubilee Mass last Sunday at St. Peter & Paul Cathedral. In fact, they were the longest-married couple to attend any of the golden jubilee celebrations during the 12 years the event has been held.

The Haunerts are parents of six, grandparents of 35, great-grandparents of 78—and they have two great-great grandchildren. They were married on Aug. 29, 1923.

Twenty-six couples from all over the archdiocese marked more than 60 years of marriage. Two brothers are among these: Herbert Gasper, married to Mary for 66

years, and Rudolph Gasper, married to Elizabeth for 64 years.

And 136 couples marked more than 50 years of marriage, including 49 who turned "golden" this year. Altogether, they represent 8,751 years of married life.

Two couples marked their 50th anniversaries to the day: Robert and Eileen Ellingsworth of St. Margaret Mary in Terre Haute, and Edward and Anna Marie Schaif of Holy Family, Jasper, were married on Sept. 25, 1944.

As presider and homilist, Archbishop Daniel M. Buechlein told the jubilarians, "In today's Gospel, Jesus teaches us that it is by dying to self that we reach the kingdom. By our baptism as Christians, we are called to live and share what Jesus lived and what he said to do.

"We are called to live the story of Jesus in a time when it has never been needed more. Celebrating the golden years of self giving in marriage could never be more valuable!" said the archbishop.

Study says private school are better

Group compares nine public schools with nine private schools in Marion County

by Margaret Nelson

"Private schools in Marion County look much like their public school counterparts with respect to student populations and socio-economic indicators.

"However, the private schools are doing a considerably better job of educating children than their public counterparts—and they're accomplishing the job with considerably less funding than is available to the public schools."

These are the findings in a study done for Commit, a group of business leaders, and citizens formed in 1990 to advocate the reform of education through legislative changes.

Nine public and nine private elementary and middle schools were randomly selected in Marion County for comparison.

The results were submitted at a Sept. 20 meeting of the Education Reform in Marion County Committee. Members included state senators and representatives, school administrators and businessmen from Indianapolis.

Commit recommended legislation of offering a public/private school choice

pilot program for low-income children in Marion County.

The private and public schools were compared in four categories: academic achievement (using ISTEP scores for students in grades two through eight); student-to-teacher/administrator ratios; cost per pupil expenditures; and demographic composition.

Seven schools in the Archdiocese of Indianapolis were included in the study. All four schools located in the Indianapolis Public Schools district were Catholic: Holy Angels; St. Andrew; St. Philip Neri; and St. Rita.

Three Catholic, a Lutheran and a Christian school were used for the suburban study. Holy Spirit School was compared to a Warren Township elementary and junior high schools. Trinity Lutheran was compared with other elementary and junior high schools in that township.

St. Barnabas was contrasted with two Perry Township schools. St. Luke went up against a Washington Township elementary and a middle school. And Westside Christian School was compared with a Wayne Township school.

(See STUDY SHOWS, page 10)

Respect Life Sunday events set for Oct. 2 in four archdiocesan cities

by Mary Ann Wyand

Respect Life Sunday events in the Archdiocese of Indianapolis Oct. 2 include Life Chains scheduled in four cities, a new Pro-Life Information Fair at the Archbishop O'Meara Catholic Center, and a 4 p.m. vespers service at St. Peter & Paul Cathedral.

The pro-life events also will celebrate the International Year of the Family. During the vespers service, Archbishop Daniel M. Buechlein will present the Archbishop Edward T. O'Meara Respect Life Award to James and Linda Trippi and their children, Brian, John and Kimberly, of Indianapolis.

Also during vespers, the archbishop will commission parish pro-life activities chairpersons and members of the archdiocesan Pro-Life Activities Advisory Committee.

Respect Life Sunday events begin at 2:30 p.m. with the Life Chain, an hour of prayer which draws thousands of pro-life supporters from many faith communities. Life Chain organizers in Indianapolis, Terre Haute, Richmond and Connersville are expecting huge turn-outs for the peaceful and prayerful anti-abortion demonstration on city streets in each community.

Before and after the Life Chain, the public is invited to visit a new Pro-Life Information Fair at the Archbishop O'Meara Catholic Center Assembly Hall, located at 14th and Meridian Sts. The fair will feature a variety of pro-life organizations and agencies. It will be open from 1 p.m. until 3:30 p.m. and from 5 p.m. to 7 p.m.

Both the pro-life fair and the 4 p.m. vespers service across the street at St. Peter & Paul Cathedral are free and open to the public. Free snacks will be available at the Assembly Hall during the afternoon and meals may be purchased there without advance reservations following vespers.

Respect Life section

A special eight-page "Respect Life" section will be found on page 13 of this issue.

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PROCESSION—The Missionary Image of Our Lady of Guadalupe is carried at the head of a one-mile procession to an abortion clinic in Indianapolis. The procession was led by Father Jonathan Stewart, walking behind the image. The image was taken to four abortion clinics as well as to nine parishes in the Archdiocese of Indianapolis between Sept. 12 and Sept. 18. It also was taken to Marian College and to the Spanish Fiesta at the American Legion Mall in Indianapolis Sept. 17.

THE CRITERION

Serving the Archdiocese of Indianapolis

Subscription rates: \$5.00 per year, \$10.00 for two years, \$15.00 for three years. Single copies: 50¢.

Advertising rates: \$100 per page for 100 copies, \$200 per page for 200 copies, \$300 per page for 300 copies, \$400 per page for 400 copies, \$500 per page for 500 copies, \$600 per page for 600 copies, \$700 per page for 700 copies, \$800 per page for 800 copies, \$900 per page for 900 copies, \$1,000 per page for 1,000 copies.

SEEKING THE FACE OF THE LORD

The witness of our golden jubilarians

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

Last Sunday afternoon we had the annual celebration in the cathedral of golden and super-golden anniversaries of married couples from around our archdiocese. It is one of the highlights of the year! It means a lot to our older sisters and brothers to come together with family and friends to be united with other friends who celebrate 50 and more years of God's blessings. And it means a lot to families and friends to come together to celebrate those same blessings and wonderful parents and grandparents. Time-tested commitment in marriage is a precious gift. So is fidelity.

In our times when one of every two marriages is broken, the witness of couples who have weathered the ups and downs of married life for 50 years and more is a marvel. In the early 1960s we worried because one out of four marriages ended in divorce. By the mid 1970s, the divorce rate had escalated to one out of two marriages. What happened in the '60s and '70s? The so-called sexual revolution and so-called liberation made possible by easy contraception had an incredible impact on the promise of marriage as advertised as manifold: promise of marriage could be more financially independent; marriages would be better because there would be fewer



"unwanted" pregnancies (and, therefore, fewer abortions). In fact, what has happened? There has been an unprecedented increase in adultery. We are told 80 percent of married couples employ contraception and want to wait to have babies "later."

Data indicate a significant statistical difference in divorce rates among couples who have babies earlier in marriage. When asked why this might be, studies indicate that young parents are positively affected by the birth of a child because they choose to "grow up" and make things work. Later births arrive when parents are in a set way of life.

These days, because of the "convenience" of contraception, more than 87 percent of couples have intercourse before marriage, many with multiple partners. Just this last year we are told that 22 percent of babies born in the white population are born out of wedlock. Sixty-eight percent of babies born in the black population are born out of wedlock. These children will not have the benefit of growing up with two parents. Is there any wonder we face such statistics when our teen-agers are told, in effect, that they are going to have premarital sex, so they should just try to make it safe? We know there are not fewer abortions: 1.6 million per year in the United States, largely as a back-up to "failed" contraception.

Against such a backdrop, our golden jubilarians tell us another dramatic story. Their lives tell us that it doesn't work to separate sex and having babies as a matter of general practice. Their lives tell us that sex and marital bonding go together. Their lives tell us that separating sex and love and separating sex and procreation cause other

kinds of separation as well. The very nature of the sex act is to bond. If there is physical bonding without the emotional bonding of committed marital love, the bonding becomes slavery and oppression, and eventually causes a painful break.

A prominent university philosophy professor, a woman who knows the fears of our young people, says their worst fear is that they will not have a happy marriage. Many have not seen it in their homes. They want direction. And so this professor gives them a formula which she guarantees will work (a formula lived by, and large, by our celebrating couples).

First, she says, "stop sex outside of marriage for at least two years before you marry." People who are chaste before marriage know how to respect each other and they do so because of love. It's a promising beginning. Secondly, "go to church, get married in church, and pray together." Praying together is both intimate and builds intimacy. Third, "when married, don't use contraceptives; use natural family planning (there is a difference)." There is nothing wrong with responsible family planning, but there is a natural and beneficial way to do it. The mutual control which honors a woman's fertility cycle builds mutual respect and good communication. Fourth, "tithing - give to charity."

The professor says this formula is guaranteed because it gets sex, money and God in the right place. Neither sex nor money is God and that is very freeing. Our anniversary couples can tell us that it takes loving determination to get sex, money and God in the right place. Couples who do so year after year deserve to be celebrated. Yes, there is also a "fatigue of fidelity," but there is also peace. God makes fidelity possible. God is the third partner in a good marriage.

EDITORIAL COMMENTARY

Pro-life issues and the Democratic Party

by John F. Fink
Editor, The Criterion

We have included an article by Pennsylvania Gov. Robert P. Casey in this week's special Respect Life section, which begins on page 13. We are publishing it because it is a powerfully strong pro-life article, but it also has political implications.

The article is condensed from a speech Gov. Casey gave Sept. 16 at the annual convention of the Christian Coalition. He was the only Democratic politician to address that convention. Republican politicians included former Vice President Dan Quayle, former education secretary William J. Bennett, another former education secretary Lamar Alexander, and Sen. Phil Gramm of Texas.

Of all those speakers, Gov. Casey was the most outspoken on the abortion issue.

For years now, the Republican Party has been seen as the pro-life party while the Democratic Party has been seen as the pro-choice party. This has pained many of our readers who, like Gov. Casey, grew up in a Democratic Party that championed the poor, the weak, the dispossessed. It's hard for them to vote Republican, but they believe it's impossible for them to vote pro-choice.

Gov. Casey is intent on convincing those in charge of the Democratic Party that pro-life candidates can win. And he is the prize example: he won his last election against a pro-choice candidate by more than a million votes.

Meanwhile, the Republican Party seems to be waffling on the abortion issue. There's a move to take the pro-life position out of the party platform and few candidates take a strong stand on the

issue. As Gov. Casey said, he "cannot understand why the Republican leadership appears suddenly to be backing away from a principled stand on the most important value issue of our time, and an issue which was crucial to the election of the last two Republican presidents."

The Sept. 17 issue of the Jesuit magazine *America* has an article titled "Casey for President?" David Carlin, a lifelong Democrat, makes a case for encouraging Gov. Casey to run as a pro-life candidate for the Democratic nomination for president. He says that Casey doesn't have to win the nomination, but if he made a strong showing in a number of Democratic primaries, there would be five advantages:

1. The pro-life constituency within the

Democratic Party will be organized and mobilized.

2. A successful Casey campaign will make it impossible to exclude pro-lifers and their interests from the Democratic Party in the future, as they are at present.

3. A strong Casey challenge to Clinton will keep the abortion issue alive until election day and Republicans will quickly understand that they can pick up almost all the pro-Casey Democrats provided they field a pro-life candidate.

4. A strong Casey challenge will be so damaging to Clinton that it is very probable that a pro-life Republican will be elected. (Carlin says that "this may not be an ideal outcome in the eyes of an incurable Democrat like me, but from the point of view

of the pro-life movement it is a consummation devoutly to be wished.")

5. A strong Casey candidacy will retard, perhaps even reverse, the present trend toward cultural polarization that is placing all the liberals in the Democratic Party and all the conservatives in the Republican Party. The polarization, or "cultural civil war" as Carlin calls it, concerns value issues such as abortion, homosexuality, condoms in schools, out-of-wedlock births, etc.

Gov. Casey has proven in Pennsylvania that it is possible to pass laws that will limit abortions that can get through the Supreme Court—24-hour waiting period, informed consent, and spousal notification, for example. He also can speak about the decline of certain basic human values just as strongly as any Republican candidate. And, as governor of the fifth largest state, he has shown that he is prepared to handle economic and other issues, too.

Will Gov. Casey run? That remains to be seen.

Conference on grief scheduled for Oct. 15

Conference is designed
'for those who minister
and for those who mourn'

by Mary Ann Wyand

"Grief... The Healing of Remembering" is the theme of an archdiocesan conference on bereavement scheduled Oct. 15 from 8:30 a.m. until 4:30 p.m. at the Archbishop O'Meara Catholic Center in Indianapolis.

The conference is designed "for those who minister and for those who mourn," according to Marilyn Hess, associate director of the archdiocesan Family Life Office.

Hess said the 13th annual conference on bereavement is sponsored by the Family Life Office, the Young Widowed Group, and the Catholic Widowed Organization. The day will feature a variety of talks by presenters skilled in grief ministry.

For registration information, telephone the Family Life Office at 317-236-8836, extension 1506, by Oct. 10. The \$25 fee per person includes lunch. Scholarships are available for people in need of financial assistance.

Keynote speaker Richard Gilbert is a chaplain at Porter Memorial Hospital in Valparaiso, a board member of the National Catholic Ministry to the Bereaved, and a columnist for *Bereavement magazine*.

In his keynote address, Rev. Gilbert will discuss how, "in remembering, we feel the presence of our loved ones in the spirit that remains in our hearts."

Those who mourn "can take delight in these memories," he said. "The goal of grief is to heal, and people can heal. For some people, the pain is so deep that they wonder if it's ever going to get better."

We're trying to help people understand that grief is a journey, even though at times it's a very wild ride."

Conference speakers will stress the importance of remembering, Gilbert said, because memories are a necessary part of healing.

Other presenters include St. Agnes parishioner Margaret Pike of Nashville, who will discuss "Taking Charge—Alone vs. Loneliness," and registered nurse Marcia Gray of Indianapolis, who will talk about "Our Hidden Sorrows."

"Does God Hear and Feel Our Grief?" is Cudecker, archdiocesan director of religious education. St. Vincent Hospice bereavement counselor Ann Reddy will speak about how "Kids Grieve Too."

Conference sessions also will address "Death Is Not a Dirty Word," "Choices for Survivors of Suicide," "Spirituality: Helping People Find Their Connections," "Grief—When Words Won't Come," "Learning to Manage Transition in Your Life," and panel discussions for men and women about coping with the death of loved ones.

"We know we're healing in grief when the person has died," Gilbert said, "to remembering that the person is always with us in our memories and in our stories."

This reminder to remember departed loved ones is an important message for bereaved people to hear again and again, he said, "because people keep telling them to forget and move on with their lives."

Describing "the grief shuffle" as "a dance step," Gilbert said one of the goals of the conference on bereavement is to give people permission to mourn the death of loved ones.

"It's natural and a normal response to grief," he said. "Every loss is a unique story, so there is no road map for the grief journey. Each loss

is different, and because of that every journey is different. That takes a lot of work and a lot of energy because people don't know the road."

During an afternoon session, Gilbert will discuss "Developing Bereavement Ministries in Parishes."

Members of faith communities "have a wonderful opportunity and certainly a mandate from Christ" to offer consolation to others, he said. Grief ministry enables mourners "to express their feelings, whatever they are, which they need to do in order to stay healthy."

THE CRITERION

Official Weekly Newspaper of the Archdiocese of Indianapolis

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DOUBLE DUTY PRIEST

Father Rautenberg is both ethicist and minister

by Margaret Nelson

Even though he celebrates four Masses every weekend, Father Joseph Rautenberg is no ordinary parish priest. He's also a respected medical ethicist who works for St. Vincent Hospital.

Father Joseph Rautenberg doesn't think he has it that bad. Both at the parish and at the hospital, "I see a lot of people who are

very busy," he said. At St. Vincent's he sees patients with growing children and families who add the care of terminally-ill patients to their schedules.

But he doesn't mind giving a realistic picture of his vocation to those who are interested. In fact, he hopes his case shows that religious vocations can be different.

Since 1992, he has served as priest minister at three small rural parishes: St. Maurice, Napoleon, Immaculate Conception, Millhouse, and St. Denis, Jennings County.

"At the hospital, I work in two major areas: consultation and education," said Father Rautenberg.

He works on developing policies and issues for Daughters of Charity Sister Mary Elizabeth Cullen, vice president for mission services. And he's available for anyone else there, from President Bain Ferris to a physician, a nurse, a patient or family members.

His work involves case consultation and treatment decisions. He said cases do not happen all that frequently. He has from one to three cases a month. "But it's all consuming when it happens," said Father Rautenberg.

"First, I try to get a sense of the problem by talking to the people and getting the medical facts of the case. Sometimes what seems to be an ethical or moral problem may just be a matter of poor communication or misunderstanding.

"Pastoral care and social services people

at the hospital are more routinely involved than I am. I am called in when there's a sense that ethical issues are involved," he said.

"I serve on a lot of committees at the hospital," he said. He is also on several ethical committees at St. Francis Hospital, an ethical subcommittee at Community Hospital, and on the Pediatric Ethics Committee at Methodist Hospital.

"In the education part, I work mainly with resident physicians, also nurses and support staff. We talk about ethical issues, and also theological and church issues. I tell them the official church's position on various ethical issues and also something of the broader theological and philosophical context," Father Rautenberg said.

"The other half of education is going to parishes and other groups in this archdiocese and in the Lafayette diocese to speak on medical and ethical issues," Father Rautenberg said.

The issues include withholding or withdrawing life-sustaining treatment, and there is some discussion on the issues involving the reproductive facilities. He's also on the Pro-Life Advisory Committee for the archdiocese.

In his talks, he goes over the language first—the major philosophical and theological terms used in treatment decisions, including artificial nutrition and hydration, and advance directives, such as a living wills.

His educational sessions also cover the church's stand on reproductive technol-

ogy issues, issues and questions on health care reform, and health care for the poor, in terms of social justice.

Father Rautenberg said there is some interest in genetics, in everything from screening to manipulation.

As to his three parishes, "I go down on weekends." Precious Blood Sister Berenice Janszen is the new parish life coordinator. "I have Masses, confessions, weddings and occasional funerals if they are near the weekend.

"St. Vincent is willing to be flexible. They want me to be of service to the church and others beyond the hospital," he said.

A son of St. Mark Parish in Indianapolis, Father Rautenberg attended Latin School and spent eight years at St. Meinrad. He was part of an Indiana University program, so that he worked on his master's degree in religious studies there under Professor David Smith.

In 1980-83, the archdiocese sent him to Georgetown University, where he got his doctorate in philosophy, with a concentration on bioethics.

He spent the next four years on his dissertation, while serving as an associate pastor at Our Lady of the Greenwood and then in residence at St. Simon. In 1988, Archbishop Edward T. O'Meara asked him to become involved part-time at St. Vincent, and also to be part-time associate pastor at Holy Name, Beech Grove.

In 1990, he took the full-time position at St. Vincent. Of course, he has the three parishes to serve as priest minister.

In his "spare" time, Father Rautenberg enjoys reading and hiking. For the latter, the Beech Grove area and the Versailles State Park near his parishes—or the Brown County State Park—are his stomping grounds.

But he finds the conferences and discussions enjoyable as well. Not only do they help him "have a sense of the church's philosophy, they have a lot to say on moral issues. Issues really come alive in dealing with questions and cases, rather than talking about them."

Nationally, he belongs to The Society for Bioethics Consultation, the Society for Health and Human Values, as well as The Association for Practical Professional Ethics.

"The cases are a lot messier than the principles. It is important to have balance. But there are principles. Not everything is up for grabs," he said.

"The church has a rich treasury of centuries of thinking and teaching about morality. Morality is still not deductive. You still have to make a leap of faith with prayer, humility and conscientious work," Father Rautenberg said.

"Parish work is a good balance," he said. "Tenor the balance at St. Vincent, spending time mostly with the residents and physicians involved in medical education.

"I say Mass for the Daughters of Charity during the week," said Father Rautenberg. "They are an inspiring group—in lots of different work around the archdiocese."

Father Joseph Rautenberg

DePrey to lead retreat, renewal ministry

by Margaret Nelson

Kevin DePrey has been appointed archdiocesan director of the Office of Retreat and Renewal Ministries, according to an announcement by Charles Gardner, secretary of the archdiocesan Secretariat of Spiritual and Sacramental Life.

DePrey will continue as director of Fatima Retreat House, Christian Instruction Brother Joseph Martin serves as Fatima's associate director for programming and marketing, Molly Murnane oversees the day-to-day operation of the retreat house, as associate director for guest services.

The appointment results from a recommendation by an Archdiocesan Strategic Plan task force that called for an expansion of the mission and scope of Fatima to include such an office.

Fatima will begin to function as a center for the promotion of spiritual growth throughout the archdiocese, through retreats, spiritual direction, parish renewal programs and other programs of spiritual renewal, according to Gardner.

"We want to continue to address the larger needs," said Gardner. "The key to all of this is that we are moving from Fatima as only a retreat house to Fatima as a center of spiritual renewal for the archdiocese."

The board at Fatima supports the decision, Gardner said. Since the secretariat was created (July 1, 1993), members were looking for ways to be a little more concrete in the area of spiritual programs.

"It is not meant to be all-encompassing," said Gardner. "We have several retreat facilities. Fatima is the official archdiocesan agency. It has a long tradition. Fatima has adapted and changed through the years. Once it served only women. Now there are retreats for both men and women.

Brother Joseph will establish broader connections for the retreat facility itself, which generates separate income and is financially stable.

Fatima has established a new program committee. It has been enlarged to represent, not only Fatima, but other retreat and renewal programs. It has representatives from a broad range of places and movements.

Initially, the effort is to try to coordinate the ministry better, Gardner said. The intention is not to control, but help promote and help with publicity for activities such as parish renewals.

DePrey was named director of Fatima on June 1, 1997.

He has been married to Emily Wren for 18 years. They're Purdue University

grads; DePrey also received a master's in counseling there. He later got his master's in pastoral ministry at Boston College.

He worked eight years as pastoral associate at two different parishes in the Fort Wayne and Lafayette dioceses. He calls this "going south."

DePrey's hobbies even help out in his ministry. "I have a passion for photography," said DePrey. His photos of plants and flowers have won prizes at the Indiana State Fair. "These shots are seen in the halls of Fatima. My two closest friends also take nature pictures; they donate them to Fatima also."

Part of DePrey's responsibilities will be to help other retreat centers do what they're already doing. "Formerly the thinking was of being competitive. But now we will go beyond cooperation to support. They are about retreat and renewal."

"It is my job to help them," said DePrey. He was elected as the regional representative for Indiana, Kentucky, and Ohio—the Ohio Valley Region—of Retreat International, the national organization of retreat centers.

DePrey said, "It gives me a national focus of what is going on at the local level. Going to the national meeting gives me a lot more vision of the scope of retreat and renewal."

"We already know what's going on in the Cursillo, Christ Renewes His Parish, charismatic, and Marriage Encounter programs. Some things we don't have to create new, but help and support in the areas and parishes where they already exist," he said.

"We'll take it from there. I'll ask parishes what they need to help people in spiritual renewal and try to get that to happen for them. At one level, it's to support the programs we already know are there throughout the archdiocese. And we will find what needs there are and attempt to find a way to make that happen—to actually satisfy those needs," said DePrey.

"We have made a significant beginning. We had a meeting at Fatima of the Retreat and Renewal Program Committee, an advisory group of 15 people to get the focus moving. They discussed what Fatima needs to be doing and how to get it done. We shared our diversity of viewpoints and cultures."

The Beech Creek Renewal Center is representative on the program committee. DePrey said Fatima is working toward a unique model in its joint effort with the Benedictine Center. "Providence Sister Ruth Eileen Dwyer is the only person from outside the Indianapolis area. The focus of this



Kevin DePrey

particular group is in Indianapolis, but it is hoped it will be a model for others throughout the archdiocese.

"We invited only 18 people to be on the program committee and all of them said 'Yes,'" said DePrey with a smile.



VENERABLE—Sister Nancy Nolan, superior of the Sisters of Providence at St. Mary of the Woods, presents a portrait of Venerable Mother Theodore Guerin to Father Joseph Schaefer, archdiocesan moderator of the curia, who accepted on behalf of the archdiocese. Mother Theodore, foundress of the Sisters of Providence, is believed to be the first archdiocesan resident to be declared venerable, the first step toward canonization. As part of the Companions in Providence Day, the sisters honored the late Archbishop Edward T. O'Meara for his support to the sisters, especially in enabling health facilities for the elderly, the education fund, the building of Providence Center, and his devotion to Mother Theodore and her cause for sainthood. (Photo courtesy of Sisters of Providence)

FROM THE EDITOR

Assisi—home of St. Francis and St. Clare

by John F. Fink

Many people who know Italy well will tell you that their favorite Italian city is Assisi, the medieval town high on a hill on the slopes of Mt. Subasio, known primarily for being the home of St. Francis and St. Clare. Next Tuesday, Oct. 4, is the feast of St. Francis and our "Saint of the Week" column on page 13 is about him. The column was first run last year and it's the first time we have repeated a column.

Visitors to Assisi remark on its peacefulness, calm and tranquility. It reflects the spirit of St. Francis.

Assisi is only a couple hours' drive from Rome and most visitors drive over in the morning and back again at night. That's a mistake. To get to really see Assisi, you need more time than that. You should stay overnight, as our group did July 26-27 on this year's Criterion-sponsored trip to Italy. There are at least four churches you should see in Assisi and, unfortunately, most tourists don't see one of them because buses don't drive to it; you have to take a taxi.

WE TOOK THAT TAXI to San Damiano Church early in the morning of July 27 to attend the 7:15 Mass. Since the church is quite small, it was packed and we ended up sitting on the floor along with most of the other people.

This was St. Francis' first church, the one where he prayed after his conversion while he was trying to discern what God wanted him to do with his life. This is where Jesus spoke to him from the crucifix and told him, "Repair my church." A replica of that crucifix is at San Damiano; the original is now in the Basilica of St. Clare.

In a side chapel of the church there is a very bloody but realistic wooden crucifix, sculpted by Fra Innocenzo da Palermo in 1637. This expression on the face of Jesus changes



according to the angle of observation, sometimes smiling, suffering, or dying.

St. Francis gave San Damiano to St. Clare and her sisters after he started the second order, now known as the Poor Clares. Clare spent 42 years there, never leaving. The pope and others died here. But after her death the sisters went to another convent, and San Damiano reverted to the men. Today Franciscan novices spend a year there.

THE MOST IMPORTANT church, though, is about four kilometers from Assisi. It's the Basilica of St. Mary of the Angels, and it's a beautiful church. It's important because it contains the Portiuncula (the word means "little portion"). This is a church within a church, the small chapel the Benedictines gave to St. Francis after he organized his religious community. This is where he lived most of the time he was in Assisi, where he received St. Clare and began the Poor Clares, where he held chapters of his Order of Friars Minor, and where he died. A chapel is now at the site of his death. Here, too, he received from Jesus (later approved by the pope) what is called "The Pardon of Assisi," a plenary indulgence for those who visit here.

Besides the basilica itself, tourists visit the cloister, including the site of the hut in which Francis lived. There's a statue in the cloister that usually has a live dove on Francis' hand, and a statue of Francis with the wolf he is supposed to have tamed, according to a well-known legend.

If the Basilica of St. Mary of the Angels is the most important church, the Basilica of San Francesco (St. Francis) is by far the most magnificent. It was begun two years after Francis died. Pope Gregory IX laid the first stone after canonizing Francis July 16, 1228. It's divided into an upper church and a lower church. The lower church was ready in 1230 and Francis' body was transferred there. The upper church was consecrated by Pope Innocent IV in 1253.

St. Francis appears 92 times in artworks in the basilica. The upper church is decorated with a series of frescoes by Giotto di Bondone. The largest and best are 28 scenes of "The

Legend of St. Francis," taken from the life of St. Francis written by St. Bonaventure.

The lower church has Francis' tomb and more frescoes. There are three large paintings symbolizing the evangelical counsels—werty, chastity and obedience. There is a painting that has Francis in a corner, said to be the best likeness of St. Francis (the "Poverello"). And there is the famous painting of the Sunset Virgin, so named because it faces the west and the setting sun shines on it. It shows the Blessed Mother holding the infant Jesus with Francis on one side and St. John on the other, with Mary's thumb supposedly indicating that Francis loved Jesus more than did the Beloved Disciple. It's doubtful, of course, that that's what the artist really had in mind.

ASSISI ALSO HAS THE Basilica of Santa Chiara (St. Clare). In the church is the crucifix that was to be in San Damiano Church and also some relics of St. Clare. She is buried here and as you walk to the tomb you pass paintings of various scenes in her life, such as when she first joined Francis against her parents' will, when she was consecrated, when she received the pope at her convent in San Damiano, and when she repulsed an attack of the Saracens by holding up the Blessed Sacrament.

There is so much more to see in Assisi and on Mt. Subasio, where there are caves where Francis and other monks went to pray. In the dense woods on the mountain is a hermitage with its Grotto of St. Francis, where he fasted and prayed. In Assisi there is the Cathedral of San Rufino and the Benedictine Abbey of San Pietro, where those of us who traveled to Assisi with Archbishop Buechlein last year had Mass.

The atmosphere of the town is remarkable. The air is clean and restful. The narrow streets (and very steep hills), the homes built during the Middle Ages from stone from Mt. Subasio, the five kilometers of the city's wall, the old fort at the top of the hill—all these things make Assisi a city visitors to Rome should take time to see.

A VIEW FROM THE CENTER

Archbishop's reflections on development

by Dan Conway

Before he became a bishop, Archbishop Daniel Buechlein was a seminary president whose responsibilities included spiritual formation, academic programs, student life, business affairs, and development. Like most educational and religious leaders today, seminary presidents do not go to school to learn the administrative and financial aspects of their jobs; they learn the important, practical dimensions of organizational leadership (like how to do long-range planning or raise money for endowments) by experience and by learning from others.

While he was Bishop of Memphis, Archbishop Buechlein had an opportunity to



share some of his reflections on development with the board and staff of St. Joseph's Hospital. Here are some of the archbishop's thoughts on the increasingly important concept of development:

• A development program is a collaborative effort of many people with the singular task of seeing that an institution can achieve its purpose now and in the future.

• A good development program will serve to: 1) cause institutional understanding and vision to be expressed in a viable strategic plan; 2) communicate and interpret the vision of the institution as broadly as possible; 3) cause publics to understand and appreciate the institution's values and want to invest in them; and 4) as a result of these planning, communications and fund raising efforts, acquire the funding needed to carry out its mission now and in the future.

• It is the role of the chief executive officer (bishop, pastor, principal or agency director) to provide leadership in "telling the organization's story" and "inviting others to

participate" in the mission and goals of the organization.

When the archbishop talks about "telling the organization's story," he means more than a superficial public relations effort. Telling our story in a substantive way means addressing the fundamental reasons why we exist—as an archdiocese, a parish, a school or an agency. It also means "speaking from the heart" about the core values that give expression to what we stand for as communities of faith and service.

According to Archbishop Buechlein, "The chief executive officer must be in regular communication with all of the people who share the organization's mission." Recognizing that church leaders are extremely busy people these days, the archbishop points out that "taking time for quality communication" may be the single most important thing that a leader can do to develop the resources that are needed to carry out the organization's mission.

"In this regular communication," the

archbishop says, "it is the task of the CEO to see that the organization's story is clearly told in ways that can show the dynamism, vitality and excitement that exists within the organization."

Genuine enthusiasm and excitement are contagious, the archbishop says, once people hear the organization's story, and recognize its importance for their lives, they will want to invest themselves in the organization's mission through gifts of time, talent and treasure.

Archbishop Buechlein's knowledge and experience in the field of development is a great gift to the financial health and vitality of this archdiocese. (The success of the United Catholic Appeal during the past two years is one indication of his leadership in this important area!) But the archbishop's commitment to planning for the future and "telling our story" has even broader implications for the church in central and southern Indiana.

The strategic plan which was developed last year under Archbishop Buechlein's leadership makes it very clear that the mission (or purpose) of this archdiocese is to live and proclaim the good news of Jesus Christ (evangelization). This means that, in a very real way, the Catholic Church in central and southern Indiana exists: 1) "to tell the story" of our faith and salvation in Jesus, and 2) to invite others to join us as we worship God in word and sacrament, teach, learn and share our faith, and serve the human needs of all God's people.

To succeed in this mission, we need pastoral leaders who share the archbishop's passion for "telling our story" with a contagious enthusiasm and excitement. We also need church leaders who are comfortable "inviting others" to participate in the mission of our church.

THE BOTTOM LINE

Author tells why 'Catholic Is Wonderful'

by Antoinette Bosco

With a title like "Catholic Is Wonderful," I must admit I became curious when the booklet came across my desk.

I asked myself what it was about the faith of this author—a husband and the father of three sons—that would lead him to use that title. It was easy to find out by reading Mitch Finley's 64-page booklet (Resurrection Press). The booklet is well balanced and honest.

For Finley Catholicism offers "the greatest potential to experience God's self-gift, or grace. You will find in the Catholic Church the most reliable opportunity to discover the truth about yourself, about other people, about life and about the world we live in," Finley writes.

He punctuates this belief with poetic words, writing that "Catholicism . . . is like a great old oak tree whose roots are fed from the earth, while its highest

branches reach almost to the stars.' That's what it means to be Catholic, and it truly is wonderful," Finley says.

He describes what it means to "stay Catholic" in your relationships, as a parish, in the workplace and personally, for yourself.

"A Catholic is one who can, in all honesty, I'm not perfect and neither is the church," A Catholic is one who is baptized, wants to belong to the Catholic Church, finds God in the Catholic community of faith and finds there forgiveness, spiritual nourishment, courage, healing and light to live by."

Most readers will recognize themselves somewhere in his chapter "What kind of Catholic Are You?" Finley describes different kinds of Catholics, and he has a name for each. Some he calls "progressive," some "liberal," others "Sunday Catholics" and "cultural Catholics."

But the writer isn't encouraging readers to identify themselves with this or that slot. That's just what he doesn't want. He offers insights to help people realize that it's OK to learn sometimes more to one position than another. That

doesn't make us less Catholic, so long as we keep our bottom line statements of faith. And there's no compromise there. A Catholic believes in the Apostles' Creed and the Nicene Creed.

"I think of myself as a progressive Catholic with a few liberal, as well as a few conservative, leanings, depending on the particular issue," Finley writes.

He wants people to remember that faith is a gift, and so is Catholicism. And he often does this in a memorable way, as when he says it's "important to maintain a high awareness of the sacred nature of what we are about."

How often we forget that we don't just get through life, day by day. We bring God to others because God is in us, and we encounter God in others and in the world; they bring God to us.

We are immersed in the sacred, yet we hardly think of this—until a booklet like Finley's comes along to remind us. By the time readers get to the end of his little book, I guarantee that most will have caught some of the author's enthusiasm.

© 1994 by Catholic News Service



THE CRITERION

Official Weekly Newspaper of the
Archdiocese of Indianapolis

Price: \$20.00 per year
\$0.00 per copy

Second-Class Postage Paid at
Indianapolis, IN ISSN 0574-4350

Published weekly except last week in July
and December.

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206
317-236-1570

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206



To the Editor

The church and in vitro fertilization

I agree with Rita Paul's assessment of the church's condemnation of *in vitro* fertilization (Aug. 26 letter to the editor).

My husband and I recently returned from Atlanta after having spent an exhausting three weeks helping to care for our new twin grandsons. They, along with a 2-year-old brother, were all born through *in vitro*. Who can look at those darling children and deny that they are here but by the grace of God. I spent many months of prayer to St. Jude that they would be successful.

My son and daughter-in-law had tried for years to conceive and, with time running out, they turned to *in vitro*. After spending thousands of dollars and four tries, twice unsuccessfully, they now have their family. They have a loving, stable marriage and we have seen first hand their total devotion to these little ones.

My daughter-in-law had medical problems that made it impossible to conceive in the natural way. But are these children any less God-given because they were conceived in a laboratory dish? They are still products of both their mother and father. I think we should be

ever grateful to God for giving the wisdom to some very intelligent men and women who were able to make this miracle available to childless couples.

True, I understand that the possibilities for abuse of that knowledge are endless. But where do we draw the line as to what is bad and what is not? Surely not by condemning all because of it.

Would you say to a dying man or woman that they should not have a heart transplant or a kidney transplant because they are putting something foreign into their bodies, so not according to God's plan?

It is very easy for people to condemn, but often things look much different when you or those you love are faced with the situation.

Lucille Adams

Versailles

Editor's response: The letter from Rita Paul concerned fertilization of a donor egg, not that of the mother, and, in my reply, I quoted "the Catechism of the Catholic Church" that this is wrong because it infringes the child's right to be born of a father and mother known to him and bound to each other by marriage. The catechism says that techniques involving only the married couple "are perhaps less reprehensible, yet remain morally unacceptable. They dissociate the sexual act from the procreative act." It goes on to say that "only respect for the link

between the meanings of the conjugal act and respect for the unity of the human being make possible procreation in conformity with the dignity of the person." The church believes that the place to "draw the line" is where the sexual act and the procreative act are separated rather than enhanced. As for heart or kidney transplants, these have nothing to do with the church's teaching about the proper use of sex.)

Return Mary to her pedestal

Thanks for publishing the beautiful article by Jon R. Myers on our Blessed Virgin Mary ("Point of View," Sept. 9).

The article on Mary's place in the church was such a delight. We feel not enough is done to honor her in our church today.

The Hail Mary is seldom prayed in our churches today. The Hail Mary covers it all. It never lets us forget we are sinners and she will help us at the hour of our death.

Being a mother, Mary has helped me through many trials and hardships. Without her help I could not have survived.

It grieves me to see Mary shelved and made a second-class person in our church. Many have totally removed her or put her in the shadows of an old confessional or out of sight. I hope Mary will be returned to the pedestal up front before it is too late.

Julia Willis

Greenfield

Faith, morals are not human inventions

Adam and Eve broke away from the union they had with God through the enticement of Satan's appeal to their reason by promising them to be like gods if only they would disobey God's command. This act of disobedience brought death and sin into their lives and shut the gates of heaven.

Jesus came with the key of obedience to unlock the gates of heaven. "For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom 5:19).

Jesus holds the key to eternal life. This key is obedience to the Father and the Father's



will. Jesus left this key to the kingdom to Peter whom he charged to "bind on earth and it shall be bound in heaven and whatever you (Peter) loose on earth shall be loosed in heaven" (Mt 16:19). Peter received this extraordinary charism as head of the church, vicar of Christ, to whom Christ entrusted the keys of the kingdom.

We, as members of Christ's church, should follow the example of the apostles who never dissented from Peter's final decisions in matters of the church's proclamation concerning faith and morals. We are called as the apostles were called to humble obedience to the authority which Christ has given to the successor of Peter in the papacy.

Christ was a living example of this humble obedience to the Father's will. "He humbled himself, becoming obedient unto death, even death on a cross" (Phil 2:8).

God is not a democracy and neither is the church. You must either obey the church's teaching as pronounced by the visible head of the church, or dissent. And, as Jesus told us, "If he refuse to listen even to the church, treat him as you would a heathen or pagan" (Mt 18:17).

The Catholic Church is not a pick-and-choose religion. The faith and morals which we profess are not mere human inventions, but a divine charter by God himself which can neither be altered nor changed.

Lisa Whitaker

New Albany

LIGHT ONE CANDLE

We need St. Francis today

by Fr. John Catoir
Director, The Christophers

Oct. 4 is St. Francis of Assisi's feast day, and we need him more than ever. I love his quote: "For what else are the servants of God but his minstrels, whose work is to lift up people's hearts and move them to spiritual gladness."

If only people grasped this simple wisdom. Many hear the voice of the church, some even read all the carefully worded ecclesiastical documents, but the gospel never touches them. The poor are not visited, the oppressed are not consoled, and the lonely remain in isolation without a sign of love. The world is filled with apathy and selfishness.

Our mission as Catholics is to carry God's love into the fray every day. The spirit of poverty which St. Francis lived continually challenges us to bring God's love to those who need it most. But many Christians are virtually blind and deaf to the plight of the poor. Even the clergy live lives of comfort while others suffer.

Apathy is only part of the problem. Far worse is to be blind to one's own spiritual poverty. Those who pride themselves in their knowledge of the Scriptures often fail to see how cold-hearted they have become. They forget that it is not through knowledge that one attains union with God, it is love that opens us to the higher realm of the Spirit. Only humble love will enable us to enter the kingdom of God.

Every soul contains the seeds of love,



even the lowliest person. Peasants and beggars with no formal education have advanced to great heights of holiness precisely because of their capacity to love. Having stripped themselves of the excess baggage created by selfishness, they learn to reject anything false, anything that makes them less accessible to the needs of others.

Countless clergymen down through the ages, and that includes popes and bishops, have walked themselves off from the poor. Loving neither God nor man, they have used their passing power as a means of dominance and self-assertion. These very abuses caused the Great Schism and the Protestant Reformation. These hypocrites left behind a legacy of shame, pain and division.

Through St. Francis, the Holy Spirit has urged the church to shed all forms of triumphalism, to return to the spirit of the Gospel Jesus himself said, "Learn of me for I am meek and humble of heart," but the church is slow to reform itself. The spirit of poverty is more the exception than the rule.

What is the answer to such mediocrity? The answer is love, which is most perfectly expressed in the cross of Christ. The Lord asks us to surrender to his will, not in slavish servitude, but in an obedience of love. The sinful people of God must learn to love for love is the way to the kingdom of God. In order to share forth the loving face of God. It's that simple, and that difficult.

Christ promised to abide with us forever, and he called us through the prophetic voice of St. Francis to be minstrels of joy and spiritual gladness.

(For a free copy of the Christopher News Note "Live Joyfully, send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

Point of View

The kinds of support parishes can give

by Kathleen T. Choi

At a time when bureaucracies smother compassion and neighborhoods are just addresses, Catholics need the support of their faith communities.

Leaders, in turn, are attempting to diagnose who is in need and whether there are resources to help them. Ideas from innumerable parishes offer tips on how to support parishioners:

One parish matches young couples who need affordable housing with seniors seeking housekeeping assistance.

Another parish, responding to those in mourning, offers a special parish memorial Mass for those who suffer a miscarriage or whose child is stillborn.

Yet another parish has served parishioners through a parish credit union for years.

What kinds of support do people want from their parish?

I've learned that one way parishes find out is to ask, whether through surveys of various kinds or interviews conducted by trained home visitors.

The support people need may be influenced by where they live.

Unemployment, for example, can become an individual or parish-wide crisis in some areas. What can a parish do? Help-wanted ads dot some Sunday bulletins. Retreats can offer spiritual support to the unemployed, and employers can help fellow parishioners write resumes or prepare for job interviews. Programs to expand job skills are a possibility.

Then there are the needs of different age groups. Some parishes consider it a good idea to bless any program that gets youth to church. So church-sponsored sports leagues are making a comeback! And, remembering that many teens enjoy large groups, some parishes make youth social activities ecumenical events and publicize them in schools as well as in the parish bulletin.

At the other end of the age spectrum, many parishes say thanks to senior citizens, the church's most faithful attenders, with rides to church, large-print reading materials, free tax preparation, or glaucoma and cataract screening.

For shut-ins of any age, some parishes offer support through phone friends who

check in once a day or parish nurses who make home visits. It is also possible to take Sunday services for the benefit of shut-ins. The homebound, in turn, offer their services through prayer chains and other projects they complete at home.

Since the number of single Catholics is large, some parishes sponsor singles-only dinners that spare them a night of other people's baby pictures.

Many parishes also recognize that single parents have big needs and little time. Thus, older parishioners may become mentors or surrogate grandparents. And parish leaders frequently assure that all parish meetings offer free baby-sitting. Again, parish schools may serve these families with preschool and afterschool child care.

Recognizing the needs of parishioners may mean taking steps to include substance-abuse education and ministry in homilies, publishing hotline numbers in the bulletin, and training parish secretaries to refer crisis calls to excellent sources of help.

It may mean recognizing married couples' needs by inviting a couple to share one parish position as a team.

It may mean serving a neighborhood in crisis by aiding efforts to deter street crime. Several churches join with the police to collect guns, report drug dealers, and restrict the sale of drug paraphernalia in the neighborhood.

It may mean remembering that 10 homeless guests can sleep in a cafeteria with minimum supervision.

And it may mean bearing in mind that purely social activities attract mixed marriage couples, whose need for support may be a need not to be left out.

Discovering what support a community should offer is not hard once we begin looking. Parishes can avail when they hear the cries of those in need.

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason.

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

CORNUCOPIA

Autumn's here, winter's nigh

by Alice Dailey

With trees shedding leaves and crickets sneaking indoors, a message is clear: autumn is here, winter is nigh, and housecleaning time is flying by. But who could squeeze a bucket and mop through a house crammed with items that threaten to put me out on the sidewalk? Some things have to go but one of them won't be me.

So I'm making a target list, and hoisting it is that huge punch bowl with 18 cups. I've been saving it as an heirloom but on second thought maybe the heirs would have with throwing it out. I'll save them the trouble.

A junco Christmas tree that has been dominating my basement for 11 months each year and the living room for most Decembers will no longer reign supreme. Yoo-hoo, St. Vincent de Paul, interested?

Sets of 'good' dishes which took up squatters' nights on kitchen shelves haven't

done much but sit and grow fat with greasy film. Now I couldn't just dump them without first washing all 101 pieces. But nowhere is it written in stone that I can't donate them, film and all, anonymously.

One of my floors holds a rug, an obnoxious thing which so resents being walked upon that it turns up its corners to trip people. Piling on old telephone directories just increases the hazard. Short of putting one of those road repair flashers on it what can be done? Put it on the OUT list.

Some of this packratting, i.e. glass jars, bottles and cigar boxes, can be blamed on magazine articles which state authoritatively, "Since tomorrow's world will be all plastic, hold onto anything made of glass. Might be worth something someday." Sure. When the roll is called up yonder.

A similar story lures you: "John Brown was paid \$500 for an old cigar box that belonged to his granddaddy. If you'd like to learn where to sell some of your stuff, just send \$9.95 for my newest book, "Trash It? No, Cash It!"

Every home has a collection of mementoes, items that grow more precious with time, and mine is no exception. What is the significance of that old potato masher which

hasn't clobbered a potato in decades? It was my mother's; it reflects her love.

Throwing out boxes of yellowing letters, cards and childish scrolls would bring much space, but these are family treasures of the heart. Space shortage or not, none of these keepsakes are going anywhere else.

Souvenirs from travels are another matter. Why would a teetotaler keep shot glasses from Dollywood; beer bottle salt and pepper shakers handed out on a brewery tour? On the other hand, sea shells from fascinating gulf shores are the next best things to bring there. They're staying.

Books! There are enough around here to rival the Library of Congress but do I really need to keep "New York On Five Dollars a Day" or a book with an equally laughable title, "Housecleaning Is a Breeze."

Dresser drawers full of shoulder pads, handkerchiefs from a kindler, more genteel era, and flashlights that no battery will light up must be purged too.

The only trouble with widescale elimination is a sense that the mind may tend to forget, and somewhere in time I may find myself searching diligently while muttering, "Now where did I put those things that have been right here for 25 years!"

A reception will follow in Hartman Hall from 4-6 p.m. It will be hosted by the couples' children: Barbara Pine, Sandra Middleton, Theresa Corey, Michelle Linfielder and Michael J. Rogers III. The couple have 15 grandchildren and 11 great-grandchildren. Friends are invited to the Mass and reception.

check it out...

Roncalli High School will host its annual Homecoming celebration on Oct. 7 beginning at 5 p.m. on the grounds of the school, 3300 Prague Road. The annual celebration begins with guided tours of the school for all alumni and friends, including a sneak preview of the proposed master plan for the future building. Following, the annual Alumni Association Pre-game Tent Party will be held at 6:30 p.m. with food, drink and memorabilia for all alumni of Sacred Heart, Chartrand, Kennedy and Roncalli. Kickoff is at 7:30 p.m., as the Roncalli Rebels play host to the Socinia Crusaders. Highlights of the half-time celebration include the crowning of the 1994 Homecoming Queen and her court, the honoring of the both the gold and silver anniversary football teams, and the naming of the distinguished alumni for 1994. This year's special celebration honors the first football team of both Sacred Heart and Roncalli High School. Following the game, the Alumni Association will host its annual celebration at Primo. For further information, call the school Office of Development at 317-787-8277.

CORRECTION—Last week's notice about the prayer service for the people of Haiti at St. Thomas Aquinas Church in Indianapolis on Sept. 29 said that it was to celebrate the third anniversary of the military coup in Haiti. The verb should have been to "commemorate." We regret the error.

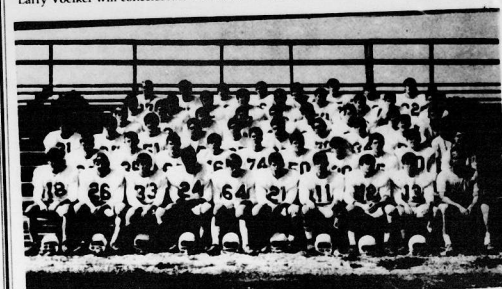
Christ the King's Adult Catechetical Team will host an evening presentation by Trinity Mission Father Tom Stepanski on Oct. 13 at 7:30 p.m. in the school conference room, 5858 Crittenden Ave. Topics include: coping with change in family life, deepening communication between spouses, caring for ill or elderly parents and rediscovering a spouse when the "nest empties." All are invited to hear Father Tom's "How to Cope" ideas in these transitional times. For more information, call Patti at 234-1585.

"The Living Eu-harist," a video inspired by Mother Teresa and approved by the Vatican, will be shown at 2:30 p.m. every Sunday from Oct. 2 through Nov. 28 at the Rev. Fr. Schoenstatt Shrine. The shrine is located 0.8 miles east of Reville on County Rd. 9255 from State Rd. 421 in Franklin County. Father Elmer Burwinkel, pastor of St. Peter (Franklin County) and Holy Guardian Angels (Cedar Grove) parishes, also will present "Mary's Schoenstatt Work for Worldwide Moral and Spiritual Renewal." Call Father Burwinkel at 812-623-3670 for more information.

vips...



Michael J. and Janet M. Rogers will celebrate their 50th wedding anniversary on Oct. 6. The Michael J. Rogers and the former Janet M. Mann were married in the groom's parents' house in Beech Grove. Father James Rogers officiated at the ceremony. The groom is a retired road survey engineer working for the state of Indiana. His bride is retired from St. Francis Hospital as a nurse assistant. On Oct. 9, the couple will renew their vows at 3 p.m. at Holy Name Church in Beech Grove. Fathers James H. Rogers and Larry Voelker will concelebrate the Mass.



HOME COMING FOR THE CLASS OF 1969—The 1969 Roncalli Football Team will celebrate its 25th anniversary on Oct. 7. The team was the first official team for the school. They are: (row one) Mike Neilan, Gary McGinnis, Kenny Mappes, Jim Lewis, John Stump, Terry Gill, Glen Ancelet, Dave Ries, Terry Collins, Coach John Meredith; (row two) Joe Kern, Dave Carrico, Andy Havens, Jim Conners, Paul Eads, Bob Stump, Jerry Herbertz, Steve Stewart, Dan Hurre, Coach Micky Seal; (row three) Mike Grothe, Jim Hoffman, Tom Williams, Coach Trubee; (row four) Bill Michaels, Mark Miller, Greg Cole, Jim Hoffman, Dan Underwood, Jeff Hoffman, Bill Schubach, Greg Koerner, Merrill Phil Rosa, Bill Prather, Mike Shelburn, Dan Durrett, Mike Gill, Bill Reardon, Mike Ruhana, Coach Tully; (row five) Dan Underwood, Jeff Hoffman, Bill Schubach, Greg Koerner, Merrill Phil Rosa, Ed Huck, Charlie Kern, Bob Stucky, Coach Prendegast; (row six) Jerry Rode, Jim Miller, Dave Harvey, Jim Lauck, Kevin Halloran, Mike Steffey, Dave Kleme, Christ Meehan. Not pictured, John Haloran.



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Father Nieli leads evangelization discussion

Talk is centered on the spirituality of the bishops' document 'Go and Make Disciples'

by Margaret Nelson

On Sept. 20, Paulist Father Bruce Nieli gave a talk at the Beech Grove Benedictine Center on the spirituality of the U.S. bishops' evangelization document: "Go and Make Disciples."

The new archdiocesan evangelization commission, made up of members of each of the secretariats, sponsored Father Nieli's talk. Charles Gardner, secretary for spiritual and sacramental life for the archdiocese introduced the speaker.

Gardner said that the real goal is to see that evangelization is part of the central mission of the archdiocese, not only for parishes, but for the agencies as well.

Father Nieli led discussions and reviewed the document so that participants could take implementation suggestions to their parishes and agencies.

His idea was to "have them review in small groups or parish organizations what evangelization is all about and what the Catholic bishops are saying about evangelization for our people."

Father Nieli used the 21st chapter of John to show how Jesus invited his disciples to follow him.

When Jesus asked Simon Peter if he loved

him, "The question was meant for all of us," he said.

He said anyone in parish should be able to answer "Yes" to the question. "Isn't that the guts of what it is to say we are Christian?"

"What is evangelization?" asked Father Nieli. He used the example of why couples marry. Whether it happens in an instant or over a long time, he believes that, in the mysterious process, "there has to be some spark."

"That is exactly what evangelization is. It's the spark that gets the fire going." He compared those who share their faith with others to the fuel that ignites a fire.

Father Nieli said that some people experienced a lack of this spark after the Second Vatican Council.

"We xeroxed so many copies. We turned the altar around. We said Mass in the vernacular. But there was no fuel. There was no spark."

He said people need the "opportunity to let the spark get the fire going."

Evangelization is the spark, and spirituality is the fire. If we put them together, we can set the earth ablaze in Jesus Christ."

Father Nieli said that is the "guts of evangelization." Christians should be falling in love, constantly converting to Jesus. They



EVANGELIZATION—Charles Gardner, archdiocesan secretary for spiritual and sacramental life, talks with Paulist Father Bruce Nieli before his discussion of "Go and Make Disciples." (Photo by Margaret Nelson)

should think of the parish family as part of themselves.

Father Nieli said that the act of contrition should emphasize this love of God. "Why is it hard for us to do that? Because we have hearts of stone. We deny Jesus just like Peter did." The evangelizer showed how pride, envy, gluttony, sloth, lust, anger, and avarice are the ways people deny Jesus.

"The guts of Catholic faith" is the knowledge that Christ is saying "you have not chosen me; I have chosen you." The NCCB director of evangelization called for Catholics to "help people who fall in love with Jesus to have that spark."

"Jesus knows we're hungry. We need

more than words," he said. "As we receive the Body of the Lord we become the Body for the World."

Father Nieli said we are hungry basically for four things: unity, as in the body and blood of Christ; a truth which will not pass; goodness, as the saints who die to themselves; and beauty.

"Jesus is the image of the invisible God. Is anything more beautiful than a liturgy that allows the Holy Spirit to take over?"

Father Nieli said that "Go and Make Disciples" is the American "translation" of Pope Paul VI's 20-year-old apostolic exhortation "On Evangelization in the Modern World."

New Albany parish develops new ministry to families

Our Lady of Perpetual Help Parish has organized two new approaches to addressing family life needs

by Peter Agostinelli

Our Lady of Perpetual Help Parish in New Albany is developing a growing ministry.

The parish is improving the way it listens to its people, specifically with families and their needs. Tom Yost, pastoral associate at Our Lady of Perpetual Help, has organized two new approaches to addressing family life needs.

One is an outreach project focused on listening. It's a series of gatherings organized for four different family groups. The gatherings are intended to provide a starting point for serving families.

The other part of the effort is a detailed survey or "inventory," which families have been encouraged to fill out. It too will help the parish better understand family backgrounds and needs the church must meet.

"One of my major priorities this year is to facilitate various models and methods of inviting families to share their life experiences and express their needs," Yost said.

So far about 400 families have responded to the inventory. Yost said he has visited parish organizations and asked members to complete the inventory. Also, after Mass one weekend, some parishioners came to the parish hall to complete the inventory. Parish youth also were invited to participate.

"It's designed specifically to listen to families, and I like that whole idea of listening," Yost said.

Yost said the goal for this growing ministry will be determining how the church and the faith community can be a better friend to families. It will require developing dialogue between people, families and the church, he said.

"We talk about family being a domestic church, or a church at the home," he said. "But I think we still need to work on the dialogue between the church as an institution and the family."

The listening gatherings are open to all New Albany Deanery parishes. Yost said it's necessary to attend only one of the meetings, although it's possible for some people to fit into more than one category. People may have needs in more than one area, Yost said. The theme throughout the projects is listening. Our Lady of Perpetual Help Parish has more than 1,200 families in its congregation. About 400 students are enrolled in the parish's K-8 school. At the same time the

parish has more than 50 people over the age of 60, so there's a wide range of ages to accommodate. Yost said everybody needs some kind of formation, whether single, married, divorced, widowed, a parent or a combination of these.

"Everybody's connected in some way, shape or form to family," the pastoral associate said. "The family is just so broad today. There's a quote out there that says something to the effect that the family is not dying, it's just changing."

"Family life is changing. The needs of families are changing. And that doesn't exist by itself, because economics have changed, demographics have changed . . . all that impacts the family as well."

"It can be difficult. When you're the size we are, a lot of people fall through the cracks. We need to look at how we can we connect with them."

The parish's increased efforts in this ministry started when Yost moved into the position this year. He was coordinator of religious education at Our Lady of Perpetual Help for 11 years and wanted to move into family life work. The parish has employed pastoral associates before, but the focus on family life ministry is new.

Yost studied family life ministry at Mount St. Joseph College in Cincinnati. This summer he earned a certificate in pastoral family studies.


There may be potential for a structured family life team for Our Lady of Perpetual Help, Yost said. He hopes to recruit people for such a team early next year. If there's enough interest and demand, he said, it could expanded to include the two other New Albany parishes.

This is the schedule for gatherings:

- Oct. 1—divorced/widowed
- Oct. 12—single/pre-married
- Oct. 24—married couples
- Nov. 2—married couples
- Nov. 9—parents
- Nov. 17—parents

All sessions start at 7 p.m. in the basement of the Our Lady of Perpetual Help rectory. The exception is the Oct. 24 meeting, which will be held in the church basement. The address is 1752 Scheller Ln., New Albany, 47150.

Call (812) 944-1184 for more information on the Catholic Families Outreach Project sponsored by Our Lady of Perpetual Help Parish.



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SPOTLIGHT ON INDIANAPOLIS SOUTH DEANERY

Sacred Heart has folks from near and far away

by Margaret Nelson

"This parish is a mixed bag," said Franciscan Father Bob Sieg, pastor of Sacred Heart Church. "We have people who live in the neighborhood and people who come back from many miles away."

Some of them graduated from Sacred Heart high school and grade school. Even their kids are coming back. They like to come to church here," he said.

"I think they really help support the church," said Agnes Schafer, who attends daily Mass at Sacred Heart with her husband Charlie.

"We have a Friends List of former parishioners who support us. All of them come back," said Father Bob.

"At Easter and Christmas, we really pack them in," said Agnes Schafer. "They come back because they love the church building itself," said Jeri Warner, pastoral associate. Because of the beauty of the German church, it is popular for Saturday weddings.

"It's important that we reach out to the neighborhood," Father Bob said. "Many of our neighbors are not Christian—they have no faith at all—so many kids in the area are unchurched."

Father Bob likes to talk about the neighborhood Christmas and Halloween parties. And the children are the reason he thinks it's so vital to have things like the August Christian band concert the parish hosted in its parking lot.

There are neighborhood pig roasts and antique auto shows. One Saturday last

month, the whole area also had a clean up, using a dump truck at one end of the Sacred Heart parking lot.

Agnes Schafer said, "We are able to minister because the friars live here." The Franciscan friary is located at Sacred Heart. The priests help at St. Mark, St. Jude, Nativity and other parishes when there is a need. "I think this is wonderful," she said.

The Franciscans live in the building that is also being used for the office. "We need some distinction between living space and meeting rooms," said Father Bob.

Nine Franciscans live in the friary. One man just came back to the order. One priest is working at the St. Vincent Stress Center. Two are semi-retired because of their health, but continue to serve parishes on a volunteer basis.

The archdiocese considers Sacred Heart a non-territorial German parish. But so far the parish picnic, being held at German Park, is the most German celebration.

Father Elias Koppert, associate pastor, said he has the books for a German Mass, but hasn't had the opportunity to use them. "I could take care of it," he said.

"They have a fierce loyalty," Father Elias said of the parishioners.

The Concord Community Development Corporation (CDC) will have an ethnic celebration next spring. Though it's no longer a German area, many residents will participate in the festival with signs of their German heritage.

"Being a German church is good. The people really are dedicated. They can also be bullheaded, but they are really involved with the Catholic Church," Father Bob said with a smile.

"We have some children in the parish—not many," he said. But the work in the neighborhood has a slant toward youth. The Vacation Bible School held in the parish had about 35 kids—about half of them not belonging to any church. "It got them to the Catholic Church and it was good for the neighborhood," said Warner.

Charlie Schafer, besides working with the parish St. Vincent de Paul Society, helps the CDC in its project of building new houses. The groundbreaking for two new neighborhood houses built in collaboration with Habitat for Humanity, was last month.

"We try to provide the people involved with adequate housing," said Charlie. "Besides, I like to drive nails." Father Bob represents the churches of the area on the CDC board.

"People care about Holy Family Shelter," the pastor said. "You'll see our people over there. They bring extra food. They know it's there and want it to be successful." Parish volunteers work with Daughters of Charity Sister Nancy Crowder, director of the Holy Family Shelter.

Father Bob is busy with the Near Southside Youth Organization, going there to help every evening he has free. Sacred Heart uses the center's facilities for parish parties. Warner volunteers, as do a number of parishioners who are happy to have the youth center there.

"It's not just us helping them. We learn from them," said Father Bob. "It's love in action to see these things happen."

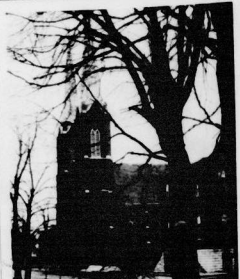
The Heavenly Dusters are people who show this love by "dusting every nook and cranny of the church," according to Father Elias.

Warner talked about the choir, which John Gates directs. "It's outreach in a different way. At Easter we have a program with Martin University. And we are working with St. Barnabas to do 'The Messiah' for Christmas."

Once a month, parishioners say the family rosary together. Collaborative work is being done with three other south side parishes: Good Shepherd, Holy Rosary, and St. Patrick—for the religious education and catechism programs.

Space is the major problem in the parish, according to Father Bob. The old school was torn down two years ago. So the pastoral associate's office has become a meeting room for many parish activities, and serves as a storage room as well.

"We educate a number of kids in our



GERMAN CHURCH—Sacred Heart, on Indianapolis' south side, is listed as a German parish for the archdiocese.

religious education program," said Warner. "Space is really limited. For the Vacation Bible School, we had them everywhere."

In fact, the parish sewing guild rents a house on Union Street near the church. Every Wednesday morning, women meet to work on quilts. They always make one for the parish festival; it brings in about \$1,500. The art and environment committee works with the members of the sewing guild for the altar liners.

Sacred Heart's largest organization doesn't always meet at the parish. That's the social club—comprised mostly of senior citizens—which is making its 25th anniversary.

Some of the men and women play euchre. Bridge is usually played the first Tuesday of each month at St. James. The ladies' guild meets monthly, too, with a pitch-in featured in September.

The parish is involved in outreach programs and meets monthly for that. And the St. Vincent de Paul conference meets on the first and third Wednesday evenings. Four or five people do the actual calls for the parish. Additional volunteers work at the warehouse.

Two parish, Rose Springman and Bill Fisher, visit the area nursing homes once a month. They find magazines with large type, as well as other reading materials, to distribute to the homebound.

Agnes Schafer said, "The parish has come

(See SACRED on page 9)

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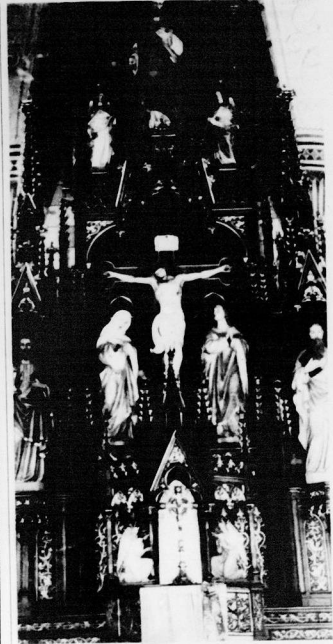
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ALTAR BACKDROP—The gold-trimmed statues reflect the elaborate decor of the large German church dedicated to the Sacred Heart of Jesus. (Photo by Margaret Nelson)



MEETING SPACE—In photo above, Sacred Heart parishioners Agnes and Charlie Schafer, and pastoral associate Jeri Warner often find themselves seated at the table in the parish office. (Photos by Margaret Nelson)

PILLARS—Faithful parishioners often gather after daily Mass in the beautiful Sacred Heart Church. Here Jeri Warner (in left photo, seen from left), pastor Franciscan Father Bob Sieg, Elizabeth Bosse, associate Father Elias Koppert, and Charlie and Agnes Schafer congregate. Father Bob calls these "best pray-ers" the greatest strength of the parish.

Other parishes join religious ed programs

by Margaret Nelson

Because some of the children had transportation troubles last year, the religious education program at Sacred Heart will be in six-week segments this year. The fall program will cover the Ten Commandments and the spring sessions will be about the saints.

All children of parishioners, from kindergarten age through eighth grade, are invited to attend. So are non-Catholic children in the neighborhood who work with us and might have questions," said Warner.

Jeri Warner, pastoral associate at Sacred Heart, works on the religious education program.

Ten people are expected to participate in the Rite of Christian Initiation for Adults (RCIA) this year. "We are also inviting people in the neighborhood who work with us and might have questions," said Warner.

Adults from Sacred Heart are among the 60 people attending the four-parish sessions on the new catechism. The first three sessions are being held at the host parish will be at Holy Rosary, St. Patrick, and Sacred Heart.

A different staff member, parish leader or guest speaker will lead each of the meetings on the catechism.

Sacred Heart also works with the other three parishes on preparation for the sacraments of marriage and confirmation.

At each marriage preparation session, a married couple and a priest or parish life coordinator from the host parish serve as leaders. The "Marriage in the Lord" program is used.

On confirmation for high school students, Warner collaborates with pastoral associate Ed Aken of Good Shepherd; and confirmation coordinator Lisa Scott at St. Patrick and Holy Rosary. The four-parish group meets monthly to explore their options. And the small parish groups have local monthly meetings, as well.

Warner said that much of the collaboration grew from the fact that many of the children from the four parishes attend Central Catholic School. "Within each parish, there is not a large enough pool of staff people and parishioners. It's hard for each staff to do the whole program."

Each parish does its own separate RCIA program, but they share speakers and leaders between the parishes.

The four parishes also hope to do a retreat together later in the year. They are considering Christ Renews His Parish. "Facilities are a problem," Warner said.

"We feel like it's really working. How often do you get 60 people out—like we did at the catechism workshops? We're real pleased with it," she said.

As to the high school students after confirmation, she said, "My goal is to bring them into parish life as adults. I encourage them to lector, serve as eucharistic ministers or choir members."

Sacred Heart has 'pray-ers'

(Continued from page 8)

back from its financial problems and is coping with the loss of the school building. Everything is still operating."

Warner said, "We actually have people at confession Saturday," as Agnes added, "mostly from other parishes."

Father Bob said, "One of our greatest strengths is that we have the best pray-ers in the city. We have a solid group daily for Mass and all the devotions."

With a 6:30 a.m. liturgy, Sacred Heart boasts the "earliest daily Mass in Indianapolis," with attendance by many employees of nearby Eli Lilly. At 8 a.m., it's mostly parishioners. "We fill the chapel for all daily Masses," said Father Bob.

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Study shows private schools better, cost less

(Continued from page 1)

"The private schools in the study clearly produced better student outcomes in terms of ISTEP scores than the public schools, and at a significantly lower cost per student," said David Kerr, Commit project coordinator.

The average student cost in grades kindergarten through eighth in the archdiocesan schools was \$2079. The cost per student in the same grades in public schools systems surveyed were IPS, \$5,950; Perry, \$3830; Warren, \$4829; Washington, \$6291; and Wayne, \$5287.

For private schools in the IPS district, demographic studies showed that 70.9 percent were black and 25.5 percent white, compared to the IPS composition of 54.8 percent black and 43.2 percent white.

In the suburban districts, private schools had 1.3 percent black and 95.7 percent white, compared to public schools with 17 percent black and 81.7 percent white.

Attendance at private schools in the city was higher than in the public schools: 95.6 percent, compared to 91.2 percent. Student-to-teacher ratios were higher (16.3 percent to 14.4 percent). In the suburbs, private schools had higher attendance rates and student-to-teacher ratios than public non-IPS schools.

Kerr said that the private schools' higher academic achievements cannot be ascribed to "skimming the cream" of the student crop.

"Many of these students come from families receiving public assistance and assistance from the Choice Charitable Trust in order to send their children to private school," he said.

"These people are not the 'wealthy elite' we so often hear are attending private schools. These are families that feel strongly about making a choice for their child. It is a choice that is important to the families, and a choice that clearly results in higher academic achievement for the youngsters," Kerr said.

Commit advocates educational reform partly because of statistics such as these: One in five ninth graders fail to complete high school in four years; Indiana ranks 45 out of

50 states in the percentage of students who go on to some type of education beyond high school; and one in four Indiana college students requires remediation before beginning college-level work.

St. Michael mother testifies

Last week Therese Hannah, mother of St. Michael the Archangel students and West Deanery representative to the Archdiocesan Board of Education, testified before the Indiana legislature's Educational Study Committee.

"Indiana has two compelling reasons to improve the educational system within our state: First, the need for an educated citizenry; and second, the need for an educated workforce," said Hannah. "The need for an educated citizenry is now more crucial than ever, because the issues facing the people of our state have become more complex. Citizens must be able to think, to analyze, to determine what ultimately is in their own best interest. Likewise the need for an educated workforce is now more important than ever."

"Besides the cost to business, we must recognize the effect the lack of necessary skills and education has on the citizens of our state. It is a ticket to poverty," she said.

"I contend the first need repair to our educational system is school choice. Breaking the government monopoly on educating our children is the only hope for meaningful reform. Instead of a tax-funded school system with a captive clientele, we would have a system of schools directly accountable to the parents of children who attend them."

"School choice provides an environment that permits some schools to excel and the chance to close inadequate schools."

"Parental involvement is seen by all as key to educational success," said Hannah. "Why then don't we implement a reform that we know makes a difference in children's academic success and permit meaningful parental involvement at an early stage—when a child's school is selected."



CULTURE CHOIR—The Slovenian Choir, Mesani Perski Zbor, from Canada leads the music for the 9 a.m. Mass at Holy Trinity Church on Sunday, Sept. 25 after a Saturday night concert. (Photo by Margaret Nelson)



WE ARE FAMILY—UMOJA—A full house at Holy Angels awaits the procession of the pastor, Father Clarence Waldon, and Father Ed Miller of Baltimore. The priest, committed to urban ministry, led a three-day revival on Sept. 19, 20, and 21. (Photo by Margaret Nelson)

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Catholic organizations ready to resume work for the poor in Haiti

WASHINGTON (CNS)—With the lifting of economic sanctions on Haiti, Catholic organizations are planning to resume their work among the poor in that country.

Catholic Relief Services is preparing to double the number of people it serves with food and basic household necessities.

The overseas relief and development agency of the U.S. Catholic Church was doubling its budget for aid to Haiti to \$14 million, which will provide supplies for up to 400,000 people a day, said CRS spokeswoman Kasey Vannett. Those plans were in the works before U.S. troops were dispatched to Haiti and the agency was awaiting word of how its work would be affected by the shifting military and political situation there.

At the Washington Office on Haiti, plans were being laid well before the Sept. 18 agreement. Mercy Sister Mary Healy, director, said volunteers were being recruited to go to Haiti as civil rights monitors as soon as travel is permitted.

Sister Mary said sending people likely to attract high visibility would be particularly important in order to bring back "credible statements about conditions."

Her office also was continuing to press for temporary protected status for Haitians who fled their country and are being held at Guantanamo. Under temporary protected status, Haitians would be able to live and work in the United States until conditions in their homeland stabilize enough for them to return safely.

She also was asking the United States to unconditionally support Father Aristide's democratically elected government; to cut all U.S. ties to the Haitian military; and "for the United States to be honest and fair in future dealings with Haiti, particularly in allocation of aid."

Food for the Poor, a Florida-based relief agency, launched a campaign to raise \$3 million to help Haiti, including rebuilding homes, restoring damaged social service buildings and launching a long-term educational and self-help programs, according to founder and director Ferdinand Mahfood.

As soon as the trade embargo is lifted, Food for the Poor plans to ship millions of dollars worth of goods that have been restricted for the last three years, such as beds for a boys' home and an ambulance, Mahfood said.

Faith Alive!

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Eucharistic liturgies are 'the work of the people'



PRESENCE—The priest at a funeral is an important minister. But equally important is the involvement and prayers of all those who gather with the bereaved. What they do by contributing to good worship may even be more important than the words of comfort that they express outside the liturgy. (CNS photo above by Michael Hoyt and below by Kolen Kolenc)

Sunday worship is about discipleship

by Steve Heymans

Minister and writer William H. Willimon tells a story about the day Sunday worship stopped being "the only show in town," so to speak, in his native Greenville, S.C.

In keeping with the state's blue laws, places of business were closed on Sundays at that time. Instead of MTV, networks provided children with "Lassie" and "Leave it to Beaver." Even if all was not pristine in the world, that was a time when church parking lots were full on Sunday and the shopping malls were empty.

But on a particular Sunday in 1963 the Fox Theater defied the blue laws and stayed open. That's when Willimon and friends made their appearance at the front door of the Buncombe Street Church, only to "quietly slip out the back door and join John Wayne at the Fox."

What happened that fateful day in Greenville is symbolic for what happened throughout America. Culture served notice that it no longer would close shop on Sunday. Now that church is not the only show in town on Sunday or any other day of the week, the competition for the hearts and minds of children is stiffer.

Today peers play a seemingly larger and larger role. Now we have "youth culture." It's all very attractively beamed into our

homes in living color. The messages include "Image is everything" and "Just do it."

How can parents compete with this? In terms of liturgy, parents need to remind children that Sunday worship is primarily about discipleship. We must first learn to see ourselves as followers of this man Jesus—we who gather weekly in his name. And it is this gathering, this assembly of disciples, that we call church.

"Going" to church is important. We go to the community of Jesus' disciples. We draw from that community and our participation contributes to it. This perspective is vital, communicating to children that faith is not lived in isolation; they need others and others need them. The church they "go to" is very much alive!

Parents must be creative in finding subtle ways to impress upon children the importance of Sunday liturgy. It is important to make "going to church" a pleasant and positive experience for children. And the statement we make by "dressing up" for church is: "I strongly value this."

More basic is helping children see that while liturgy is about God, it is also about the community of disciples whose lives are centered around God—making it the kind of community apart from which God cannot be known.

(Steve Heymans is a free-lance writer in St. Joseph, Mich.)

by Fr. Lawrence E. Mick

She was young, too young to be a widow, left alone with three small children to raise.

Her husband died after a long and draining illness. She was thankful that his suffering was over, but she felt so alone since his death.

She regularly participated in the songs and prayers at Mass. But as the funeral Mass began, she seemed unable to find the strength to sing. The pain was so great, and she was so exhausted.

It seemed that all she could manage to do was to stand there until it was time to sit down for the readings.

Then the cantor began to lead the assembly in the responsorial psalm, which she recognized as a familiar refrain.

And when the assembly repeated the response, she found herself drawn to join in, softly at first and then more strongly each time the refrain was repeated.

As the Mass continued, she found it easier to participate more fully and felt herself buoyed up by the singing and prayers of all those around her.

After the Mass, she spoke of how important it was to her to have friends and relatives and members of the parish at the church that day. Many had helped her during her husband's illness, and it seemed natural for them to support her again during the funeral liturgy.

It was a powerful experience of the bonds of love found within the Christian community.

When an assembly at worship supports those present, whether during a funeral, a wedding, or an ordinary Sunday Mass, we get a hint of why the church calls its public worship "liturgy."

The word comes from a Greek word that, translated literally, means "the work of the people."

In ancient Greece it referred to the duties of citizens to work together for the common good.

In Christian usage the term was adopted to refer to the Mass, the other sacraments, the Liturgy of the Hours, and other public prayer like the funeral rites.

When I first learned the meaning of the word "liturgy" many years ago, it seemed odd.

In those days we saw the liturgy as primarily the work of the priest, not the "work of the people."

The renewal of the liturgy since Vatican Council II is gradually teaching us that the liturgy does not belong to the priest as his personal function. The liturgy belongs to the whole church and needs the whole church's participation.

The first step in shifting our understanding came when certain other ministries were separated from the priest-president's role.

We now have lectors, cantors, eucharistic ministers, servers, ushers, greeters and music ministers working together to foster good worship.

The next step is to develop full awareness among the assembly's members that their ministry is absolutely essential to good worship.

• Only the assembly itself can really create a hospitable faith community.

• Only the assembly can offer the full praise of the church to God.

• Only the assembly itself can create an atmosphere of prayer and shared faith within the community that supports members in living the Christian life.

The priest and other special ministers can help the assembly in all these functions, but they cannot substitute for it.

The priest at a funeral, for example, is an important minister. His words of comfort and his reflections on our shared faith can do much to help those who are grieving.

But equally important for a good liturgical celebration is the involvement and prayer of all those who gather with the bereaved. What they do by contributing to good worship may be even more important than the words of comfort they express outside the liturgy.

They manifest their faith and love by participating in the songs and prayers and rituals of the liturgy, which thus becomes truly the "work of the people."

Most of us have experienced the difference that the assembly's involvement can make in a worship experience.

Perhaps we've attended a wedding where the assembly just sat and watched the ceremony. The wedding became a show, rather than a spirited sacramental celebration involving all those present to share the couple's special day.

Perhaps we have experienced a funeral with only a few family members present in a large empty church. The absence of a supportive assembly was keenly felt by everyone in attendance.

Or maybe we have experienced a closing Eucharist on a retreat where everyone participated fully or the ordination of a priest in a packed cathedral where the voices of the assembled priests and people shook the rafters with words of praise and thanksgiving.

These experiences reveal the great potential the liturgy contains, a potential for beautiful praise of God and powerful support for the faith of each of us.

But it is a potential that is only unlocked when members of the assembly understand this and accept responsibility for the community liturgy by contributing throughout the Mass.

Good liturgy is, indeed, the "work of the people" (Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

DISCUSSION POINT

Mass is a time to share our faith

This Week's Question

Give your idea of really participating in the Mass.

"The reason a lot of people don't really feel they have participated in Mass is because they don't bring their anxieties to the worship. . . . Coming to Mass becomes one more, responsibility to worry about. To me coming to Mass is like a beggar coming to Christ and jumping up for joy." Mike Dubriel, Lakeland, Fla.

"It's really being attentive to the word of God and being aware of the community of Christians gathered. . . . It's always . . . meaningful to me as a lector to . . . hear that I helped make the word of God come alive for others." Jane Lengang, Evansville, Ind.

"I read Father Frederick Perry's explanation of the weekly readings. . . . I sing every hymn, prayer and psalm 'with passion,' as my husband says, and receive the Eucharist. When I leave, I feel as though I have really participated in the Mass!" Dawn Sabau Anguay, Kokomo, Ind.

"It's early in the morning. I enter church. Such a quiet, peaceful, spiritual feeling washes over me. It is time to pray—to thank God for all that he has given me. More people are arriving, some are strangers, some are friends. Isn't it wonderful that we are all here!" Barbara C. Edwards, Kokomo, Ind.

"I belong to the Syro-Malabar Rite. In our liturgy, you try to discover together with the others. . . . a higher dimension . . . of existence with God. We try to realize and experience our connectedness with God—how we are together one body in Christ." Joseph Chittilappilly, Geneva, Switzerland

Lead Us Your Voice

An upcoming edition asks: Is there an account from Scripture that inspires you in difficult situations?

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



Kids' Views

Children like participating in Mass at church, school

What do you like best about Mass?

Third-grade students at Christ the King School in Indianapolis received First Communion during the second grade. They offer the following stories about participating in the eucharistic liturgy at their church.

What I like best about Mass is Communion. I like Communion because I like to take the bread. I'm receiving Jesus into my life. It's neat to receive him. And I like him being in my life.

Lauren Glenn

I like the Our Father best. It's called the Lord's Prayer. We stand up and hold hands. It's a nice prayer. I like it because it's about forgiving people.

Ben Van Dyke

I like when I go up and take the bread. I like the taste of it. It's very good to eat it. I like the wine too. It's called Jesus's body and the blood.

Eddie Mueller

I like the prayers best. They are very nice. I like Communion too. I like to sing. All the songs are good. When I go to Mass I learn about the readings. I go to church every Sunday. I like church.

Ashley Eppich

I like Mass because you can learn about the life of Jesus and learn about God. I like to listen to the readings. I also like to receive the body of Christ.

Kevin Blackwell

I like the music at Mass. I like the readings. I like the petitions. I like these things because they are nice. These things are very, very, very nice, and I like it.

Holly McSweeney

What I like best about Mass is Communion. I like it because you get to receive Jesus. You learn about the Last Supper. We say the Our Father. We also say Lamb of God.

Emily Warner

I like the body and blood, and being welcome in church. I like when we do the Mass. I also like the petitions and when we pray. It makes me feel good. I like to sing songs.

Lauren Silvey

One day I went to church. I liked the petitions. I learned and listened when people did good deeds and when people helped other people.

Andrew Vaught

What I like best about Mass is the hymns. I like them because the beat is



MUSIC MINISTERS—St. Roch Parish Youth Choir members Megan Walsh (left) and Liz Elsner of Indianapolis practice sign language to accompany the lyrics of a song for a Sunday Mass. St. Roch youth enjoy helping with eucharistic liturgies. (Photo by Mary Ann Wyand)

neat. I like the prayers too because they're nice. I like the holy water. I like the Stations of the Cross.

Shea Staskowski

I like Communion. It tastes good. It's also the body of Christ. I also like to sing at Mass. I like the songs that we sing. I also like the priests. Sometimes they are funny.

Dustin Akard

The part I like best about Mass is the songs. My favorite song is "I Am the Resurrection." I like song sheets better than the books. I think it takes too long to find the page in the books. Song sheets are easier to use because you don't have to turn pages.

Matt Hilton

I like Mass because it is also the body and blood of Jesus. I like the Offertory because you take up the bread. I like to

pray because it makes me think about Mom and Dad. I like to plan the Mass.

Kao Willis

My favorite part of Mass is where we receive the body and the blood. It is fun to receive it. All the time I go to Mass I'm anxious for the body and the blood.

Billy Quatman

I like it when we do the Masses. I like to sing too. It is a lot of fun too. I like to be a reader. But the thing I like best is to pray.

Courtney Headrick

I like the readings the best. A reading is an important part. It is also a good part. If you have a petition you would have to know all the words and sometimes memorize them. I also learn about God and Jesus.

Phillip Short

Sequence of Events

Thursday 10/13 and Friday 10/14:
Pre-race Packet and T-shirt Pick-up at the Catholic Center
9:00 a.m. to 5:00 p.m.

Saturday 10/15:

Archbishop Daniel Buechlein, O.S.B., will officiate.

- 8:00 to 8:30 a.m. Arrival, registration and packet pick-up
- 9:00 a.m. Pre-Race Announcements and Prayer at starting line
- 9:30 a.m. Events begin. Runners followed by Walkers
- 10:30 a.m. Finish Line Refreshments
- 11:00 a.m. Closing ceremonies and prizes awarded to several lucky participants

CONTRIBUTIONS: This event is the major fund raising project for the Board of Catholic Social Services. Please ask your family, friends and neighbors to sponsor your run or walk. All proceeds net of expenses will directly benefit the many important programs of CATHOLIC SOCIAL SERVICES. Thank you for your support!

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SPECIAL NOTE: If you turn in at least \$100 in contributions with your registration form, the individual registration fee is waived.

Archbishop Daniel's Walk-N-Run Entry Form

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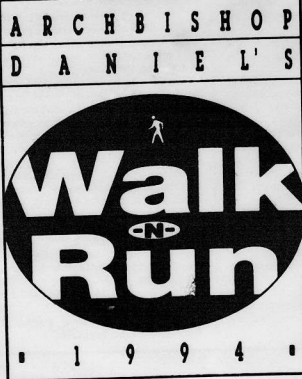
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Signature _____ Date _____
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Form must be sent by October 1 by mail or please bring with you for walk-in registration, October 13, 14 or 15.



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Respect Life

A Supplement to The Criterion

Proudly pro-life in the realm of politics

by Robert P. Casey
Governor of Pennsylvania

(Excerpts for a speech delivered at the Christian Coalition annual convention in Washington, D.C. Sept. 16, 1994)

I am a Democrat, a frank advocate of what I believe are my party's best traditions. I am here to talk about ideas that have always joined Americans in a common vision of their destiny.

I believe this vision is shared by most Americans. Each morning, day-in and day-out, far removed from our contentious political debates, millions rise quietly to its call. It is a vision profoundly shaped by the story of the American experience. But today, in America, it is also a vision in search of a voice—a voice that will carry, in all its integrity, a message that America is waiting to hear.

All Americans believe, in Jefferson's words, "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." These were America's first words. They are neither a Republican nor a Democratic statement. They're just a statement of our humanity.

We live, however, in a political era when the self-evident truth may be casually sacrificed to the self-serving tactic.

It's a good bet that if Jefferson, the first Democrat, were among us today, he would find himself the subject of editorials scolding him for being so "narrow"—so hopelessly "dogmatic." For although much in our founding documents leaves room for quarrel, these words do not. They were written not to open a debate, but to close one. They say what they say: that rights come not from the state, but from the hand of God; and, therefore, cannot be taken away by man or the state. When they say "all" are created and all are equal—they mean all.

You may call such ideas religious convictions. Call them moral values. Call them points of natural law. But whatever we call them, they are anything but narrow. They are not ideas that set faction against faction, class against class, race against race. They are the ideas that have always held us together.

Much of our history, of course, has been a working out of these first principles. Each party has had its finer moments; neither can claim to be the sole bearer of truth and goodness. As a young man, I found these ideas best expressed for me in the Democratic Party.

This was the party I grew up with: a party of optimistic people because they knew grief; a party of strong people because they understood vulnerability. It was the party dedicated to defending the weak, to helping the dispossessed, to

welcoming the stranger. Let the other party, we said, look after those at the plateaus and summits of life. We would look, in the words of Hubert Humphrey, to those in the shadows of life, those in the twilight of life, and those at the dawn of life.

Surveying our national politics today, a gnawing question keeps coming up. What has happened to that resolve, that shared purpose, those noble struggles?

Just as the economic cycle comes round again to lift us up, promising greater wealth and security, we find more and more homes falling apart.

In a country founded on ideas of opportunity, and community, and generosity, we find ourselves locked in often frenzied conflicts over who gets what; whose rights come first and whose last; and even who gets to live and who doesn't.

What we thought the hallowed ground of American life, to be nourished and defended, some of our fellow citizens would quarantine like some deadly virus.

There is a strange vision of life that sees liberty in big-screen pornography, and tyranny in a small-town crèche or menorah.

A child praying in school is an occasion for distrust and rapid-fire lawsuits. A child conferred his or her first condom at school inspires high-minded editorials and almost sacramental solemnity.

A church or synagogue is viewed as a backward place, even a threat to the social good, while an abortion clinic is seen as a mark of enlightenment and place of freedom.

I cannot claim to bring any special prophetic gifts to these cultural problems. But I do know this. A nation is no different from a person in his need for fidelity to his calling. When he turns from his vocation, it brings grief. No matter what comforts and distractions life offers, deep down he will always be uneasy. He will know he is not being true to himself.

And America was born with a calling. It was the noblest destiny to which any society can aspire. As George Weigel has so eloquently put it, ours has been the story of inclusion, of extending rights and opportunities, of raising up the powerless, of widening the circle of the commonly protected, of acknowledging a sense of duty toward God and man. This was our common faith, our civil religion; wars were fought in its name. We have always had our political quarrels. But these debates mostly centered on how to achieve those noble ends, not on whether they were worthy ends.

As Rabbi Jacob Neusner has so aptly said, "The First Amendment was designed to protect religion from government, not government from religion." The fact is that our people's moral and religious values, protected by the First Amendment, have informed our public debate and enriched our public policies from the beginning.

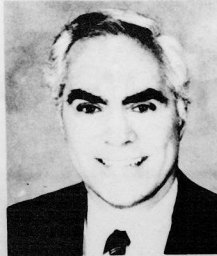
Where, today, is conscience calling us? What is the deepest source of unease? I believe the great majority of Americans know the answer.

The silent figure at the center of our great cultural debate is the unborn child.

For a generation now we have lived with abortion on demand. Twenty-one years ago, it was sold to America as a kind of social cure, a revolution. Instead, it has left us wounded and divided. We were promised it would broaden the circle of freedom; instead, it has narrowed the circle of humanity. We were told the whole matter was settled and would soon pass from our minds; 20 years later it tears at our souls.

It is, for me, the bitterest of ironies that abortion on demand found refuge in the national Democratic Party—my party, the party of the weak and the powerless. To me, protecting the unborn child follows naturally from everything I know about my party and my country. Nothing could be more foreign to the American experience. It is inconsistent with our national character—with all that we have done, with everything we hope to be.

Every day, at the Pennsylvania state capital, I wrestle with the problems facing America: health care, taxes, education, economic growth, crime, welfare. All these things are important. They are the day-to-day business of government, and I could talk to you about them all day. But in the end, they are relative problems, and they demand



Pennsylvania Gov. Robert P. Casey

relative solutions. They are about *how* we shall live.

Of course, the economy is of urgent concern to everyone: that is the issue of how we make our livelihoods, pay our bills, invest in our future. But the need to protect the unborn child is just as urgent. For here we are dealing not just with livelihoods but with lives. Not just how comfortably we will live, but how comfortably we will live with our consciences.

Think about it: Why do all parties to the debate routinely call abortion a "social issue"? Because deep down we know that the fate of one life touches all. In a way, all the talk about "values" misses the point, because we're talking about a thing of infinite value. Human life cannot be measured; it's the measure itself. The value of everything else is weighed against it.

The abortion debate is not about how we shall live, but *who* shall live. And more than that, it is about *who* we are.

The fundamental question posed by abortion is this: Once a child has been conceived, what is the proper response of a good society—of America at her best? If pregnancy presents a challenge, do we, as a society, rise to that challenge or do we steal away, dispensing with the challenge by dispensing with the child? And when a pregnancy comes at a difficult time, what is the worthy response? Do we surround mother and child with protection and love, or do we hold out to her the cold comfort of a trip to an abortionist? Where is our true character to be seen, in an adoptive home or at the abortion clinic?

Since when does America abandon in despair an entire class of people, the most defenseless, innocent and vulnerable members of the human family? How can we justify writing off the unborn child in a country which prides itself on leaving no one out and no one behind?

I believe the American people know the answers to these questions. They know that abortion is not worthy of a great nation, and they know there is a better way.

Abortion is an issue like few others we have ever faced. Other causes demand commitment; abortion demands complicity. Other causes survive by virtue of energy and attention. The survival of the abortion industry depends upon avoidance and silence.

Throughout history, all our great causes have been advanced in strong, unequivocal words. This one goes under the banner of *choice*, *choice*, *choice*, euphemisms—"choice," "procedure," "termination." Other ages faced the tragedy of abortion, but they at least saw it as a tragedy. Ours alone has dared to call it a social good. Ours alone has called the victim a "thing," like a car, a "service," the perpetrator a "provider." Ours alone has made abortion not only a right, but a lucrative industry. And what decent society can live with that?

Quietly, slowly, painfully, inexorably, the American people are answering that question: We cannot live with abortion. We know there is a better way.

That is why the Freedom of Choice Act, that grand design to enshrine abortion on demand once and for all, failed.

That is why 83 percent of the counties of America have no abortion clinic, and only 13 percent of public hospitals will perform abortions.

That is why fewer and fewer medical schools are teaching abortion—most doctors themselves want nothing to do with it.

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That is why, when President Clinton lifted the ban on abortion at U.S. military bases overseas, every single American military doctor in Europe and Asia refused to participate in abortion. They simply refused to do it.

And indeed that is why we heard from President Clinton himself last year these words: "Very few Americans," he said, "believe that all abortions, all the time, are all right. Almost all Americans believe that abortion should be illegal when the children can live without the mother's assistance, when the children can live outside the mother's womb."

In other words, almost all Americans reject the president's own abortion policies. We remember his promise to make it "safe, legal, and rare." But we see our national government doing all in its power to make sure abortion is safe, legal, and everywhere.

And note the president's unguarded reference to what we are really talking about: "children." He was not making a theological claim. He was just saying what we all know by instinct and common sense: this is how a man sounds when he is letting the other man speak, without regard to ideological etiquette. Such moments are, I believe, a basis for hope, and yet they reveal the terrible contradiction at the center of it all. We call the unborn "children," and yet we end their lives a thousand times a day. We recoil from the word; we put our motives in the best light. But there is only one word to describe the deliberate, premeditated ending of a child's life.

In response, we put our best hope for the future in the common sense and basic goodness of the American people. No fine gloss on the issue, no hedging, no finesse can shake America's consensus of the heart—a consensus that grows every time someone looks at a sonogram. Devout or unbelieving, Christian or Jew, Catholic or Protestant, Republican or Democrat, man or woman—our consciences ring in one voice: There is a better way!

How sad, then, to see so many political leaders adopting a strategy of avoidance when the power of truth is on their side. Better, they seem to feel, to face the disappointment of tens of millions of

Americans who believe in the protection of human life, than to face the browbeating of Planned Parenthood. In my party, we all know the situation. To people who oppose abortion on demand, the national leadership offers a simple message: Don't organize. Don't object. Get away from the microphone. Break it up. Move along!

There is a new intolerance abroad in the land which will not abide doubt or dissent on this issue—which claims it stands for freedom of choice, but stifles freedom of speech. And so a movement which began by saying let every person decide, has ended up by trying to silence anyone who disagrees.

This absolutism, the imposed conformity which treats the right to life as an idea beyond even the pale of discussion, has peer and precedent in our national history. In 1860, of Cooper Union, Lincoln warned of an established opinion which would tolerate nothing short of saying that slavery is right—which "will grant a hearing to pirates and murderers" but not to opponents of slavery. Are we now to tolerate, in whole segments of our society, on campuses, in many mainstream journals, in a great political party, only those who agree to say abortion is right?

To my own party, I would say simply: Why is the pro-life position, firmly held by so many Democratic members of Congress and elected Democrats at all levels of government across this country, now so unacceptable that it must be unspoken among us?

And what about the Republicans? I am not so sure the Republican Party isn't edging away from its own conscience. There, too, in the higher councils, we see a party in the throes of an identity crisis. There, too, we hear the familiar, anxious warnings. Stay away from all that cultural stuff. Forget about abortion. It's just too risky. Too divisive. Not winnable.

Listening to the Republican leadership's comments of late, one is left wondering if the right to life is now negotiable; to be held firmly until it's time to deal. I cannot understand why the Republican leadership appears suddenly to be backing away from a principled stand on the most important value issue

of our time. And an issue which was crucial to the election of the last two Republican presidents.

It is easy enough to assail the Clinton administration for its role in abortion and other cultural ills. But such criticism cannot serve in place of genuine leadership. On the great question of our day, where are the leaders in the party of Lincoln? In the end, will they stand and be counted? Or will they cut and run, seeking refuge in the grey shadows of a "Big Tent"?

Forgive me if I sound a little impatient. Whenever I hear noble causes described as "not winnable," I can't help but think it says more about the leaders than the cause. And when people say that this is a lost cause, I say, come to Pennsylvania. In 1990 my pro-choice Republican opponent bought the perceived wisdom that abortion was a winning issue. But a winning margin of more than one million Pennsylvanians registered a very different view. It was the greatest gubernatorial victory margin in the history of the state. So do not tell me this is not a winning issue. I know you can win with it, because I've done it. And if you are looking for a road to victory, I say, look at that election.

To say this cause is "not winnable" is to gravely underestimate the American people. We have overcome much greater challenges in our past—among these the intolerable institution of slavery, rooted in centuries of legal practice and central to the economy of half of America. Compared to such long-standing evils, one generation of abortion on demand may indeed go down as a perverse parenthesis in our history of expanding human rights. Amid the bitter struggles of the day, we need the vision to see it as future generations will: an aberration in our history when a great nation briefly lost its way.

So let us not hear talk of "lost causes."

Such causes are not only "winnable"—they are the only causes worth winning.

You cannot stifle this debate with a piece of paper. No edict, no federal mandate, will put to rest the grave doubts of the American people. Legal abortion will never rest easy on this nation's conscience. It will continue to haunt the consciences of men and women everywhere. The plain facts of biology, the profound appeals of the heart, are far too unsettling to ever fade away.

There is, without question, something stirring across the heartland of America. Something which gives me great hope and confidence for the future.

What is called for now is leadership—moral leadership of a high order. Leadership, with generosity and understanding, sending a message of civility and respect for opposing views, a message that bespeaks a true sense of community.

Leadership which presents the protection of the unborn child for what it truly is—an imperative that flows naturally from the social justice mission of America. This is the message that the American people are waiting to hear.

And when we have met this challenge, as I know we will, then the story of America will continue into the 21st century as it began the story of a country dedicated to the proposition that all are created equal and endowed with an unalienable right to life.

For that is who we are: a people who recognize that no nation, however strong, can ever prosper if it does not protect the powerless—before and after birth; a progressive society, precisely because we know that no nation can truly progress by leaving behind its most vulnerable members; a caring community that offers women meaningful alternatives to abortion and children and families the help they need to have a real chance to live decent, healthy and happy lives.

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People aren't the problem

by Jacqueline P. Kasun

When students enter my classes at Humboldt State University, they are quite certain that there is a crisis of overpopulation and environmental degradation threatening the survival of planet Earth. In fact, there is no such crisis.

One reason why many people believe that we face a crisis of overpopulation and environmental destruction is that we all know we are crowded. Human beings crowd together now, as in the past, not because the planet lacks space, but because we need to work together, to buy and sell, to give and receive services. Cities and towns have always thronged with people and traffic—horses, donkeys and camels in ages past, motor vehicles today.

But if all of the people in the world moved to Texas, each person could be given the space available in the typical American home and all the rest of the world would be empty. The population density of this giant city would amount to about 20,000 persons per square mile; San Francisco has about 16,000 persons per square mile; and Brooklyn has more than 30,000. Most of the earth is empty. The area occupied by human beings amounts to no more than 1 percent of the earth's land surface.

My students are also surprised when I

show them how rapidly the rate of world population growth is declining. In Europe and the United States, fertility has been below replacement for almost two decades and population is actually declining in several countries. Relative to their numbers, women of childbearing age are having little more than half as many babies as they did in the late 1950s.

If present declining trends continue, the less developed regions of the world will reach zero population growth well before the end of the next century. The World Bank's projection of the ultimate population of the world is about 10 billion, about twice its present size. At that level of population, human beings may occupy 2 percent of the earth's land service, and we might use a fifth of the land area for our crops. At present, farmers use less than half of the available arable land.

Another matter of great concern to my students is "deforestation." In fact, United Nations data for 1988 showed that the world's forested area of 4 billion hectares, more than 30 percent of the world's land area, was the same as in 1950.

The U.S. Agency for International Development (USAID) has climbed onto the "global deforestation" bandwagon. It has published the threat that, at present rates of cut, the world's tropical forests could be

"gone entirely by the end of the next century." This would require, however, not only that trees be cut twice as fast as the present highest estimates, but that no trees grow over the next century.

Climate change is the most terrifying ecological threat. Experts agree that the carbon dioxide content of the air has increased since the last century. Some scientists agree that this increase in carbon dioxide will cause global warming because of the reduction in the out-going radiation from earth to space. On the other hand, the radiation from the carbon dioxide will cool the stratosphere. In this "cascade of uncertainty," as it has been called by scientists, it is possible to arrive at almost any conclusion, depending on the assumptions one programs into the computer model.

Whom should we believe and what should we do? In view of the uncertainties and disagreements, probably the best counsel is that of Professor H.E. Landsberg, former president of the American Geophysical Union. He recommends that we continue measurements and observations until we know more about the situation, and, in the meantime, plant more trees. If this were done intensively in urban areas, it would counteract the build-up of carbon dioxide from the burning of fossil fuels because trees transform carbon dioxide into oxygen.

Air pollution and traffic congestion are serious problems in most American cities. But this is not climate change; nor is it the result of population growth. The cause is mistaken transportation policy on the part of

the government. For decades federal and state governments have dedicated massive efforts to providing unlimited, "free" access to automobiles. In the course of this development, urban areas have been built not only to accommodate but almost to require private automobile use on a one-person, one-car basis.

While there are no data to support the wild charges about the disappearance of thousands of species, the African elephant and some other wild species may be declining in numbers. The reason for this is that the elephants, unlike the horses and cows, have no owners with an interest in keeping them alive. If international development agencies, such as the World Bank, were really interested in protecting elephants, they could devote some of the resources they are using on population control in Africa to establish and police game refuges.

Above all, there is no evidence that any of our environmental problems is the result of "overpopulation" or would be improved by limiting population growth. Correcting our behavior is far more important than reducing our numbers.

We do need wise policies to reduce pollution and to alleviate unemployment, poverty and hunger. At the same time, we must be extremely wary of those who would use the environment or the existence of poverty and hunger as excuses to establish their dictatorship.

(Dr. Jacqueline P. Kasun is professor of economics at Humboldt State University in California.)

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Amen

The Saint Gerard Guild

The Catholic answer to health care

by Christopher Dodson, Esq.

The biblical command "Love your neighbor as yourself" may well have had more influence on Western medicine and health care than all the scientific advances of the past 2,000 years. It proclaims that respect for human life and human dignity and genuine concern for one another are infinitely more important than considerations of technology, efficiency, pragmatics, and economics. This belief and behavior are in jeopardy in our society.

The ancient Greeks first developed the science and skills of modern medicine. They also practiced infanticide and allowed the chronically ill to die because to do so was practical. Christian society dismissed arguments of practicality in favor of love of neighbor. It is not surprising that the Catholic Church became involved in founding and administering hospitals, nursing homes, homes for the infirm, shelters, and dispensaries, or that medical assistance became part of missionary work.

The U.S. Catholic bishops have spoken out in favor of health care reform for the past 75 years. In June, 1993, the bishops issued a resolution entitled "A Framework for Comprehensive Health Care Reform: Protecting Human Life, Promoting Human Dignity, Pursuing the Common Good." While not endorsing

specific health care proposals, the statement is a reminder to Catholics and others that a good health care program must meet certain moral and ethical criteria. The bishops pointed to four major criteria that should be included in a good health care plan:

- Universal coverage. The plan should cover all people and give special priority to the poor.

- Respect for human life and human dignity. Abortion and euthanasia have nothing to do with either health care or respect for human life.

- Contain costs. The system should eliminate waste so that valuable resources are not squandered.

- Serve the common good. The plan should serve the needs of all, not the desires of special interest groups.

The bishops' involvement in health care is based on the church's experience in delivering health care services. Catholic-sponsored health care facilities compose the largest network of non-profit hospitals and nursing homes in the country. The Catholic system constitutes about 10 percent of the nation's total non-federal hospitals and almost 15 percent of the beds. The staffs of 569 Catholic hospitals and 294 long term care facilities cared for almost 56 million patients last year.

The bishops remind us that life itself is threatened when we treat health care as a

commodity to be produced and distributed like other goods and services. Since health care is essential to the preservation of life and the dignity of the human person, health care programs must ensure that everyone has access to medical care and that the poor receive special consideration.

Nor is a "two-tiered health system" acceptable, with one system serving the poor and another serving everyone else. A system that serves only the poor results in poor health care for the poor. We need a system in which the poor have access to the same health care received by those with access to greater resources.

Care for God's gift of life is the object of medicine and health care. They preserve, maintain, or better life. If respect for life is absent, the whole fabric of health care becomes unraveled and we are left with a collection of techniques with no purpose.

It is, therefore, greatly disturbing when a proposal for any health care program—federal, state or private—includes abortion. Abortion is the killing of an unborn child. This is not an "opinion" based on "religious belief"; it is an objective fact. The debate is a "Galileo trial in reverse." This time it is the church that is defending the scientific truth against the political or philosophical beliefs of the ruling community.

It is truly frightening to consider that under some proposed health reform plans,

every abortion would be funded wholly or in part with tax money and/or mandated insurance premiums. Even those who find abortion morally repugnant would be forced to pay for other people's abortions. Since polls consistently show that a large majority of Americans oppose funding abortions with tax money, such a policy blatantly disregards consciences.

Under some proposals, employers opposed to abortion, including the Catholic Church, would be forced to pay insurance premiums for policies that cover abortion and other morally objectionable procedures for their employees.

The implications of this issue reach far beyond the abortion context itself. If abortion is treated as health care, preserving life cannot be considered an essential purpose of health care. If that is so, then euthanasia and physician-assisted suicide. Once they are described as "health care" they will be increasingly accepted.

Science has provided us with great opportunities in the field of medicine. The mere fact that an opportunity exists, however, does not mean that it should be exercised. Health care and its distribution involve significant moral choices. That is why health care must be rooted in the particular moral code. Without it, the skills of medicine can be applied with disastrous effects.

(Christopher T. Dodson, a lawyer, is a lobbyist on health care issues for the North Dakota Catholic Conference.)

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Euthanasia: the illusion of freedom

by Richard M. Doerffinger

Euthanasia is an issue on which disagreements run deep. People even disagree on what kind of issue it is.

Supporters insist that the issue is about liberation. Now that women have been freed of involuntary pregnancy through abortion, they say, it is time for the debilitated elderly and terminally ill to be freed of involuntary suffering and dependency through euthanasia.

Opponents reply that this issue is not about freedom but about death. Euthanasia takes away any freedom people might have left by taking away their lives. It may free their families and communities from the burden of taking care of the seriously ill, but their selfish freedom will last only until the time when they, too, become "useless" and feel the social pressure to make a "final exit." And the move from voluntary to involuntary euthanasia will be quicker than many suspect.

"Suicide doctor" Jack Kevorkian says that the euthanasia decision has five components. The patient has two and the doctor three. The patient has the wish and the need for death; the doctor has his medical expertise, common sense and logic. It is the doctor who does the rational decision making, judging whose wishes to die are valid and which medical conditions create a "need" for assisted suicide.

The major 1993 court decision upholding Kevorkian's legal right to practice "medicine" took a similar approach. Wayne County Circuit Judge Richard Kaufman

recognized that an unlimited constitutional "right" to assisted suicide would lead to the deaths of many young and healthy people who have an "irrational" wish to die. He therefore ruled there is a constitutional right only to "rational suicide."

The patient's own voluntary choice is not the deciding factor in this scheme. Two people may want assistance in committing suicide equally strongly; however, the objective "reasonableness" of their claims will be reviewed by a judge, who may grant one request and reject the other, based on which person's illness is serious enough to warrant death.

The chief precedent cited by Judge Kaufman was the U.S. Supreme Court's notorious *Buck v. Bell* ruling of 1927, in which the Court upheld state laws authorizing involuntary sterilization of women considered "feeble-minded." In *Buck*, he said, "the state had a sufficient interest to avoid the creation of certain life because the state concluded that the quality of such life was too low and too much of a burden on society to permit." If the state can do this, he asked, "how can it deprive a person of the right, under certain circumstances, to come to that same conclusion with respect to their own life?"

Another case has been dubbed the "*Roe v. Wade* of euthanasia." On May 3, 1994, a federal judge in Seattle struck down a Washington State law that banned assisted suicide, declaring that terminally ill people have a "constitutionally guaranteed right" to hasten death.

U.S. District Judge Barbara Rothstein said the right of a terminally ill person to end his or her life constitutes a "choice central to personal dignity and autonomy."

She said that right is akin to the right to end life support, or the right to choose abortion.

Cardinal Roger Mahony of Los Angeles, chairman of the U.S. bishops' Committee for Pro-Life Activities, termed Judge Rothstein's ruling "profoundly disturbing."

"It is absurd to say that this ruling serves personal dignity and autonomy—for in the most radical way, direct killing deprives a human person of dignity and autonomy," he said. "All that it serves is the attitude that we can solve people's problems by getting rid of people."

The ruling's use of past court decisions on abortion and the withdrawal of treatment is especially ominous," Cardinal Mahony said. "In both these areas of law, courts regularly make life-and-death decisions on behalf of mentally incompetent people who never decided for themselves. If this ruling stands, nonvoluntary as well as voluntary euthanasia will provide a 'final exit' for many whose lives are seen by others as not worth living."

One country, the Netherlands, already has a kind of laboratory experiment in voluntary euthanasia. In 1973, the Dutch courts began to set forth guidelines for acceptable euthanasia. First among these standards is that euthanasia must only be performed at the voluntary, explicit, and persistent request of the patient.

But as Dutch physicians have become

accustomed to administering death, they have taken it upon themselves to decide on their patients' behalf when it is time to die. The Dutch government's own study commissioned in 1991 found 2,300 cases of voluntary euthanasia, 400 cases of assisted suicide, and 1,000 cases in which physicians killed their patients without their request. In addition, there were more than 8,000 cases in which physicians gave their patients massive doses of morphine and other painkillers with the intent of causing death; and most of these doses (61 percent) were given without the patient's request. When these are added in, the country of "voluntary" euthanasia actually has more cases of people killed without their consent every year (5,941) than of patients killed with their consent (5,459).

Even some Dutch physicians who practice euthanasia think the experiment should not be tried in our country. They acknowledge that in a society where doctors and hospitals face growing pressure to unburden themselves of the terminally and chronically ill, euthanasia would not be a voluntary option but a forced choice.

How impatient is our society generally with sick or disabled people who are hard to care for? How many people would consider their deaths as the lifting of a burden—not a liberation of them, but a liberation of the rest of us from them? Does younger Americans' support for older Americans' "freedom" to commit suicide contain a touch of self-serving hypocrisy?

It may be that freedom has very little to do with this agenda.

(Richard M. Doerffinger is associate director for policy development at the National Conference of Catholic Bishops' Secretariat for Pro-Life Activities.)

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Human sexuality: where faith and science meet

by Theresa Notare, M.A.

Science and faith are often perceived as two different worlds in two different orbits. Some suggest that science and faith are antagonistic, if not irreconcilable to each other. But such an assertion should be scrutinized.

The age-old perception that science undermines faith in God has only recently given way to an appreciation of how scientific discovery can reveal the beauty of creation and especially the wonder of the human person. The sense of space as viewed through the Hubble telescope remind us of God's grandeur. And the hidden interaction of sperm and ovum which results in a unique human being fills us with awe. Science can reveal God's magnificence.

One area where science and faith currently meet is that of human sexuality. In some circles it is acceptable—even politically correct—to mock the church's beliefs, but the scientific study of human sexual behavior confirms the validity and the wisdom of church teaching. It also challenges us to respond to an emerging crisis.

Since the sexual revolution of the 1960s, there has been a steady rise in sexual activity outside of marriage. Along with a rise in earlier first intercourse and the trend of multiple partners before marriage, research also shows a well-documented rise in sexually transmitted diseases, even to the point of epidemic levels. In 1989, the estimated total number of people newly infected with symptomatic sexually transmitted diseases was approximately 13 million. The U.S. Department of Health and Human Services reports that 8.6 percent of all sexually transmitted diseases occur among persons aged 15-29. The consequences of such diseases are varied, ranging from discomfort to lifelong health problems and even to death.

Among such diseases, the most insidious is human immunodeficiency virus (HIV) which now affects an estimated 1.5 million Americans. Although the incubation period is relatively long (an estimated 5-10 years), an HIV-infected person is virtually certain to eventually contract and die from an AIDS-related illness. There is no known cure.

HIV affects heterosexuals as well as homosexuals; it is present among children and adolescents. Many children have been infected by their mothers; adolescents are infected through sexual contacts and needle sharing.

The Center for Disease Control reports 29,850 deaths from HIV infection for 1991. Of these deaths, 74 percent were persons aged 25-44. The journal which reported these statistics noted that although "deaths from all causes in this age group comprised only 7 percent of total U.S. deaths in 1991, they make a disproportionately high impact on society because of the loss of productive years of life and the loss of parents from families with young children. The world faces a crisis which the teachings of the church can help reverse."

The church's vision of human sexuality is scripturally based, sacramentally real, morally honest, and spiritually rich. The church promotes a holistic view of the human person—body, mind and soul. Sadly, many people, including Catholics, do not know what the church teaches in this area. They don't know how the church's teachings can evoke true freedom and promote the complete health of the person.

The church is keenly aware of the communal dimension



GOD'S PLAN FOR SEXUALITY—Sexual love is God's gift to husbands and wives, allowing them to deepen their love and become co-creators in God's gift of new life. The Catholic faith and modern science come together to deepen our understanding of God's plan for married couples. (Photo by Jim Whitmer)

of sexuality. This understanding begins by respecting the private dimension—the truly profound "gift of self" between spouses. In the words of Pope John Paul II, an "original unity" willed by God for men and women in marriage is expressed by their conjugal relations. This unity is sacramental, that is, God is made present in the world in this vowed love because it is a true community of persons. The sexual relations of husband and wife simultaneously express the spiritual and co-creative life-giving reality of God our Father.

The church teaches that sexual union is an awesome treasure given to married couples. There is no other human act through which two human beings reach out to each other and being with him. Because sexual intercourse signifies profound human and divine dimensions, the church treats it with reverence, never trivializing it or separating it from its real meaning. This vision of human sexuality provides compelling reasons for reserving sexual intercourse for marriage, reasons complemented by current medical statistics.

God has given life to us and to our world, and he has commanded us to "be fruitful and multiply." But this command does not stand on its own; it is also a call to be stewards of all creation. Concern for regulating births can be an important aspect of this stewardship. But stewardship does not mean "control at all costs." It means responsibility to one's spouse, children, and society, in a manner that respects the gift of fertility. This responsibility and respect form part of the reason why the

church cannot condone the use of artificial means to regulate births.

The question of responsible parenthood reveals another nexus between Catholicism and science. When families desire to or must limit births, the church teaches that natural family planning (NFP) is the only authentic way to accomplish this goal. Pope John Paul has noted that NFP calls couples to love generously and enables them to make a permanent gift of themselves to each other.

But many, including Catholics, do not know that NFP is the umbrella term for several natural, modern and scientific methods of family planning. These include the sympto-thermal method (STM), ovulation method (OM), and the basal body temperature method (BBT). Each method is scientifically based and makes use of the observable signs of a woman's cycle of fertility. These natural methods can be used any time during the reproductive life of a married couple because they do not depend on regular menstrual cycles. Through the modern NFP methods, a woman can observe her fertility signs or chart the rise and fall of her basal body temperature which coincides with hormonal changes. In some methods of STM, cervical changes are monitored as well as secondary signs of fertility. All of this information is readily available to those who wish to learn.

Nonetheless, many people still think of "rhythm" when they hear the term NFP. But the rhythm method refers to a calendar method of determining fertility, a method seldom used in the United States today and not used by practitioners of NFP. NFP is not rhythm and to equate the two is scientifically inaccurate. In its day, rhythm yielded poor effectiveness rates. Today, many studies attest to the effectiveness of natural family planning. For example, the World Health Organization and the U.S. Department of Health and Human Services both confirm a method effectiveness rate of 97-98 percent and an estimated user effectiveness of 85-95 percent. Research has helped the NFP community understand that, for couples to achieve the 97-98 percent effectiveness rate, they must be taught by certified NFP instructors, be motivated to use the method, and be clear about their family planning intention.

Today we are confronted not only by the wonder and beauty of human sexuality, but also by the terrifying consequences of using that gift. How can the church respond to this challenge?

We must grow in our ability to draw from science the knowledge that helps us make deeper connections between our faith and our lives. We must be consistent through our catechetical and pastoral programs on human sexuality, natural family planning, marriage, and family life. As the Holy Father reminded us in his remarks to a seminar on bioethics and pastoral care of families: "The faithful unity of theological and pastoral criteria, from the point of view of the indispensable teaching of the church's magisterium and with support from the human and biological sciences, form a valid basis for pastoral service."

(Theresa Notare, M.A., is special assistant to the director of the Diocesan Development Program for Natural Family Planning, National Conference of Catholic Bishops.)

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Drug abuse destroys families

by Rev. Sean O'Sullivan, D.S.W.

The United Nations has designated 1994 as the International Year of the Family. It has invited everyone to think of ways to strengthen those family bonds which alone can successfully resist the forces within society that lead to family dissolution. Similarly, the church continually calls us to reflect on the sacred role of families, entrusted with the care and nurturing of God's precious gift of life.

One of the most powerful forces that can lead to family turmoil and break-up is substance abuse, in particular the disease of addiction. It is estimated that one-quarter of the U.S. families are affected by addiction in some way.

Many members of families that suffer from addiction develop roles that enable them to cope. The social science literature documents numerous roles whose labels are useful in understanding the different types of dysfunctional behavior in families afflicted by addiction (e.g., enabler, scapegoat, mascot). These coping behaviors only compound the stress and strain on the family and take a great toll on family life.

Recovery from addiction is likewise a family affair and, regardless of the time and effort it takes, recovery is worth it all. There are a number of self-help organizations that assist families affected by the disease of addiction, e.g., Alcoholics Anonymous, Al-Anon, Alateen, and Adult Children of Alcoholics (ACOA). These organizations provide group support from the crippling consequences of being with an addicted person.

Self-help organizations are a great resource to families in trouble, but the best line of defense against teen-age addiction is to avoid it in the first place by providing strong parental guidance and support. Parental support helps children

develop the personal values and self-esteem they need to resist peer pressure to use drugs and alcohol. Here are some guidelines to help parents establish family bonds:

- Establish family rules and responsibilities, and set limits with meaningful consequences.
- Require teens to share in household chores.
- Demand accountability for teens whereabouts.
- Treat all young people with respect.
- Encourage children to talk openly about peer pressure, scholastic and athletic challenges, and any of their other struggles.

Many of the guidelines for strengthening family bonding reflect the understanding of the family as a "domestic church" presented by the bishops in their 1993 pastoral message "Follow the Way of Love." The family is the first place that healing takes place; it is the place "to share a story or confide a need, to play a game, tell a joke, to watch and cheer on—time to be present to another's failure or success, confusion or despair, or moment of decision. The family is the cradle of life."

The church also has an important role to play in combating addictions. Addiction is not solely a physical, emotional or social disease, but is seen increasingly as a spiritual disease, one that attacks the very soul of the individual. Priests are on the front line of the battle against addiction. They counsel the anguished families, the addicted spouse or the wayward teen-ager. Clergy are in a unique position to point out the bridge between hurt and healing and have a special duty to know the resources available. It is now a commonly accepted fact in the social science literature that people who have been addicted and who have undergone a spiritual renewal as part of their recovery process have a much

better chance of remaining drug-free than those individuals who have not experienced a spiritual awakening.

This spiritual understanding of the nature of addictions reflects a deeply biblical understanding of who we are in relationship to God. We are basically spiritual beings, made in the image and likeness of God. We are temples of the Holy Spirit (1 Cor 6:19). As Pope John XXIII reminded us, "Human life is sacred . . . from its very inception it reveals the creating hand of God" ("*Mater et Magistra*," 447).

A general awareness of who we are activates the best preventative measures against substance abuse: the positive values of temperance and prudence, in short, what the church calls virtues. All effective work in the area of substance abuse prevention in the United States reflects an appreciation of the virtues as the best safeguard against addiction. The 1993 national plan of the Office of National Drug Control Policy relies heavily on religious institutions for help in overcoming drug addiction.

In 1991, the United States Catholic Conference (USCC) issued a document called "New Slavery, New Freedom: A Pastoral Message on Substance Abuse." This document stressed the sacramental treasures the church possesses for fighting addiction. It also stressed the role that parishes can play by becoming centers of prayer for those who are looking for help out of the morass of addictions. In 1992, USCC issued a practical guide for parish work, "Communities of Hope: Parishes and Substance Abuse." This guide recommends training parish volunteers to make appropriate referrals to treatment programs, thereby assisting the parish clergy in their outreach activities.

Drug abuse can destroy families. But through prayer and intentional efforts to build family bonds, families can liberate themselves from the seduction of drugs and come to enjoy peace and freedom through the grace of Jesus Christ.

(Rev. Sean O'Sullivan, D.S.W., is the director of the Archdiocese of Miami's Drugs, Alcohol Rehabilitation and Education (DARE) program, a project of Catholic Community Services, Inc.)

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
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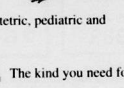

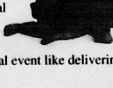
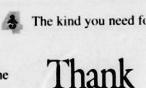
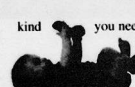
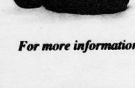
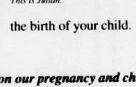
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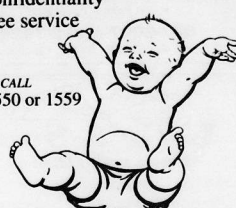
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TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Oct. 2, 1994

Genesis 2:1-24 — Hebrews 2:9-11 — Mark 10:2-16

by Fr. Owen F. Campion

The Book of Genesis is the source of this weekend's first scriptural reading.

Oddly, few other sections of the biblical writing provoke as much sharp discussion as do the first three chapters. These chapters contain the ancient Hebrew concept of creation. It is strange that these writings prompt so much strong debate since their message is quite simple and very clear, and since, after all, the details of creation hardly compose the most important items of Christian belief.

To understand these chapters, including the section read this weekend in the liturgy, it is necessary to know the environment in which they were written.

While reflecting very ancient explanations of nature and creation, these writings came together when God's people were in a most distressing situation.

Beset by unfriendly and powerful figures all around, in the midst of a great pagan civilization where they constituted an oppressed minority, the teachers of God's own people were obviously very anxious to impart to their peers and to the young the essential beliefs about creation and the Creator.

In times, they used the best "scientific" knowledge available to them. Some of the learned were the pagans, traces of pagan creation myths appear.

The basic premise, however, was that God created all things and all beings.

This weekend's reading is especially compelling. The culture all around God's people viewed women almost as if they were less than human. The very idea repelled the Jews. This weekend's reading taught that man and woman shared the same nature. In their common humanity they received their form and their life from God. Together they composed the human race.

The story of Adam's rib is no putdown for women. It was originally in this holy writing to insist upon the dignity of women, equal to that of man.

The Epistle to the Hebrews supplies the second reading. This epistle is a favorite for Christians, and it occurs often in the liturgy. Its bold, colorful, forthright language makes it popular.

This weekend's reading is typical. Splendidly it tells in a paragraph the story of the Lord's great sacrifice, and of the Incarnation. Jesus, the priest and victim, the champion of all humanity in its need to return to God, is indeed God.

St. Mark's Gospel furnishes this Liturgy of the Word with the third reading. It is a familiar and, at times, a disputed Gospel selection.

As in the case of Genesis, it is vital to realize the setting in which this Gospel occurred. It was, after all, the Roman Empire. This implied, of course, a political structure. It also was the culture.

In this culture, women were definitely regarded as inferior to men. Women were toys or prizes in an unholy process of exploitation and abuse.

Not rarely were women, possibly at times in circumstances of some affection or desire on the part of the woman; herself, virtually kept by men. But when the initial attraction cooled, the women were simply turned away.

These immoral relationships horrified the Jews, and then the Christians as well. One of the very strongest Jewish beliefs was in the sanctity of marriage.

This Gospel confirms that belief, but it reminds us that intimate relationships outside marriage are ultimately deceitful and selfish. They can be put aside.

Marriage, however, is a solemn statement by the spouses to God, who express to themselves, and together to God, its permanence in their lives.

Reflection

For several weeks the church has been teaching, through the weekend readings the directors that Christians should pursue in following Jesus. This week it turns its attention to the lifestyle in which most Christians live, that of marriage.

The first reading, from Genesis, sets the stage. Of all the problems that vex marriages, probably most are affected by a disregard on the part of one spouse for the other. The church, through Genesis, calls people to supreme respect for their spouses.

St. Mark's Gospel builds upon this fundamental concept of respect for others. In Genesis, God offered to humankind the union of marriage as a source of divine blessing.

The Gospel reminds us that marriage is superbly the place, not just of co-habitation for a while, or a convenience, or an insurance policy, but the premier human relationship in which there not only is the fullest respect of one for the other, but in which there is both unselfish love and total lifelong commitment.

This Gospel reading also serves as a powerful reminder that everything is in God and subject to God, who is the Creator and the Giver.

MY JOURNEY TO GOD

The Joy of Witnessing Birth

I turned 50 this summer; a milestone for anyone facing a new chapter in life. But as the mother of four daughters, I was too busy to bemoan or celebrate the occasion. I was preoccupied with becoming a grandfather for the first and second times.

Within 73 days, our two oldest daughters, Kimberly, 27, and Stephanie, 24, gave birth to their daughters.

The labor and delivery room on that day in late June and again in early September was transformed into a spiritual experience for me as God allowed me a front-row seat to witness life and the entrance into the world of two of his precious angels—Savannah and Adaline. As each little girl inched her way through the birth canal, popped her head out, and gasped for the first breath of air, tears of joy streamed down the faces of our family members, including our youngest daughters, teen-agers Allison and Susan.

I've experienced motherhood immensely, so it seemed fitting that I should pray to the Blessed Mother to watch over these

little beings as they developed in the womb and later made their journey into the world. I have no doubt that she will lovingly watch her motherly mantle over their spiritual lives.

I felt privileged to watch my sons-in-law tenderly coach my daughters in the natural childbirth method they had chosen. And I was impressed with how my daughters focused patiently on each labor pain as they prepared for motherhood.

It seemed like only a moment ago that I had delivered them! I recall cuddling my daughters, then suddenly I was registering them for kindergarten. I taught them to drive, and soon I was dabbling at tears as they walked down the church aisle as brides.

I miss them as children, but our relationship has taken on new meaning as we share the wonderful vocation of motherhood. They were good kids; they will make great mothers. And life has started all over again for me in a sweeter form now that I am a grandmother.

(Cynthia Schultz attends St. Mary Parish in New Albany.)

Daily Readings

Monday, Oct. 3
Seasonal weekday
Galatians 1:6-12
Psalm 111:1-2, 7-10
Luke 10:25-37

Tuesday, Oct. 4
Francis of Assisi
Galatians 1:13-24
Psalm 139:1-3, 13-15
Luke 10:38-42

Wednesday, Oct. 5
Seasonal weekday
Galatians 2:1-2, 7-14
Psalm 117:1-2
Luke 11:1-4

Thursday, Oct. 6
Bruno, priest
Blessed Marie Rose
Durocher, virgin
Galatians 3:1-5
(Response) Luke 1:69-75
Luke 11:5-13

Friday, Oct. 7
Our Lady of the Rosary
Galatians 3:7-14
Psalm 111:1-6
Luke 11:15-26

Saturday, Oct. 8
Seasonal weekday
Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

THE POPE TEACHES

Laity spread light of Gospel and help fulfill church's mission

by Pope John Paul II
Remarks at audience Sept. 21

In recent years, the renewal of the lay apostolate has been closely linked to a greater awareness of the many charisms bestowed by the Holy Spirit upon all the baptized for the building up of the body of Christ.

This renewal has borne abundant fruit in the lives of many individual lay persons, in groups and ecclesial movements.

It has led to a growing appreciation of the importance of the frequent reception of the sacraments for Christian living.

For their apostolate to be truly effective, lay people need an appropriate formation in the spiritual life and in Christian doctrine, including the church's social doctrine.

In this way, the laity will be better prepared to fulfill their part in the church's mission in the world, which is spreading the light of the Gospel and making Christ live in the hearts of their brothers and sisters.

SAINT OF THE WEEK

St. Francis of Assisi lived a life of humility, poverty and charity

by John F. Fink

(See "From the Editor," page 4, for a companion piece to this article.)

St. Francis of Assisi, whose feast is Tuesday, Oct. 4, has long been one of the most popular saints because Christians realize that he lived a life of humility and poverty as well as humanly possible.

He was the son of a rich merchant. As a youth he spent money lavishly. It was said that when Francis parted no one in Assisi slept. But a battle broke out between Assisi and neighboring Perugia and Francis was taken prisoner. He was released after a year, but suffered a serious illness. Through this he gradually saw the emptiness of his life. His conversion reached a climax when he met a leper in the plain of Assisi and embraced him.

He began to care for the sick in hospitals and to give his money to the poor. One day, while he was praying in the Church of St. Damiano, he heard a voice coming from the crucifix that said, three times, "Francis, go and repair my house, which you see is falling down." So Francis started to repair St. Damiano Church.

Soon Francis gave up all his material possessions and spent his days in prayer and fasting. His father took him home and put his feet in fetters, but his mother released him. Finally, Francis piled his clothes in front of his father and renounced his inheritance. He returned to St. Damiano Church. Later he went to a little chapel called Portiuncula, two miles from Assisi, that belonged to the Benedictine monks.

Soon other men started to follow Francis. When his followers reached a dozen, he drew up a short informal rule that, in 1209, he took to Rome for Pope Innocent III's approval, which he received. That same year the Benedictines gave Francis the Portiuncula Chapel of the Angels. Francis and his followers built little huts of wood and clay around the chapel.

Francis called his order the Friars Minor, hoping that his followers would really be below their fellows and seek the last and

lowest places. He never deemed himself worthy to be a priest and always remained a brother.

In 1212 Clare joined Francis and he founded the second Franciscan Order, the Poor Clares. He gave the sisters St. Damiano Church and Clare (feast day Aug. 11) remained there for 42 years.

From being a life of prayer and one of actively preaching the Gospel, Francis chose the latter. Twice he tried to go to preach to the Muslims, first in Syria and then in Morocco. He was prevented the first time by shipwreck and the second time by illness.

During the Fifth Crusade, he tried to convert the sultan of Egypt. In 1219 he went to Damietta on the Nile delta, where the crusaders were camped. He went into the Saracens' camp calling out, "Sultan! Sultan!" Sultan Malek al-Kamil met with him for several days before sending him back to the crusaders' camp. Francis then went to the Holy Land to visit the holy places before returning to Italy.

At Christmas time in 1223, Francis was at Greccio in the valley of Rieti. It was there that he set up a crèche and soon the Christmas crib became popular.

In 1224, Francis retired to a small cell on Mount Alvernia. Here he received the stigmata, the wounds of Jesus on the cross. He tried to conceal this favor from heaven by keeping his hands and feet covered.

By this time Francis' health had deteriorated badly. The stigmata gave him physical pain and he was nearly blind. He obediently put himself in the hands of the pope's physicians, but he was dying. He sent a last message to Clare and her nuns, and then asked to be placed on the ground outside the chapel at the Portiuncula. He said over and over the end of his Canticle of the Sun, "Be praised, O Lord, for our Sister Death." He died Oct. 3, 1226, at the age of 44 and was canonized two years later.

Today the various branches of Franciscan religious orders for men and women are by far the largest religious orders in the church.

Entertainment

VIEWING WITH ARNOLD

'Barcelona' offers stylish tour of Americans abroad

by James W. Arnold

Many movies these days are about punks, rebels and killers, torn T-shirts and jeans, and life on the street. Then there is *Whit Stillman*, who is back again with a comedy about the tribulations of the young, privileged and clueless.

The tone is gentler, the heroes wear suits and neckties. There is so much bright dialogue on unexpected subjects that English begins to sound like a new language. Since the plot involves humans, there is also sex and violence, though on a much less proximate, intense level.

Producer-writer-director Stillman, now 41, broke in four years ago with "Metropolitan," an amusing, if somewhat pointless, inside look at New York debutantes and the boys who escort them to parties. Talk about social irrelevance.

Now his production team, and cadre of clever if unknown actors, collaborate once more. In "Barcelona," which has received generally hard-to-get great reviews, Stillman refocuses on just-out-of-college Yanks coping with young women, a foreign culture and 1960s anti-Americanism in one of Spain's loveliest cities. (Stillman's wife is from Barcelona.)

The Americans are Ted and Fred, cousins who get along by gently ragging and irritating each other.

Ted is a sales representative for a Chicago-based company. Fred, a Navy



lieutenant in town and temporarily living with Ted, is a PR flack for the Sixth Fleet. The actors, Taylor Nichols and Chris Eigeman, had major parts in "Metropolitan."

Ted, comically insecure in his job, worries that his supervisor is flying in to tell him he's fired. He's really bought into the sales culture and internalized the advice of all the how-to-sell and self-improvement gurus. But he's not doing well. In Spain, he's also "found God," a development that has led him to the Old Testament. He concedes it gives "tough advice on romantic matters."

Most of his attempts to do something religious are humorous, although eventually he'll find a compatible Catholic girl. Typical is a scene where he reads Scripture in his room while dancing to a version of Glenn Miller's "Pennsylvania 6-5000."

Ted's real interest is women. Looking for a wife, he's eyed several flighty Spanish beauties, but he's inclined to be too serious and inhibited. He's worried about his habit of falling only for physical beauty, and resolves to date only plain-looking girls. Of course, he quickly meets Monterrat (Tushka Bergen), a knockout blonde, and falls again.

Fred, in contrast, is loud, outspoken and flaky. He borrows Ted's money freely, and goes about tactlessly in his uniform. (Eventually, he borrows Ted's civvies.)

While terrorists are blowing up buildings like the U.S.O., he edits anti-U.S. graffiti on walls with his felt-tip pen. He even defends hamburgers against snide local criticism, and denies America is more violent than other countries. "We're just better shots."

Quick to have casual sex, he gabs on later to the puzzled girl about his fears



'QUIZ SHOW'—Jack Barry, portrayed by Christopher McDonald, hosts a fraudulent 1950s TV game show in Robert Redford's film "Quiz Show." The U.S. Catholic Conference classified the film A-II for adults and adolescents. In recent years, Redford has expanded his film career from acting to include directing and producing movies. (CNS photo from Hollywood Pictures)

that he's been shaving "the wrong way" (against the grain) all his life.

The young Spaniards are called much sharper politically. Fred is called a fascist—in Spain, yet. They talk suspiciously of "the AFL-CIA," and accuse America of blowing up its own U.S.O. for propaganda. All of this is part of the general cross-cultural and language confusion, and mostly for chuckles.

Stillman insists on keeping the tone light, even when Fred is shot in the head after a newspaper identifies him (falsely) as a CIA agent. Ted stays with him in the hospital, reading aloud whatever he can find in English (like "The Scarlet Pimpernel") so he doesn't slip into a coma. When he hears Ted praying over him, Fred finally returns to consciousness, shouting, "Give me a break!"

The key plot surprises are what happens with Ted's job, and whether Monterrat will leave her radical Spanish boyfriend to marry Ted or Fred or whomever. The risk is that you won't really like either of these educated dimwits enough to care, at least for nearly two hours of relentless, rapid-paced talk.

The dialogue can be funny, if esoteric. Thus, Fred irately raises a question about why critics always talk about subtext. Why

don't they talk about what's above subtext? What is above it, anyway?

"Text," says Ted. "Oh," replies Fred. Through all the verbiage—opinionated, wry, and well above the IQ level of Hollywood films—we see lots of Barcelona (cathedral, old Roman walls, palace), as the characters drive, walk, and sit in bars or cafes.

It's different, but it still gives you a headache.

(Stylish "innocents abroad" comedy; sex situations; satisfactory for adults.)

USCC classification: A-II, adults.

Recent USCC Film Classifications

Blue Sky.....	A-III
Princess Caraboo.....	A-III
The Shawshank Redemption.....	A-II
Me and the Mob.....	O

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

PBS show examines mystique of the Dead Sea Scrolls

by Gerri Pare
Catholic News Service

The crucial archeological find of the 20th century is examined in the "Nova" program "Secrets of the Dead Sea Scrolls," being rebroadcast on Tuesday, Oct. 4, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify the program date and time.)

The title is a bit of a misnomer in that no secrets about the biblical manuscripts are revealed. The program looks back at the curious history of the Dead Sea Scrolls since 1946, when the first seven were discovered in a cave 40 miles from Jerusalem by a Bedouin shepherd.

The documents contained by far the oldest manuscripts of books from the Old Testament and further searches turned up 800 manuscripts dating from 250 B.C. to 70 A.D.

Unlike the original well-preserved ones, however, many were in fragments no larger than a fingernail, making their assembly and publication a lengthy and laborious process that continues to this day.

Complicating matters were political intrigue and religious controversy. A Jerusalem archbishop who acquired four of the

original scrolls for \$100 tried to sell them for \$1 million by placing an ad in *The Wall Street Journal*.

When the seven scrolls were reunited in the Palestine Museum under Jordanian control, no Jewish scholars were permitted access to them for decades.

Now controlled by the Israeli Antiquity Authority, an elite team of Catholic, Protestant and Jewish editors work together at what many other biblical scholars consider a snail's pace to release this religious treasure to the world's eyes. Much of it remains unpublished nearly a half-century after its discovery.

Who the authors of the Dead Sea Scrolls were is the question writer-producer-director Nancy Porter keeps coming back to in this painstaking documentary. Opposing scholars speculate on whether they were written by the Essenes, a Jewish sect, or possibly a group of disaffected Sadducee priests. After four decades of study, the results are not conclusive and the significance of these documents will be debated for years to come.

The program is a dry compiling of facts and theories with little visual interest to break up the comments of the experts.

Primarily among those interviewed is Professor John Strugnell of the Harvard Divinity School, who pored over the scrolls in Jerusalem from 1954 to 1990, when he was dismissed as chief editor following an interview in which

he was quoted as saying Judaism was "a horrible religion that should have disappeared." Colleagues attributed his uncharacteristic outburst to alcohol-related illness aggravated by on-the-job stress.

In any event, current thinking on the scrolls seems to indicate that ideas that had been identified as Christian may have actually been part of a far richer and more varied Judaism than early scholars recognized.

The history of the Dead Sea Scrolls is far more interesting than the mechanics of piecing together the hundreds of fragments, which is where the program often gets bogged down. Viewers, however, may learn a little more about this remarkable find, including theories about some unusual religious manuscripts also discovered with the manuscripts dating from the critical era that gave birth to Christianity.

"Pennsylvania Diners and Other Roadside Restaurants"

A delectable road trip is in store for viewers who check out "Pennsylvania Diners and Other Roadside Restaurants," airing Wednesday, Oct. 5, from 9 p.m. to 10 p.m. on PBS.

(Check local listings to verify the program date and time.) The leisurely paced documentary is cheerfully narrated by writer-producer Rick Sebak, who helpfully uses a state highway map to orient viewers on a tour of 18 unique eating establishments in Pennsylvania.

Many may be surprised to learn most diners were prefabricated in factories, not converted from old railroad cars.

Nonetheless, some real beauties are visited here, such as the Wellborn Diner, fashioned from yellow porcelain enamel and featuring an all-glass dining counter top—so you can eat your entire while eyeing the homemade pies directly below your plate. Just as eye-catching is the sleek Sunrise Diner in Jim Thorpe, Pa., a gleaming stainless steel eatery, exemplifying the diner look of the 1940s and '50s.

No one seems to know why, but in northwest Pennsylvania they spell diner as "dino"—though the food seems to be just as hearty. And, of course, that is what the customers come for—good, down-home cooking with sometimes singular specialties, such as chicken with waffles, grilled sticks and Texas Tommies. They look tasty, though all the frying and generous gravy toppings may result in nutritional nightmares.

Director Steve Willing wisely spends much time with the waitresses and owners who often are just as keen as the cuisine in holding customers and creating a friendly place to dine and socialize.

(Gerri Pare is on the staff of the U.S. Catholic Conference Office of Film and Broadcasting.)

'Schindler's List' and 'Frasier' earn awards

by Catholic News Service

LOS ANGELES—The movie "Schindler's List," the NBC show "Frasier" and an album of Benedictine monks' Gregorian chants received 20 years ago have been named winners of 1994 CIMA Awards from Catholics in Media Associates.

The winners were announced in a September press release by the Los Angeles-based group.

The awards will be given at an Oct. 9 Communion brunch preceded by a Mass celebrated by Cardinal Roger M. Mahony of Los Angeles.

It is the second year the group has bestowed awards. Last year's winners were the film "Benny and Jon," the CBS show "Picket Fences" and the Disney Channel's remake of "Heidi."

"Schindler's List" was cited as "an extraordinary contribution they have made to the contemporary music world," Catholics in Media said.

The success of "Chant" reminds us that music has a healing power. The beauty and simplicity of this ancient musical form speaks of the quiet inner joy that comes from faith.

British Academy Awards and seven Oscars, including best picture and best director.

"Frasier" won "for not only making us laugh but for treating age and physical limitation with dignity, for celebrating family loyalty in an age when 'self-sacrifice' is a dirty word and, above all, for giving us characters of conviction," the statement said.

For its debut year, "Frasier" won awards for best TV comedy from the Television Critics Association and the 1994 Banff Television Festival. It also picked up five Emmys on Sept. 11, including best comedy.

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"We are honoring them for the extraordinary contribution they have made to the contemporary music world," Catholics in Media said.

The success of "Chant" reminds us that music has a healing power. The beauty and simplicity of this ancient musical form speaks of the quiet inner joy that comes from faith.

QUESTION CORNER

Church offers abortion reconciliation

by Fr. John Dietzen

Q Several years ago I committed a grave sin by having an abortion. I did so because of a genetic test result, which I realize does not make the sin any less.

I confessed the sin and the priest told me I was forgiven. The penance was minimal, but I live daily with the pain and shame of what I did, and six years later still pray for forgiveness.

I just read in the new "Catechism of the Catholic Church" that one who has an abortion "incurs excommunication *latae sententiae*," by the very commission of the offense.

Have I been excommunicated, or did the priest have authority to absolve me? Since my confession I have been receiving the sacraments. Is that wrong? (Iowa)

A Several times in the documents preparing and presenting the new catechism it is noted that it is meant particularly as a guide and resource for bishops, priests and other teachers of the faith.

Pope John Paul II says, for example, in his letter introducing the work, that it is intended as a reference text, a source for teaching the faith, "to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures," in other words to explain and expand on the teachings contained there as necessary for people to understand and apply them correctly.

The subject you bring up is a good example of why the pope said that: Some elements of church teaching and law are

quite complicated, and the entire picture cannot be put into focus every time an intricate subject comes up.

Let me explain. The sentence immediately after the one you quote (in No. 2272) says that this excommunication is incurred "subject to the conditions provided by canon law."

That is a weighty sentence. Canon law places many conditions which must be present before a person incurs such an excommunication, conditions about which many or most Catholics would be unaware.

The same paragraph also has two other words which you passed over, but which are highly significant. It notes that "formal cooperation" in an abortion constitutes a grave sin and can incur excommunication.

This space is too short to go into what formal cooperation means, but it introduces even more conditions before an individual is excommunicated.

To give an idea of what I'm talking about, in order to incur this excommunication a person must be at least 18 years old and must be aware when the act is committed that such an excommunication is going to be incurred if the act is carried through.

Obviously, many people who know that abortion is seriously wrong still do not know that an excommunication is incurred at the same time. You appear to be a good example.

Furthermore, if circumstances surrounding the pregnancy are such as to cause grave fear and confusion in the mind of the woman, or if she is under severe pressure from family or perhaps close friends, again this excommunication would not be incurred.

As the catechism explains, by attaching here the penalty of excommunication the church wishes to make clear the gravity of the crime of taking unborn life and the harm done to the innocent one put to death, as well as to the parents and the whole of society. It does not wish to restrict the scope of God's mercy.

Trust what the priest told you. It sounds as if he knew what he was doing.

For those interested in checking references, the most relevant parts of canon law here are Nos. 1396, 97, 1323 and 1324.

(A free brochure outlining basic Catholic prayers, beliefs and practices is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Parents find positive discipline works best

by James and Mary Kenney

Dear Dr. Kenney: I hear the word "discipline" over and over, but I'm not sure what it means. I want to teach my children right from wrong and get them to obey. What's the best way to do this? (Iowa)

Answer: Try the "positive discipline" method. It is more effective than punishing. Too many parents use the "lecture-yell-punish" method of discipline with their children. After some misbehavior, parents begin by explaining at length. The lecture changes to nagging, and sometimes gives way to demanding and shouting by the parents. When that doesn't work, the parents may threaten and punish their children.

Positive discipline is a better way to change behavior. The principles are simple enough.

•Parents should target their goals carefully and selectively. Any behavior that can be observed is a potential target for parental discipline. The wisdom comes in knowing which of the many child behaviors to select for attention.

First preference should always be given to rewarding desirable behavior, simply because it is much wiser to focus parental time and attention on good behavior than on misbehavior.

•Parents should be positive. Find a way of rewarding successes rather than punishing failures or misbehavior.

Time and attention are rewarding, even if they are negative. Why waste parental time and attention on bad behavior? As most parents well know, this does not stop the bad behavior even though the lecture sounds great. The ideal is to identify a bad behavior like fighting or too much noise or coming home late. Then choose the opposite behavior like playing cooperatively or coming home on time. Reward the good behavior.

•Start small. Begin where the child is, not where you want him to be. Parents should begin with what is already happening and reward any movement in the right direction.

Break larger tasks up into smaller units, and reward each small success. A good example might be cleaning up a messy room. Instead of simply demanding that a child clean up his room, divide the job into units like "make the bed," "pick up the floor," "put dirty clothes in the hamper," "clean off the dresser top." Give the child credit for each small accomplishment.

•Parents must be concrete and specific. Select behaviors that can be observed and counted. Much discipline fails to work because the target is too vague. Goals like "attitude" and "respect" and a "sense of responsibility" are too general. Parents must ask themselves what the child needs to do to show a "good attitude," then reward it when it happens.

•Be consistent. Consistency does not mean that parents cannot change their disciplinary goals. It does mean parents must stick to their word. If and when they change their plan, they must keep their child aware of what they expect and why. Parents need to agree with each other and to follow through on their word, day after day.

•Keep score with charts. Charting is a good way to start a new discipline plan. Parents do well when they keep statistics on the good behavior of their children, and then reward them. Behavioral bookkeeping is another name for charting. It works!

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

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— The Lees

They met in 1946 at a Sunday School Class called the Metholite Group. Orville Lee later spotted Mary Ruth Peek at a social gathering across the shuffle board court and decided she was the one for him. Six months later, Orville convinced Mary Ruth they were meant to be together and they married on October 23, 1946! They were blessed with two sons and one daughter. Orville was employed by L.S. Ayres & Co. as Head Cashier in their Downtown Indianapolis store for over 20 years after having worked for National Hosiery Mills for 26 years. Mary Ruth enjoyed teaching as she taught piano to beginning students and English to foreign students through the use of picture primers. These days, Orville and Mary Ruth call Westside Retirement Village home, and have since 1987.

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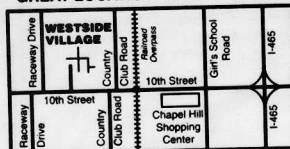


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CR 14

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 pictures, please. Announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

September 30

Benedictine Father Columba Kelly of St. Meinrad will direct a seminar on "Charts" at 7:30 p.m. at St. Pius X Church. Admission is \$3.

The African-American focus group of the Urban and Multi-Cultural Ministry will hold a meeting at 7 p.m. in the religious education center of St. John the Apostle, Bloomington. For more information, call 317-236-1405.

Catholic Social Services will present Parenting Using STEP (Systematic Training for Effective Parenting) from 7:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 217. For pre-registration, call Mary Anne Schaefer or Diana Doss at 317-236-1500.

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

Sept. 30 - Oct. 1

St. Bartholomew School, Columbus, will hold its 14th annual Fall Festival from 5:10 p.m. both days.

St. Bartholomew School

14th Annual Fall Festival

27th & Home Ave., Columbus, Indiana

Sept. 30 th & Oct. 1st

(5:00 PM-10:00 PM Both Days)

Fun for the entire family

Fri. - Fish Fry 5:00 PM-8:00 PM

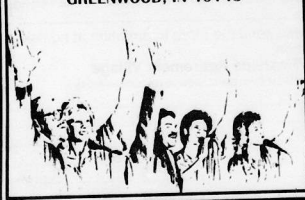
Sat. - Hog Roast 5:00 PM-8:00 PM

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rosary and meeting. Praise and worship music begins at 7:30 a.m.

St. Michael Church, 3334 W. 30th St., will have its annual Michael Feast. A German dinner served Oktoberfest style and Monte Carlo will be played from 5:30-11 p.m.

The Italian Heritage Society of Indiana will present a Columbus Day Dinner Dance at Primo Banquet Hall, 3143 E. Thompson Road. Donation of \$35 per person. Contact John Accetturo for reservation or further information at 317-848-7798.

The Apostolate of Fatima will hold a holy hour at 2 p.m. at Little Flower Chapel, 13th and Rosart. For more information, call Leona Peoni at 317-784-9757.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany, will hold a retreat at 7 p.m. at the church. For more information on divorced or widowed individuals, call 812-944-1184.

The Office of Worship will hold a seminar, "The Role of the Organist at Catholic Worship," from 9:11-11 a.m. at St. Pius X, 7200 Sarto Dr. Charles Gardner will lead the seminar. Cost is \$10. For more information, call 317-236-1483.

St. Luke Youth Commission will present a Monte Carlo Night from 7:30 p.m. to 12 a.m. on the church grounds, 7575 Holiday Drive. Cost is \$10. For more information, call 317-251-7085 or 317-253-1067.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

Athenaeum Turners, 401 E. Michigan St., will hold an Oktoberfest from 6-11 p.m. The event is open to the public. Cost is \$3. For reservation information, call 317-579-3167.

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October 2

St. Paul's Episcopal Church will hold its 1994 Fall Series, "Concerts at St. Paul" at 4 p.m. This session, "Four Hands—Four Feet" will feature Dwight Thomas and Frank Boles. For more information, call 317-259-4682.

St. Joseph's Hall Church, Sellersburg, will hold its Fall Festival and Turkey Shoot today. For more information, call 812-246-2512.

Bright to Life of Indianapolis will hold its annual Life Chain from 2:30-3:30 p.m. Contact your church Pro-life Committee or call 317-849-6198.

Solemn Eucharistic Celebration of the 100th Anniversary of Assumption Parish, Indianapolis, at 11 a.m. For more information, call 317-632-4157.

St. Lawrence, 4650 Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the Rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

Bishop Chartard High School will host the Reverse Raffle at 6:30 p.m. Tickets are \$25, including beer, wine, dinner and a chance to win \$1000. Proceeds go towards Cardinals' Athletics. For more information, call the school at 317-251-1451.

The pro-life Life Chain will be held in Terre Haute for the first time from 2:30-3:30 p.m. Call Rick Mascari at 812-466-8807 for more information.

Reservations are due for the Little Flower Ladies Club March dinner on Oct. 12 at 6 p.m. For more information, call Clara at 317-356-5058 or Bobbie at 317-357-3546.

October 3

A prayer vigil and Rosary for Life will be held at 7 p.m. at St. Patrick Church, Terre Haute. For more information, call Rick Mascari at 812-466-8807.

St. Joseph University Parish, Terre Haute, will hold the first session in a series on St. Francis of Assisi. In the youth room of the parish center at 7:30 p.m. For more information, call the parish at 812-232-7011.

St. Lawrence Church, 4650 N. Shadeland Ave., will hold STEP (Systematic Training for Effective Parenting) classes. For more information, call Mary Lynn Cavanaugh at 317-543-4925.

The African-American Focus Groups of the Urban and Multi-

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"ALL OUR LIVES ARE BUSY... PLEASE HOLD ON THE NEXT AVAILABLE ANGEL WILL ANSWER YOUR PRAYERS..."

Cultural Ministry will meet in the parish hall, rooms 5 and 6 of St. Augustine parish, Jeffersonville at 7 p.m.

The Connersville Deanery Board of Total Catholic Education will present, "Claiming Confidence in the Message: a Workshop on the Catechism," from 7-9 p.m. each evening at St. Gabriel Parish School Gym, 224 W. 9th St., Connersville. Cost is \$10, plus a copy of the catechism. For more information, call Kathleen Rhodes at 317-825-2161.

October 4

Good Shepherd Church, 1155 Cameron, will host the next southside adult religious education program, "On the Catechism," from 7-8:15 p.m. This is the second session of 12 in the series. This week's topic is "Search for God." For more information, call Sacred Heart Church at 317-636-5551.

Benediction of the Blessed Sacrament will be held at 7:30 p.m. in honor of the feast of St. Francis at the Divine Mercy Chapel, located

next to Cardinal Ritter High School. Opportunity for confession at 6:30 p.m.

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

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

Marian College Mature Living Seminars will discuss, "St. Francis Day," from 10 a.m. to 2 p.m. in Marian Hall, room 251. Cost is \$2. For more information, call 317-929-0123.

St. Anthony, Clarksville, will hold scripture study classes from 1-3 p.m. in the parish building. For more information, call Loy Purcell at 812-282-9143.

October 4-6

Indiana State Director of Religious (Continued on Next Page)

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Date: October 7, 1994

St. John
126 W. Georgia St.
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7:30 p.m. Praise and Worship

Celebrant: Fr. Thomas Murphy

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September 30, 1994

Haitian president is a priest, cannot practice

Father Aristide was suspended from active ministry when he was expelled by the Salesians

by Catholic News Service

WASHINGTON—Father Jean-Bertrand Aristide, Haiti's exiled president who is preparing a U.S.-brokered return to power, officially remains a priest, although he cannot currently practice his ministry.

Father Aristide, elected president in 1990 and ousted in a September 1991 coup, was expelled from his Salesian order in 1988. At the time, the Salesians said the priest's political activities were an "incitement to hatred and violence" and out of line with his role as a clergyman.

In Rome, a Salesian official involved in Father Aristide's case, Father Luc Van Looy, explained the situation Sept. 20.

He said Father Aristide was, in effect, suspended from active ministry when he was expelled from the Salesians because he has not been incardinated—accepted by a bishop—in a diocese and has not joined any other religious order. If he were to find a bishop willing to incardinate him, Father Aristide could practice his ministry.

However, he added, he did not think Father Aristide had ever tried to be incardinated anywhere.

In a 1992 interview with Catholic News Service, Father Aristide said he believed he was serving as a priest when he showed love for the Haitian people and worked for justice and democracy.

In the same interview, Father Aristide said he had met with Episcopal Bishop Orris Walker of Long Island to discuss joining the Episcopal Church. However, a spokeswoman for the bishop said Sept. 20 that Father Aristide had never become an Episcopalian.

Father Aristide's own background of poverty and his Catholicism helped make him an advocate for Haiti's underprivileged. About 60 percent of the country's 6.4 million citizens live below the poverty level fixed by the World Bank in 1990 at \$150 a year. About 75 percent of Haitians are Catholic.

In the 1980s, the priest developed a wide following in Haiti through his advocacy for social change. His support-



Father Jean-Bertrand Aristide

ers said he was a powerful force in organizing poor and rural Haitians to demand greater justice and equality.

In 1986, after former President Jean-Claude Duvalier fled the country, the Salesians asked Father Aristide to stop making political statements. Youths of his St. John Bosco Parish protested the order's demand.

In 1987, Father Aristide's superiors tried to transfer him out of his parish, but withdrew their directive after eight of his supporters held a hunger strike at the church.

In September 1988, Father Aristide's parish church was attacked and burned by armed men believed to be members of a former Haitian secret police force. Twelve people were killed and about 70 others injured in the attack, but parishioners protected Father Aristide, which allowed him to escape.

Within a month, the Salesians announced they were transferring Father Aristide to Canada. However, thousands of Haitians—including many of the slum dwellers he served—protested the move. Father Aristide refused to leave, and in December the Salesians announced his expulsion. They said:

• His political commitment involved "incitement to hatred and violence" and "the glorification of class struggle, in direct opposition to the teaching of the church."

• He seemed "to want to place the Eucharist and the sacraments at the service of politics."

• He was a constant and public disruption of church unity, which had made him a "figure of destabilization" in Haiti.

In December 1990, Father Aristide became Haiti's first democratically elected

president in more than 30 years, and he was inaugurated the following February.

The slight, charismatic priest had promised to give Haitians a voice and economic justice and vowed to prosecute corrupt officials and remnants of the Duvaliers and their dreaded Tonton Macoute militia. He tried to restructure Haiti's economy so that it no longer ran on corruption and raised the minimum wage from \$2.30 a day to \$4.

Washington Office on Haiti, a nonprofit organization, said that human rights abuses dropped considerably in the seven months Father Aristide was in power.

After the September 1991 coup, Father Aristide alternated between living in Venezuela and the United States.

In Washington, he lobbied for help to persuade the U.S. government that he was worth fighting for. The Haitian coup government also hired Washington lawyers to present their side.

Father Aristide supported international sanctions aimed at forcing the military leaders to halt a campaign of terror that has made bullet-riddled corpses a common sight in the Haitian capital.

Throughout his exile, he said he was willing to negotiate a solution to Haiti's political crisis. Yet a Sept. 20 statement reacting to the current U.S.-Haiti agreement did not endorse the latest terms.

Some critics regard him as a hot-headed demagogue who could not be a practical and effective head of state. Before the threatened U.S. invasion, some in Congress questioned Father Aristide's democratic credentials and said his restoration was not worth the spilling of American blood.

Yet Father Aristide has won over many of his critics, showing a capacity for conciliation and pragmatism.

Media reports in late 1993 detailed a CIA profile of Aristide that alleged he had been treated in a Canadian mental institution in 1980 and also implicated him in a politically motivated murder during his presidency.

Father Aristide termed the CIA profile "garbage." Vice President Al Gore defended him as reliable and said the charges were uncorroborated.

Father Aristide was born to a poor family July 15, 1928, in Port-Salut in southern Haiti. He studied theology and psychology in Haiti, the Dominican Republic, Israel, Egypt, England, Canada and Greece.

He speaks six languages and reads eight and is said to be an accomplished musician.

The Active List

(Continued from page 24)

Education Convention at the Holiday Inn North. For more information, call the Office of Catholic Education at 317-236-1433.

October 5

The Office of Worship will hold Liturgical Ministry Formation Program, Phase I, Session II: "Environment and Art in Worship," with Franciscan Sisters Sandra Schweitzer. From 7-9 p.m. at Christ the King Parish, 1827 E. Kessler Blvd. E. Dr. Cost is \$10. For more information, call 317-236-1483 or 1-800-382-9836.

☆☆☆

The Beech Grove Benedictine Center will hold a Faith Night Out: "How Do I Know I Love God?" At 6 p.m. at the center. For more information, call the center at 317-786-7581.

☆☆☆

State of the Archdiocese reception, dinner and address, from 6-9 p.m. at the Westin Hotel Ballroom, Indianapolis.

October 6

St. Patrick Church, Terre Haute, will hold a Lord of the Harvest Day from 12-6 p.m. Closing benediction will be held at 7 p.m.

☆☆☆

St. Vincent Hospital Guild, Inc. will hold a new member recognition wine and cheese party at the Overlook Clubhouse. For more information, call Pat Cronin at 317-253-0500.

☆☆☆

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood, will host the Celebrant Singers at 7:30 p.m. in Madonna Hall. For more information, call Sandy McGill at 317-885-5007.

☆☆☆

The Ave Maria Guild will hold its Fall Card Party for the benefit of St. Paul Hermitage from 3-5 p.m. in the Beech Grove Benedictine Center gymnasium, 1402 Southern Ave.

☆☆☆

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

☆☆☆

A profile rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215

Distributors Drive. Everyone is welcome.

☆☆☆

The Office of Worship will hold Liturgical Ministry Formation Program, Phase I, Session II: "Environment and Art in Worship," with Franciscan Sisters Sandra Schweitzer. From 7-9 p.m. at St. Mary Parish, 302 McKee St., Greensburg. Cost is \$10. For more information, call 317-236-1483 or 1-800-382-9836.

☆☆☆

St. Andrew Parish, Indianapolis, will hold its Fall Rummage Sale from 8 a.m. to 6 p.m.; and from 8 a.m. to 1 p.m. on Saturday. For more information, call Joel Schmieg.

☆☆☆

Sacred Heart Church, 1530 Union St., will hold a "First Friday" prayer service and discussion with Father Elias. The service begins with Mass in the chapel at 8 a.m., followed by discussion at 8:45 a.m. For more information, call the church at 317-638-5551.

☆☆☆

St. Lawrence Parish, 4650 Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m.

☆☆☆

The National Council of Catholic Women will sponsor a garage sale at 2417 N. 12th St., Terre Haute. Proceeds will go to the Christmas Tree for the needy. For more information, call Rose Sullivan at 812-466-3637.

☆☆☆

October 7-9
"Choices Discovery Weekend," will be held at St. Bernadette, 4826 Fletcher Ave. The focus of the program is resolution of the special grief involved in the death of a loved one by suicide. Cost of \$45 includes overnight accommodation and meals. For more information, please call Karen Garmett at 317-237-1372 (days) or 317-868-0515 (evening).

☆☆☆

Fatima Retreat House, 5353 East 56th St., and Beech Grove Benedictine Center will hold a retreat, "Circles of Wisdom: Naming, Claiming, Celebrating Women's Spirituality." For more information, call Fatima at 317-545-7961.

☆☆☆

October 8
The Young Widowed Group will hold its fourth annual hayride at Karen Burns cabin in northern Johnson County. Cost

is \$12. Car pool at St. Matthew Church leaves at 4 p.m. Meet up with the southsiders at the Signature Inn at I-65 and Southport at 4:30 p.m. For more information, call Carol at 317-577-9764.

☆☆☆

St. Martin Parish, Yorkville, will hold a community service for the church grounds today. For more information, call Floyd Trossman at 812-623-2591.

☆☆☆

St. Charles Borromeo Parish in Bloomington will hold a vocations day at 10 a.m. This program is open to all men and women 18 years and older. For more information, call the parish office.

☆☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆

Mt. St. Francis Retreat Center will hold a Saturday series—"Music and Healing—Singing and Toning," at 10 a.m. For more information, call 812-923-8817.

☆☆☆

Christ the King Parish's King's Singles will meet at the church, 5884 N. Crittenden Ave., for 8:30 a.m. Mass followed by breakfast at a nearby eatery. All adult singles are welcome.

☆☆☆

October 9
St. Lawrence Parish, 4650 Shadeland Ave., will hold an Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the Rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

☆☆☆

St. Paul the Apostle, Greencastle, will hold its annual Hog Roast and Picnic at the Moose Point Grounds. For more information, call the church office.

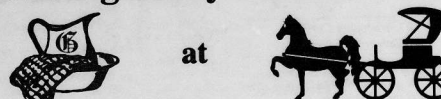
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St. John Parish, 126 E. Georgia St., will hold a revised Latin Mass at 11 a.m. For more information, call the parish office.

☆☆☆

St. Mary of the Rock Church, Batesville, will hold its annual Turkey Festival from 10:30 a.m. to 5 p.m. Adults \$6, children \$3.

Montgomery Fall Festival



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Friday & Saturday, October 14 & 15, 1994

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Youth News/Views

Athletes for Abstinence are singing their message

by Monique Valadez
You! magazine

Why are a group of professional athletes singing, dancing and rapping with young people all across the country?

"You!" magazine's "You!" caught up with Athletes for Abstinence founder A.C. Green and his celebrity friends at the Milagro Recording Studio in Glendale, Calif., as they spoke about their mission of truth.

Youth Beat: What's the point of Athletes for Abstinence?

A.C. Green: We want to use our celebrity status and visibility to get the message out that abstinence is the only protection that's 100 percent effective against sexually transmitted diseases and unwanted teenage pregnancies. A lot of adults and "role models" are not taking the responsibility to talk with young people. Kids are being ignored and, as parents, we are leaving it up to the educational system to take care of them. But kids look up to heroes. They look to entertainers, athletes, and their peers to fill the gap left by parents, teachers and churches. I founded Athletes for Abstinence because I believe that I have the responsibility to be a positive role model.

David Robinson: What A.C. said is true. Abstinence really is truth. That's the bottom line. We didn't make up the rules for our lives. God did. When I see the fruits in my marriage now, I know I made the right choice. I know it's real. I know that people are capable of being abstinent because I was able to do it. People are intelligent enough to make their own choices, but they need to know the best way to live their lives. They need to know the truth. They can't be told this lie about "Sex can be safe if you use a condom." That's a lie. That's not safe! Condoms fail. People who were using condoms to prevent pregnancy found that their condoms failed. That's not safe, and that's why we're here.

Barry Sanders: We felt we needed to speak out here because preaching does not

come from the media. It comes from the home. But unfortunately, it's not. Abstinence is not being preached because it's not being taught by the leaders, the dads and the moms! That's why we're hurting. But once it starts to happen, it'll be preached because then it'll be the norm.

Youth Beat: Do you really think that kids are going to listen and change their lives just because you guys say so?

Darrell Green: When athletes sponsor a product, not everybody is going to buy that product, but we're hoping that our message will snatch some people out of the fire. We might have an effect as a bunch of athletes who have the spirit and the love of the Lord in them. We're not in competition because there's only one winner and that winner is God and we just happen to be on his team!

Barry Sanders: The messages that we live out in our individual lives are so important. I talk to kids all the time. They would know if I was a hypocrite. Therefore, I need to make sure that I live what I preach. I'm able to because I have inner strength. But I also know they need fellowship to have the strength to go on. They need people around them who share their beliefs and who strengthen their convictions. That's why I get together with some of my brothers so I can really open up and talk with them.

Youth Beat: Why do the media, and therefore the public, ignore the message of abstinence, even though it has been proven to be effective?

David Robinson: Well, it's not popular. People want to take the easiest route. People don't want to hear what they should be doing. You give them the option of abstinence and they'll say, "I don't like that one. You got another one?" Just be careful. Use a condom! sounds easier, so I'll do that. "We know that not everybody is going to say, "Oh, man!" and all of a sudden think abstinence is the right way. But hopefully they'll see us and our conviction, and they'll respect it, whether they believe it or not. It'll be something they remember.

Youth Beat: Do you think young people really want to save sex for marriage?

David Robinson: I think a lot of kids want to be abstinent. I know when I was in high school, I was just afraid more than anything else to step out and say it. When I

ATHLETES FOR ABSTINENCE—Professional athletes A.C. Green, David Robinson, Darrell Green and Barry Sanders are telling youth about the importance of abstaining from sexual activity until marriage. National Basketball Association star A.C. Green, who founded Athletes for Abstinence, is a forward for the Phoenix Suns. NBA star David Robinson plays center for the San Antonio Spurs. Football standout Darrell Green is a cornerback with the Washington Redskins, and gridiron star Barry Sanders is a running back with the Detroit Lions. (Photo at right by Monique Valadez courtesy of You! magazine)



go to school's now, I just say it. When you're on the frontlines, you're gonna get hit by some flak here and there but you just have to stand on what you believe.

Youth Beat: David, what inspired you to want to join this group?

David Robinson: When I give interviews, usually the first thing they ask is, "How do you want people to remember you?" We know inside whether we want to affect or change people's lives. Am I going to stand for something real? When I talk to kids am I going to give them a real message? Or am I going to give them that same old "Say No to Drugs"? You can't tell them not to use drugs without giving them the power to say no. You've got to give them something that they can walk away with. And I think that they can walk away with the Word of God and the Lord. That's something that's going to change their lives. I can't hold their hands and tell them, "Around this corner, I don't want you to do such and such," but I can give them the Truth. The Truth stands on its own power.

Youth Beat: David, how does the Word of God apply to your everyday life?

David Robinson: When you see things in people's lives that don't agree with God and the Bible, no matter what they say, don't follow them. That's why fellowship is so important. It helps you to know what's right with God. And when what they're saying agrees with that spirit in my heart, I recognize it and it's truth. I won't turn myself off from others, but I'll use those guidelines to test what they say to me. If it agrees with the Word of God and makes me love Jesus more and love other people more, then that's my bit of reality. People will tell you something that sounds good, but when you look at these people a little closer, you realize they're not always what they seem.

Youth Beat: David, you've talked about

the physical benefits of abstinence. What about the mental benefits?

David Robinson: I think abstinence appeals to kids' logic because truth always wins out in the end and truth is logical. But when they're in a state of sin, they're deceiving themselves. They'll be confused. So you've got to make them see did it through parables. He would tell a story about some guy, and the people would react by saying, "That's horrible!" But then he would say, "That guy is you!" When people look at my marriage and they see the joy in my life, they see God. I love my wife and I don't go out and put myself in compromising positions. That's why faithfulness is the way to go! You can convince people through how you live your own life.

Youth Beat: A.C., what do you say to those people who have had sex already and aren't sure about abstinence?

A.C. Green: I think for those who are already sexually active, the message that we have for you is: It's not too late to change. There is always a chance of reconciliation. God is calling you to change the way you live your life. As long as you're breathing and alive, there's time for change. Just ask and pray for help to remain strong and wise and not to put yourself in tempting situations. It has a two-fold result because it's not just a message for those who are abstinent right now, but also for those who are sexually active but are considering abstinence. Either way you're going to need outside strength and support from someone, and I think the best person to help you is God!

(Story and photograph reprinted with permission from *You!, America's Catholic youth magazine*, 2800 Agoura Road, Suite 102, Agoura Hills, Calif. 91301. For ordering information, telephone 818-991-1813.)

Walk away when friends start dangerous behavior

by Christopher Carstens
Catholic News Service

Her pale blue eyes had that frightened look people get in the emergency room when they realize they almost died.

Pretty, just 16 and a sophomore honors student, four hours earlier she stopped breathing.

Her friends called the paramedics, and luckily they got there in time. What caused this medical crisis? She had taken an accidental overdose of heroin.

"She wasn't an addict, or even a regular drug user. But three months earlier someone had brought heroin into their social group, and they'd started using it together during their weekend "parties."

They got some unusually pure stuff. She shot up first, passed out and stopped breathing.

"I knew it was dumb," she told me, "but I did it anyway."

If her heart had given out, the doctors would have listed the cause of death as "accidental drug overdose."

But the real cause was her own insecurity. She was so afraid of losing her friends that she lost the ability to say no.

Parent's say lame things sometimes. My dad used to ask, "If your friends were going to jump off a cliff would you jump with them?"

I hated that, because he was almost right.

My friends didn't jump off cliffs, but they did some pretty dumb and dangerous things, and I did some of them right along with them.

Sometimes you have to dig deep for the courage to tell your best friends "I'm not with you on this one."

It helps if you have a plan. You can stay out of trouble and still keep your friends.

The first key is listening to your instincts. If you get that sense down inside that says, "This is a mistake, it's trouble, it's dangerous," then pay attention!

If that little closer saying "Don't do it" the voice is probably right.

I've learned that lesson in costly ways. Whenever I ignore the instinct that says "This is a mistake" I end up sorry. It was true when I was 14, and it's true today.

Once you've recognized the danger, let your friends know that you aren't going along with them. Tell them some reason. Lie if you have to. Blame your parents, if it helps, by saying, "My dad would beat me to a pulp if I did that."

Anything that sounds good and says "I can't go along with this." They may call you a wuss, but you can deal with it.

Offer an alternative, something else you could do together. "How about we go over to Mike's for some pizza. I'll buy."

It doesn't have to be thrilling or original. It does need to say, "Look, I won't do this, but I still want your friendship."

If it doesn't work, you need to split. The longer you hang around the more chance they have to talk you into ignoring your inner voice.

As you leave say, "Look, I'll call you tomorrow. We'll get together, I just gotta go now."

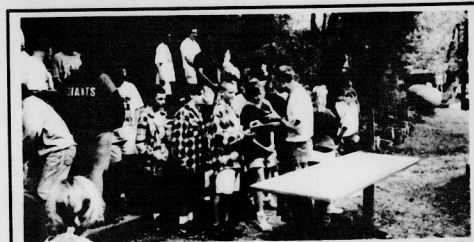
Then go, and don't look back.

The next day, make contact. There's a risk of strained relations, but friend friendships last

through this challenge. You'll probably find that you gain respect as a person who makes his or her own decisions.

But let me tell you, some of the saddest words I hear in the emergency room are these: "I knew it was a mistake. I did it anyway."

Real life can be a pretty grim. Sometimes survival depends on finding the courage to get up and go home.



CAMPERS—Father Steven Schwab, pastor of Nativity Parish in Indianapolis, talks with junior high school youth during a three-day camping trip to the Catholic Youth Organization's Camp Rancho Framosa in Brown County. Father Schwab also celebrated Mass during the Aug. 31 through Sept. 2 retreat. The emphasis was on building community. Students also enjoyed a variety of sports at the CYO campgrounds.

Young Adult Scene

Catholic joke editor credits Jesuits for humor

By Mark Pattison
Catholic News Service

HOLLYWOOD—The joke editor for The Tonight Show credits the Jesuits at his Cleveland high school with making him funny.

"There certainly was a great premium on people who could do funny speeches," said Jimmy Brogan, who went to St. Ignatius High School, where his uncle, Jesuit Father John Mullin, taught.

Not only is his Catholic education source material for jokes, even the little things like grammar and punctuation he learned at St. Ignatius, and later at the University of Notre Dame, make him a better comic, he said.

Brogan calls himself "vice president in charge of monologues" for "The Tonight Show." "I'm just a heartbeat away from doing that monologue myself," he wryly observes.

Brogan puts in a long day for his boss, Jay Leno.

It starts at 3 p.m. at the NBC studio in Burbank and includes the taping at 5 p.m.

He's at the studio until 7 p.m., then goes to a comedy club to do his own routine and check out other comics, book them for "The Tonight Show" and "hone their acts to what's acceptable for TV," he said.

Then, each night after his comedy gig, Brogan said he drives to Leno's house and spends four hours whittling down the 100-150 jokes of the "hundreds and hundreds" submitted to Leno from "Tonight Show" writers and free-lancers to the 18 or so Leno will actually use in the next night's monologue.

This year, Brogan did his comedy act at a post-Passover celebration. An unusual job for a Catholic, he admits, but one he landed because he gets laughs the old-fashioned way: He earns them without resorting to coarse language.

"People come up to me after the show—people that look, oddly enough, like my mom—and say to me, 'We liked you best because you were clean.' That's always a nice thing. It doesn't occur to me to work any other way," Brogan said.

"For The Tonight Show, I stay away from the junkier stuff... a lot of condom jokes, or diarrhea jokes," he said. "Often, I'm the only

one in the room fighting against lower-class, lower-taste jokes." That's another offshoot, he said, of Catholic schools and family life.

He argued against Leno using one Madonna joke that made light of her sexual voraciousness, Brogan said. He lost. The joke fell flat. But lest it appear that Madonna is no longer vogue, Brogan can still pick a winner.

Madonna recently threatened to sue a Miami strip bar, Club Madonna, for ruining her reputation. But "if anybody should be suing, it's the pope," Leno said on the air. "He should sue Madonna. Let's face it, that had a pretty good reputation before she came along!"

Brogan and Leno hooked up professionally when Leno did more and more guest-hosting for Johnny Carson. Before long, Leno's own material was nearly used up and he started buying jokes from free-lancers. Brogan gave editing help.

He recalled that when Leno took over the "Tonight Show" reins, "Jay said, 'Please help me for six months.' Six months has lasted two years."

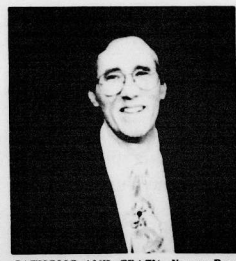
While at St. Ann Grade School in Cleveland Heights, Ohio, Brogan saw how funny guys were popular.

"I remember buying a joke book as a sophomore in high school for 10 cents... and going through it and checking all the jokes that I liked and tried to work them into conversation," Brogan added.

At one point, Brogan thought he would be a high school guidance counselor. But given his love for comedy, "I would have been counseling kids to go to clown college in Florida.... Don't go to William & Mary, go to Barnum & Bailey!"

At Notre Dame, Holy Cross Father Robert Griffin was "a guy who was so supportive to me in the years when I had no idea where I was going.... He was a great guy, and a great influence."

Father Griffin, a columnist for *Our Sunday*



CATHOLIC AND CRAZY—Jimmy Brogan, the joke editor for "The Tonight Show," credits the Jesuits at his Cleveland high school with making him funny. (CNS photo from NBC)

Visitor, a national Catholic newspaper based in Huntington, Ind., would visit Brogan in New York after Brogan had left Notre Dame to pursue his craft.

In his first stand-up routine in 1974—during an "open mike" night at a New York club—he did an impression of Father Griffin, "which went over very well at Notre Dame," Brogan said. "But no one in New York knew what I was doing. That bomb notwithstanding, Brogan honed his act well enough to earn the lead on a 1979 sitcom, "Out of the Blue." He played an inept angel dispatched to help a harassed Chicago woman deal with five nieces and nephews after their parents died in a plane crash.

The show lasted 13 weeks. "We were on opposite Disney and 60 Minutes," Brogan said. "Even I didn't watch it."

Eleven Catholic colleges make list of best colleges for the money

By Catholic News Service

WASHINGTON—When it comes to providing the best education for the money, 11 Catholic colleges made the list of the top 100 in a new magazine national ranking.

The fifth annual school ranking, published in September in special edition of *Money* magazine, was a survey of 959 four-year colleges and universities.

Jesuit-run Creighton University in Omaha, Neb., was the top Catholic school on the list, ranking 45th. The Nebraska college has made the magazine's listing each year, but this year it made a significant jump from last year's 87th ranking.

"We've worked hard to remain affordable and to keep our tuition as low as possible," Jim Nolan, a university spokesman, told Catholic News Service.

Creighton's tuition, which increased by seven percent this year, is \$10,964 and room and board is \$4,372. Its teacher-to-student ratio is 14:1, the average for the top-listed schools.

Several factors were involved in determining *Money* magazine's school ranking, such as students' entrance exam scores and grade point averages, faculty and library resources, budgets for instruction and services, graduation rates, ratio on student loans and number of graduates who earn doctorates.

Other Catholic colleges on the national list include Rosemont College, Rosemont, Pa. (58th); St. Bonaventure University, St. Bonaventure, N.Y. (60th); Siena College, Loudonville, N.Y. (68th); Chestnut Hill College, Philadelphia (76th); St. Mary's University, San Antonio (77th); Bellarmine College, Louisville, Ky. (79th); Le Moyne College, Syracuse, N.Y. (85th); Marymount College in Tarrytown, N.Y. (93rd); Rockhurst College, Kansas City, Mo. (97th); and University of Dallas (99th).

Money magazine also chose the top 15 best buys in the West and Southwest regions and the top 25 in the Midwest, Northeast, Mid-Atlantic and Southeast. Twenty Catholic colleges and universities appeared on those lists.

The Catholic schools winning regional honors were:

— West: Thomas Aquinas College (12th) and Santa Clara University (14th), both in California.

— Southwest and Mountain states: St. Mary's University (seventh), University of Dallas (eighth) and Incarnate Word College (ninth), all in Texas, and College of Santa Fe in New Mexico (15th).

— Midwest: Creighton (eighth), Rockhurst (19th), Quincy University in Illinois (23rd) and College of St. Benedict in Minnesota (25th).

— Northeast: St. Bonaventure (eighth), Siena (11th), Le Moyne (16th), Marymount (19th) and Fordham University in New York (23rd).

— Mid-Atlantic: Rosemont (13th), Chestnut Hill College (18th), St. Vincent College (21st) and University of Scranton (25th), all in Pennsylvania.

— Southeast: Bellarmine College (19th).

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Marian College enrollment up

For the 12th straight year, Marian College has posted increasing enrollments, growing to 1,352. For the college on the Indianapolis westside, enrollments have been record-setting for the last seven years. In addition, this fall the college has welcomed the largest full-time freshmen class in its history, and its full-time student numbers are also at a record high.

The Indianapolis Newman Centers will host its annual Hayride and Bonfire on Oct. 7 from 7-10 p.m. at Stonycreek Farms. The event is free. The group will leave the Newman centers at 6 p.m. To make reservations, IUPLI students call 317-632-4378; Butler students call 317-283-7651.


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Men, women religious to be center of attention at synod

Monthlong Synod of Bishops to examine the role of consecrated life in the church and the world

by Cindy Wooden
Catholic News Service

VATICAN CITY—The life and ministry of church members who have taken public vows of poverty, chastity and obedience is the focus of the October world Synod of Bishops.

The synod is to meet at the Vatican Oct. 2-29 to discuss "The Consecrated Life and its Role in the Church and in the World." After 30 years of generally declining numbers, vast cultural and political changes in the world and dramatic changes in the church, the synod will examine who the religious are and where they fit in the church's structure.

Members of religious orders are regarded as the backbone of the church's work force. They administer hospitals, schools and other institutions; lead much of the church's missionary activity; continue a tradition of special ministry to those left out of normal church or social structures; and support the church with constant prayer.

More than 3,000 Catholic orders and institutes and the variety of ways in which consecrated people live their vocation—whether in hermitages and cloisters or in homeless shelters and AIDS hospices—mean that the synod discussions could touch virtually every area of church and social life.

Relations with local bishops and diocesan clergy, cooperation with lay men and women, liturgy, feminism, formation, missionary activity and involvement in justice and peace issues all have been mentioned in preparatory documents for the monthlong gathering.

Meeting members of religious orders over the past two years, Pope John Paul II has called them to be examples of hope, love and commitment to a world that seems to be losing those values.

Finding ways to be relevant to the world while preserving the traditional identity of each order or community is a tension religious have been struggling with

since the Second Vatican Council. The synod is planned as the church's first opportunity since the council to examine how well the process has worked across the board and to give guidance for future developments.

The Union of Superiors General, an international group of the heads of men's communities, said it hopes the synod will make it clear that the process must continue so that consecrated life can "respond to the challenges and expectations of our contemporaries in various cultural, social and ecclesial contexts."

The question has practical implications as groups of religious examine their institutions and activities in the light of declining and aging memberships.

Especially in North America and Europe, where women's communities have experienced the greatest decline in membership, some orders are not just closing institutions, but are facing the possibility of their community ceasing to exist.

"The possibility and inevitability of extinction of a number of institutes is generally viewed with serenity and faith. There is a convergence of opinion in declaring that what no longer generates life has no evangelical reasons to survive," said a report on responses to the synod's preparatory document prepared by the International Union of Superiors General, the leadership organization of women's orders.

In an early September interview, Father Peter-Hans Kolvenbach, superior general of the Jesuits, said, "The increasing or decreasing number of consecrated people and the obvious value of their works is not so important. What is important is that in all they do, praying and working, consecrated life preserves and emphasizes its mission in

the church for the world," he told *SIR*, an Italian Catholic news bulletin.

The identity and spirituality of consecrated life should undergird all of the discussions, said the synod's working document.

"The consecrated life is a prophetic witness to the primacy of God and to the things that do not pass away," the document said. "Its value lies more in being—from God and for God—than in doing," although when lived properly religious identity and mission should be in harmony.

The synod's working document presented the vows not only as an imitation of Christ, but as opportunities to proclaim lasting truths in a changing world.

Where the authentic meaning of sexuality, the family and the virtue of virginity are being lost or even attacked, it said, voluntary celibacy, along with Christian marriage, "shows the power of love which integrates, gives of itself and is committed."

Where a push for profit and the accumulation of things has put money ahead of people and relationships, it said, a vow of poverty frees people from materialism and helps them live in solidarity with the poor.

Where personal autonomy and self-fulfillment have led to isolation and self-centeredness, the vow of obedience is a surrender to God's will and to service of others, it said.

Women religious—because they make up almost three-fourths of all consecrated people and as one of the most highly educated groups of nonordained Catholics—are expected to draw a lot of attention at the synod, as they did in the synod working document.

While rejecting "extreme present-day forms of the feminist movement"—and even blaming them for creating confusion within some communities—the working document said the equal dignity of women must be recognized.

It said women are "still far from full engagement in the church, despite the magisterium's directives in this regard," adding that "it is urgent that they be given greater involvement in processes of discernment and decision-making in what concerns their life as consecrated women."

Vatican urges greater respect for homemakers

by John Thavis
Catholic News Service

VATICAN CITY—In a preparatory document for an international conference on women in 1995, the

Vatican said women deserve better protection against violence, subsidies for homemakers and greater access to political positions.

At the same time, the Vatican warned that one of the greatest obstacles facing many

women today is the burden of poverty and lack of education.

The Vatican outlined its position in a document presented in Geneva this summer to the United Nations, which is organizing the Fourth World Conference

on Women, to be held in Beijing in September of next year. The Vatican did not make the document public, but excerpts were published Sept. 23 by the Italian news agency *SIR*.

The Vatican said it was pleased that the tendency of most women's rights movements is no longer that of promoting a "masculine lifestyle" for women, but of recognizing the complementary nature of the sexes and the need for cooperation in the family and society.

In this sense, it said, maternity deserves better legal protection in society. It called for greater respect for homemaking and child-raising, including the payment of some form of subsidy for such work.

"The payments should be enough so that the mother in a family is not obligated to work outside the house, to the detriment of family life and the education of the children," it said.

The Vatican paper identified violence against women in many forms: physical, sexual, moral and psychological. It criticized the treatment of women in the mass media and in the advertising industry. Pornography, while radically opposed to women's dignity, is often "tolerated by public opinion and used by the mass media," it said.

The document assailed prostitution and the sexual exploitation of young women, which it said has become an international industry. It also condemned coercive birth control programs, including "forced sterilizations and the encouragement to have abortions."

The Vatican said women are often gifted in education, politics and economics and should be encouraged to make important contributions in these fields. It said that politics is still largely a male world, and for that reason problems of everyday life are not adequately taken into consideration.

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E.O.E.

Pope copes with aging under eye of the media

TV cameras reveal the inevitable
ebb of physical energy and a
man slowed by his recent injuries

by John Thavis
Catholic News Service

VATICAN CITY—Those who have followed Pope John Paul II for many years can close their eyes and see his trademark gesture: feet planted firmly, arms outstretched to the crowd and a wry smile on his face.

But lately, that image has been supplanted by another, less majestic one: This pope walks with a cane, occasionally winces in pain and has been known to rest his chin on his chest when he reads his speeches.

Like everyone, the Polish-borne pope is growing older. Like everyone before him, he is growing older under the magnifying lens of the global media and the watchful eyes of his aides.

At 74, Pope John Paul has seen a change in the chemistry that worked so well in earlier years: the marriage of papal charisma and the media spotlight. The TV cameras are still filming, but today they reveal the inevitable ebb of physical energy in a man who has put in long hours his entire career.

His recent injuries—a shoulder separation last November, a broken thigh bone last April—have slowed the pope down noticeably. His slow-healing leg forced him to cancel an October visit to the United Nations and three U.S. cities; some Vatican officials were relieved that a wobbling pope would not be put on display.

Disappointment follows papal trip postponement

by Catholic News Service

WASHINGTON—From the halls of the United Nations to the streets of Baltimore, world leaders and average Catholics expressed disappointment at the cancellation of Pope John Paul II's planned visit this October and looked forward to the possibility of a more leisurely papal trip next year.

Polish-born Radomira Sawczyn, who was to read one of the general intercessions at an Oct. 23 Mass celebrated by the pope, was at morning Mass at Holy Rosary Church in Baltimore when word came of the cancellation. "There was a terrible silence," she said. "I couldn't believe it."

Amara Essy, foreign minister of the Ivory Coast and newly elected president of the U.N. General Assembly, said he wasn't surprised that health problems forced Pope John Paul to cancel his planned Oct. 20-23 trip, which also included stops in New York, Newark, N.J., and Baltimore.

"He seemed to me to be rather tired," Essy said of a Sept. 16 meeting with Pope John Paul at the papal summer residence in Castel Gandolfo, Italy. But he expressed confidence that the change of plans was only a postponement of the papal visit.

Archbishop Renato R. Martino, Vatican nuncio to the United Nations, said the rescheduled visit to the United Nations would be sometime in the second half of November 1995. He said he had worked out the change of plans with U.N. Secretary-General Boutros Boutros-Ghali and found a time agreeable to both sides. No specific date was chosen, he said.

"I understand very well the decision," Archbishop Martino said. "He has still not fully recovered, and needs more time."

Vatican spokesman Joaquin Navarro-Valls said Sept. 22 that the U.S. trip was off because the pope decided to go along with his doctors' recommendations to take it easy for the next two months. The doctors have been concerned about his lack of mobility following thigh bone surgery last April.

Although the other U.S. stops were not immediately rescheduled, both Cardinal John J. O'Connor of New York and Archbishop William H. Keeler of Baltimore expressed confidence that Pope John Paul will come next year.

Archbishop Keeler said he has been assured that the pope in 1995 will visit the same destinations planned this fall.

He noted that this year's schedule had been restricted by the fact that it was slated to take place in the middle of a meeting in Rome of the world Synod of Bishops.

"I would hope that the visit next year could be spread out a bit and not so concentrated," he said.

Those involved in organizing the papal visit tried to look on the bright side.

"It gives us another year to get psyched up," said Father James Proffitt, who works with youths at St. Ann Parish in Hagerstown, Md.

In Baltimore, the papal visit plans will be stored carefully in notebooks, tucked away in boxes labeled "Papal Visit General File '94."

When planning began for the visit last spring, everyone joked that there was no guidebook to planning a papal visit. Now, at least, there are the beginnings of one.

Nevertheless, disappointment was still the primary emotion in most quarters. And Cardinal O'Connor thinks he knew the person most disappointed about the cancellation—his housekeeper, Maura O'Kelly, who had been "cleaning up a storm" in anticipation of the pope staying at the cardinal's residence all three nights of his visit.

In early September, arriving for an overnight visit to Croatia, he could not bend over to kiss the ground, another of his trademark gestures. Instead, a bowl of earth was lifted up to the pontiff. When he ascended the altar in Zagreb, the Croatian capital, he chose not to walk up the steps but rode a specially constructed elevator out of public view.

U.S. prelates who have seen the pope in person say he looks and sounds good. But in public, with his face often hidden by his hand in meditation, and with a voice that no longer rings out sharply, one can get a different impression.

At an audience with pilgrims at the Vatican Sept. 21, the pope inched along the receiving line, a curved figure leaning on a thin black cane. He gingerly made his way to the oversized papal throne, where he sat looking rather uncomfortable for more than an hour, then needed help going down four steps afterward.

Doctors and curial officials say the pope's general health is good, but that his two falls have made him much more tentative in public. They say the pope is quite conscious of his changing image, and that can have a negative effect.

"I think the day he doesn't feel like he's being examined every time he takes a step, he'll walk just fine," said one member of the pope's medical team, who asked not to be identified.

The doctor said the pope had assured him he had never felt pain in the right hip, where reconstructive surgery was performed in April. He said the pope may still occasionally feel discomfort in the leg, especially as he gets used to walking regularly again, but that this was not considered a serious medical problem. Meanwhile, the pontiff was swimming at his summer villa outside Rome and managed to walk more than two miles at a time during his summer stay in the Italian mountains, he said.

"My advice is don't watch how he walks—and then you'll see that he walks much better," the doctor said with a laugh.

But it's hard not to notice how the pope is moving these days. Photographers still follow him everywhere,

and papal well-being is often judged on the basis of a few seconds of video footage. What many people don't realize is that, like the rest of the world, most Vatican officials see the pope more on TV than in real life, too. If news broadcasts show the pope on an off day, questions about papal health begin to whisper through curial offices.

The Vatican press office is sensitive to all this. During the pope's four-week hospital stay last spring, the Vatican made public a humorous exchange between the pontiff and his surgeon. The pope reportedly told the doctor that together they had to mend his leg, because "there is no place for a retired pope." The remark was seen by many as a Vatican effort to truncate any such speculation as quickly as possible.

In recent remarks about aging, the pope offered some insight into how he may be approaching his own status as a "senior citizen." Particularly in the church, he said, the older person can still make important contributions "even when advancing age imposes the reduction or suspension" of physical activities.

"We should remember, as old people, that with health problems and the decline of our physical strength, we are particularly associated with Christ in his passion and on the cross," he said.

Indeed, the pope has always felt a special closeness with the sick and suffering. Ironically, his recent mobility problems have made it more difficult for him to mingle with the sick and show them that extra attention.

At the Sept. 21 audience, the group of sick and disabled sat in the front rows, many in wheelchairs. But separating them from the pope were 10 polished marble steps, which the pope could not handle. The sick eventually were hauled up the steps—wheelchairs and all—so they could greet the pope.

Before leaving the hall that day, the pope turned back to acknowledge one final burst of applause. With a spotlight on him, he raised one hand in salute, then held up his cane and shook it—as if he'd like to throw it away.

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BOOK REVIEWS

Keating text is heaven-sent

INTIMACY WITH GOD, by Cistercian Father Thomas Keating, Crossroad (New York, 1994). 168 pp., \$14.95.

Reviewed by Margaret O'Connell
Catholic News Service

At a time when sounds from many quarters about the Catholicity and orthodoxy of centering prayer, Father Thomas Keating's "Intimacy with God" is heaven-sent. So, gentle reader—drop everything and buy "Intimacy with God" by Father Thomas Keating, regardless of the effort or the effect on your budget.

Father Keating reviews the history of centering prayer, locating it in the writings of John Cassian and the Desert Fathers of Christianity's first centuries.

He also describes the more recent origins of centering prayer in the 14th-century book, "The Cloud of Unknowing," the writings of St. John of the Cross and in the efforts of the

Cistercians, especially his and that of the support-prayer group he began, Contemplative Outreach, to revive contemplative prayer and the mystical teaching of the spiritual masters of the church which had been almost completely ignored for centuries.

Father Keating notes that the massive movement of Catholics toward Eastern religions in search of the contemplative dimension was an indication of what was lacking in their own religious training and milieu.

When describing the origins of the Catholic charismatic renewal in the '60s, Father Keating notes the unmet need of Catholics for the experience of prayer and for belonging to a Christian community.

Wisely, he suggests the Scriptures as a bridge between charismatics and Catholic centering prayer.

In other chapters, Father Keating discusses the Trinitarian, Christological and ecclesial dimensions of centering prayer, thoughtful Scripture reading (*Lectio Divina*), the role of will and intention in centering prayer, the use of a symbol or word as a sign of our consent to the presence and action of God during the

time of centering prayer, the formation of the prayer-support group, Contemplative Outreach, and the contemplative use of the rosary.

The summary chapter, "Toward Intimacy with God"—what a lovely goal—gives the deepest, dearest, freshest reasons for centering prayer.

"There is no word in the Trinity except the Eternal Word, this Word spoke once in absolute silence. And it is only in silence that we hear it."

Contemplative prayer, the normal development of the practice of the Christian life, requires a constantly deepening relationship with Jesus.

And how better to respond to Jesus who initiates this relationship than to imitate him whose activity is self-emptying, whose native tongue is silence?

Acquaint yourself with centering prayer through "Intimacy with God." Like Jesus, centering prayer has come up from the wilderness, like a column of smoke, perfumed with myrrh and frankincense, with all the fragrant powders of the merchant. (Song of Songs 3:6)

(Margaret O'Connell, an editor and free-lance book reviewer, has been using centering prayer since it was introduced at St. Francis of Assisi Church in New York City.)
(At your bookstore or order prepaid from Crossroad Publishing Co., 370 Lexington Ave., New York, NY 10017. Add \$2 for shipping and handling.)

†Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the arch-

diocese or have other connections to it.
†BASS, Ruth Elizabeth, 73, St. Andrew the Apostle, Indianapolis, Sept. 15. Mother of Ovidia Murray, Sterling Patterson and Beverly Chenuit, grandmother of 11, great-grandmother of nine.
†BERTKE, Bernard, 67, St.

Boniface, Fulda, Sept. 10. Husband of Yonko, father of Daniel, Yvonne and Linda; son of Rose F. Esarey; brother of Erwin and Mary Ann Meyer.
†BRANDENBURG, Ida, 61, St. Bartholomew, Columbus, Sept. 14. Wife of Hubert J.; mother of Clayton and Linda Jones; sister of Anna Evelyn Brandenburg; grandmother of four.
†DOERR, Robert T., 77, Christ the King, Indianapolis, Sept. 19.

Husband of Ruth Fletemeyer-Doe, father of Robert L. and Maryann; grandfather of seven.
†DOLEMB, Catherine, 75, St. Jude, Indianapolis, Sept. 8. Sister of Paul.
†EVERLY, Bertilla Stevens, 70, Paul, Tell City, Sept. 17. Mother of Suzanne Hufnagel, Edana Leroy, Jennifer Hardesty, Chris Stevens and Daniel Everly; step-mother of William Everly; sister of Casper Schneider, Tus-

Schneider, Mary Frances Lincoln, Catherine Hargis and Madonna Murphy; grandmother of ten; great-grandmother of two; step-grandmother of three.
†FIORETTI, Catherine, 52, St. Thomas Aquinas, Indianapolis, Aug. 1. Mother of Kelli Little.
†FLEDERMAN, Walter G., 78, St. Louis, Batesville, Sept. 24. Father of James, Robert, Mark, Thomas, Neil, Bernard, Lloyd, Stephen, Richard, Patrick, Clara Gable, Martha Clark and Norma Mayes; brother of Ethel Overmyer, Marcella Becker, Elvira Moorman, Rita Overmyer, Edna Lampert, Marie Connelly; grandfather of 29; great-grandfather of six; step-grandfather of four.

†GERTH, William A., 52, St. Ambrose, Seymour, Sept. 8. Husband of Jan; father of Kim Dover, Tracey, Amy Marsh and Matthew Lusk; brother of James and Dorothy Rudy; grandfather of six.
†HESSLER, Joseph B., 85, St. Elizabeth, Cambridge City, Sept. 20. Husband of Bernice; father of Kenneth, David, Robert and Mary Ann Hindman; brother of Sister Margaret Mary and Gertrude Koors; grandfather of 11; great-grandfather of one.

†JENNINGS, David Roy, 67, St. Mary, Richmond, Sept. 16. Father of Michael, Patrick, Dennis, Christopher, Robert, Sandra Ryan, Pamela Reese, Patricia Tageler and Christina; brother of James, Paul and Rosemary Jones; grandfather of 14; great-grandfather of six.
†LETT, Jill Marie, 29, St. Mary, Lanesville, Aug. 25. Wife of David; mother of Aaron; daughter of Paul and Edna Tanner; sister of Michelle Perkins and Dana Schmelz.

†MALONE, Dorothy M., 75, St. Bartholomew, Columbus, Aug. 25. Mother of Ronald Malone and William Spect; sister of Kenneth Reeh, Joan Cleaver, Helen Huston and Charlotte DeWolfe; grandmother of four.
†MULROONY, James Daniel, 87, St. Mary, Richmond, Aug. 27. Husband of Bethel; father of Michael, James, John, Carolyn Grimes and Kathleen Vivian; grandfather of eight.

†MURREN, Lonnie P., 46, Our Lady of Perpetual Help, New Albany, Sept. 18. Husband of Janet; father of Jill and Emily; brother of Eddie, Wayne, Pat Passmore, Vivian Fields and Dorothy Walker.
†FURICHA, Adam Justin, 16, St. Malachi, Brownsburg, Sept. 15. Son of Michael and Donna; brother of Michael III.

†RAJOTTE, Leon O., 80, St. Vincent, Bedford, Sept. 16. Husband of Florence; father of Albert and Marie Dunlap; brother of George, Edward, Joseph and Louise Sheehan; grandfather of five; great-grandfather of four.
†ROBERTSON, Michael E., 30, St. Andrew the Apostle, Indianapolis, Sept. 11. Son of Elizabeth; brother of Daniel E., Kathleen A., Susan M. and Annmarie Buck.

†ROELL, Rose B., 86, St. Louis, Batesville, Sept. 19. Mother of Betty Macke; sister of Herman Artmire, Raymond Artmire and Bertha Boss; step-sister of Frank Artmire; grandmother of three; great-grandmother of two.
†SCHOMBER, Julius J., 60, St. Louis, Batesville, Sept. 23. Husband of Ethel; father of John, James, Jerome, Julietta, Jacqueline Jones, Melanie Knecht, brother of Viola Grossman, half-brother of Eileen Salter, Phyllis Mueller, Hershel Ertel, Harry Ertel, Daniel Ertel and Mark Ertel, grandfather of ten.
†SEIDL, Arthur, 74, St. Paul, Tell City, Sept. 17. Husband of Margaret; step-father of Gerald Schnellenberger, Allen Schnellenberger and Nathan Schnellenberger; brother of James, Jerome, Sister Loyola Seidl and Mary Pitt; grandfather of 17; great-grandfather of 18.

†SIMPSON, Eva, 76, Holy Angels, Indianapolis, Sept. 20. Aunt of Denise Morris.
†STADTMILLER, Elizabeth K., 82, St. Bartholomew, Columbus, Aug. 23. Mother of Carl F. and Richard F.; sister of John Ferry and Walter Ferry; grandmother of 11.
†SWINDELL, Helen, 80, St. Elizabeth, Cambridge City, Sept. 13. Wife of John; mother of John T. and Richard; sister of Angela Festhoff; grandmother of three.

†TRI, Delbert Valentine, 64, St. Malachi, Brownsburg, Sept. 15. Husband of JoAnn; father of Shelia Tucker, Charlene Hight, Sharon Arney, Lynn Tri, Valerie Tri, Darrell Tri, Dwayne Tri and Kevin Tri; brother of Trice Kittleson and Elaine Fries.
†WEISENBACH, Robert Jacob, 65, St. Barnabas, Indianapolis, Sept. 19. Husband of Rita; father of Peter, John, Mark, Paul, Matthew, Chuck, Michael, Thomas, Lois Godboldie and Patricia Poynter; brother of five siblings; grandfather of 20.

Providence Sister Margaret Meade dies at age 82
Providence Sister Margaret Meade died on Sept. 12 at the age of 82. The Mass of Christian Burial was celebrated for her in the Church of the Immaculate Conception at St. Mary of the Woods, Ind.
Sister Margaret entered the Congregation of the Sisters of Providence in 1912, professed first vows in 1934 and final vows in 1941. Sister taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Oklahoma, Massachusetts, Iowa and Ohio.
In the Archdiocese of Indianapolis, she taught at St. Patrick and Shulte High School, both in Terre Haute.
Sister Margaret was director of Media Center and was a staff photo-technician in the Office of Congregational Advancement at St. Mary of the Woods.
One sister, Genevieve Hilgen of Aurora, Ill., survives Sister Margaret.

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Wisconsin bishops set rules for priestless Sundays

It is first effort by a state conference of bishops on the question of worship in the absence of a priest

by Catholic News Service

MADISON, Wis.—In a joint letter the Catholic bishops of Wisconsin have outlined norms for parish worship when no priest is available for Mass.

They stressed that "the celebration of Mass is the central act of the church's worship." No alternative, even a service with Communion, can ever be "an adequate substitute," they said.

But the "acute shortage of priests" in Wisconsin is not likely to disappear in the near future, making it necessary to address the issue, they said.

The 4,000-word letter, "Making Do With Less: Sunday Worship Without a Priest," was released Sept. 22 by the Wisconsin Catholic Conference.

While addressed primarily to the question of Sunday worship, the letter also dealt with weekday worship without a priest—a phenomenon that it suggested will actually be more common in many parishes.

"When a priest cannot be present for a weekday Mass, it is strongly encouraged that a Liturgy of the Word or morning or evening prayer from the Liturgy of the Hours be celebrated, followed by the distribution of holy Communion and led by a deacon or lay leader," the bishops wrote.

Their letter, the first joint effort by a state conference of bishops on the question of worship in the absence of a priest, was the result of nearly two years of study by the liturgy offices of Wisconsin's five dioceses.

In an accompanying news release, the conference said that "on any given Sunday fewer than a dozen of

Wisconsin's nearly 1,000 Roman Catholic churches are without a priest to celebrate the Eucharist."

It said that while such services are still relatively rare overall, they are more common in rural areas, and especially in the Diocese of Superior in the northwest part of the state. That diocese has only 77 priests serving 115 parishes, it said.

The bishops urged people to encourage and pray for vocations to ease the priest shortage.

But they said that even when Mass is not possible on a Sunday, "it is most important that you, the faithful, gather as a community and worship together. Keeping Sunday holy is still an important value."

The guidelines called for:

- Training for lay leaders of prayer.
- Procedures in each diocese establishing the role of bishop and the pastor or parish administrator in designating lay leaders.
- Limited terms for those selected as lay leaders. "It is important that all such leaders see themselves as supplying a need in the absence of the priest and not as performing a stable and new ministry in the church."

- Giving priority to permanent deacons as leaders of worship without a priest.
- Specific steps to assure that people do not begin to confuse services of prayer and Communion with the Mass.
- Keeping such services aligned with liturgical year and feasts of the church, using either a Liturgy of the Word or a celebration of morning or evening prayer from the Liturgy of the Hours for the first part of the celebration. "In both cases the distribution of holy Communion is added."
- Assuming that "celebrations without a priest are not to be held if Mass has been or is to be celebrated in that same church on that same day, including the anticipated Mass on Saturday evening."

The bishops said the guideline against Mass and alternative services in the same church on the same weekend is "the mind of the church" spelled out in the Vatican's "Directory for Sunday Celebrations in the Absence of the Priest."

"The point that this regulation makes," they wrote, "is that the impression should not be given that parishioners are being offered a choice between the Mass or some other service."

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ACROSS

- Abbot's helper
- Commandments
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- Price
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- For the gift
- binetelli the - (Ex 23:8)
- Twelve Apostles
- Unfortunate sibling
- Releases
- Speculation
- John in Scotland
- United States Navy
- Clergyman's houses
- Early sinner's fate
- Poker stake
- and - present
- themselves there to me in the - of the mount" (Ex 34:2)

DOWN

- Gate (Comb. Form)
- Receiving office
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- Pope John (St)
- Relatives
- Cain's son
- Roman 111
- Flaked
- Ecclesiastical writer Thomas a'
- Joys
- Slender
- One of the Twelve
- Stroke
- Inch (Abbr)
- Eight (Comb. form)
- French cathedral
- Beatitude
- Uliizer
- Light (Abbr)
- Extremely high frequency
- Inquirer
- Workers
- Answer
- Pub serving
- Peter or Paul
- Remove
- Fable teller
- Robust
- Compass direction
- Native house
- Belongs to Gospel author
- Sandwich with oil
- Beans
- Motes
- Potion
- Patron saint of France
- Mountain indicator (Comb. Form)
- The - shall inherit the earth" (Ps 37:11)
- Noah's son
- Neither companion
- Certified public accountant
- are the World"
- Oneself

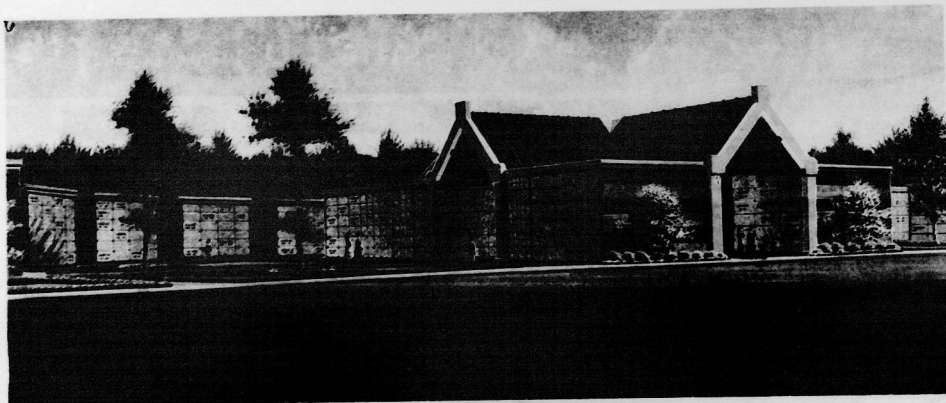
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