



The Criterion

Serving the Church
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Vol. XXXVI, No. 1

Indianapolis, Indiana 50c

October 4, 1996

Campaign against partial-birth abortions to continue

Church and pro-life leaders at both national and state levels say they have never been more unified against abortion

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—The effort to end partial-birth abortions is not dead, church and pro-life leaders agreed after the U.S. Senate failed to override President Clinton's veto of the Partial-Birth Abortion Ban Act.

As Cardinal Anthony J. Bevilacqua of Philadelphia and other religious leaders prayed in the Senate gallery Sept. 26, the Senate voted 57-41 to override the veto. That was nine votes short of the two-thirds majority needed. Both Indiana senators, Richard Lugar and Dan Coats, voted to override.

"Contrary to what pro-abortion forces may believe, we are not discouraged or disheartened by what happened today," said Father Frank Pavone, national director of Priests for Life.

"It is not a black day for the pro-life movement," he added. "Indeed it is a day of victory. For we have never been as galvanized, as unified, and as energized as we are at this moment."

In Indiana, a spokesman for the Indiana Citizens for Life said that it will sponsor legislation in the next session of the state legislature to ban partial-birth abortions in Indiana.

A week before the Senate vote, the House of Representatives had voted to override the veto, 285-137. All Indiana representatives voted to override.

The legislation vetoed by Clinton in April would have banned a procedure used in late-term abortions in which the unborn child is partially delivered before surgical scissors are stabbed into the base of the infant's head. The child's brain is then removed by suction, allowing for easier delivery of the rest of the body.

"No nation, no civilization that abandons its moral foundations by legally destroying its own children through such a barbaric procedure can possibly survive," said Cardinal Bevilacqua after the vote.

The cardinal and other Catholics joined Protestant and Jewish leaders in a prayer breakfast on Capitol Hill before the vote.

He and seven other U.S. cardinals had been part of an unprecedented campaign to override the Clinton veto. The effort included an interfaith prayer rally Sept. 12 on the steps of the U.S. Capitol and a postcard campaign to Congress urging the veto override.

Four senators did change their position on the Partial-Birth Abortion Ban Act since the

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Photo by Mary Ann Wyand

St. Matthew School third-graders Chelsea Backus (from left), Jarrett Ford, Sade Kregg and Alex Henning of Indianapolis try to decide which taffy apple to eat at snack time during the Indianapolis North Deanery parochial school's annual Pioneer Day activities on Sept. 26. Students dressed in costume, heard pioneer stories and music, and learned how to make candles and taffy.

ICC repeats its opposition to capital punishment

Statement says church opposition to death penalty is based on respect for the sanctity and dignity of all human life

The Indiana Catholic Conference (ICC) board of directors, which includes the active Catholic bishops of the state, is issuing a statement reflecting the Catholic Church's teaching on capital punishment.

Titled "Choose Life: Catholic Teaching and the Death Penalty," the policy statement will be distributed by the ICC, according to ICC Executive Director M. Desmond Ryan.

"Our concern for life extends across the board," Ryan said. "This life issue is much in the news at the present time, and the ICC board felt that it was important that the church position on the death penalty be very clear."

Scheduled for release this weekend to coincide with the church's national and state Respect Life Sunday observances, the statement affirms the consistency of the church's opposition to the death penalty.

"As believers in Jesus Christ and his Gospel of Life," the statement begins,

"the Indiana Catholic Conference wishes to reiterate and to strengthen its opposition to the imposition of the death penalty as a punishment for capital offenses."

The new ICC educational pamphlet cites remarks on the Gospel of Life by Pope John Paul II published in "Evangelium Vitae" in 1995 as well as an excerpt from the U.S. Catholic bishops' 1980 statement on capital punishment.

"We know of no evidence that the death penalty has, in fact, deterred violence and crime in those states where it has been restored," the ICC statement

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CNS photo from Reuters

Pope John Paul II, seen here Sept. 24 giving a blessing at the Vatican, will have surgery to remove his appendix next week. Several U.S. doctors, commenting on the upcoming operation, say they see no special dangers in performing the surgery.

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Respect Life

Our annual Respect Life supplement in this issue considers Pope John Paul II's encyclical 'Evangelium Vitae' as it pertains to various pro-life issues.

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Dorothy Day

Our entertainment page is devoted to a review of the long-awaited movie about the life of Dorothy Day and a separate article about the making of the film.

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Seeking the Face of the Lord

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



'The Common Ground Project'

On Oct. 1 we pilgrims gathered for Eucharist at the tomb of St. Peter, in the crypt of St. Peter's Basilica in Rome. We prayed for a renewed love of the church and a commitment to prayer in the archdiocese. On Oct. 2 we gathered at the tomb of St. Paul to pray for teachers and lay ministers and a new spirit of evangelization in the archdiocese. In a word, we prayed for the unity and spiritual health of our archdiocese. Love, truth and prayer are the best recipe I know for the unity of our church family.

Many people have asked what I think of Cardinal Bernardin's announced "Common Ground Project" and the statement "Called to be Catholic: Church in a Time of Peril," which was produced by the National Pastoral Life Center. (By the way, I wrote to the cardinal to say we would pray specially for him on our pilgrimage.) The cardinal and a group of distinguished people want to reconcile polarized groups in the Catholic Church. As one who worries about polarization I welcome any way in which charity, truth and prayer seek the unity that is ours as the Body of Christ. While the phenomenon of polarization is not new in our church's history, from the first controversies of the Christian community in Jerusalem to the present day, I agree that the divisiveness seems more hostile lately. That worries me.

Cardinal Bernardin has said that the focus of his project is intended to be pastoral, not doctrinal. In other words, he says, "We are not trying to change the church's teaching by some method of consensus or polling." The pastoral matters which the statement "Called to be Catholic" suggests for discussion are: changing roles of women, religious education, parish liturgy, human sexuality, the strain on the dwindling number of priests, adequate formation for lay people, the church in political life, and the responsibility of theology to authoritative ecclesial teaching. These are indeed pastoral issues about which there is a lot of controversy.

So that the boundaries of the project for reconciliation are clear, the cardinal states that Scripture and tradition are the foundational sources of church teaching and therefore are the basis for the "common ground." He also states that the statement "Called to be Catholic" clearly calls for accountability to the Catholic tradition and rejects any approach that would ignore the "living magisterium of the church exercised by the bishops and the

chair of Peter." He also says that because of the complexity of the issue, the statement did not go into "dissent" in the church.

Cardinal Bernardin also says that he is pleased that the project has created discussion. As I indicated above, I welcome help to address the hostile tone of polarization in the church. I also have some questions which I have hesitated to express, especially since Cardinal Bernardin's illness is now terminal and imminent. On the other hand, many of you have asked for my perspective and I have further thoughts.

My biggest question is this: How can one separate good pastoral practice and the doctrine of the church? It is like trying to separate love and truth. I understand that "Common Ground" wants to address a real pastoral problem, namely hostile disunity. I understand that the process needs to be pastoral in its attitude and its manner. Yet if the controversy concerns teachings of the church's magisterium, how can doctrine be excluded? In my experience doctrine is a major issue.

If doctrine is not excluded from the discussion, and the boundaries are as they have been announced, I have a second concern. Isn't there a danger that "Common Ground" promises what it cannot deliver to many of those who are polarized on church matters? If authentic church teaching cannot be negotiated in compromise, I suggest some parties at the discussion table are going to feel there has been a misrepresentation of the project goal. Nor is it helpful that the project and presenting statement do not pursue the question of dissent in the church.

Finally, I am also very concerned that a major facilitator of polarization in our society has not been noted, namely the public media, both secular and religious. Polarized controversy sells papers, news programs and talk shows. The media have gone far beyond objective reporting as it agitates for and exacerbates hostile polarization, especially in the church. On this matter I speak from experience. How often have you seen a straight-forward presentation of news about religion that is not accompanied by a negative spin?

Truth spoken in love and nurtured in prayer is the formula for seeking our unity. In matters of faith, the boundaries of Scripture and tradition monitored by the magisterium are also necessary.

Cardinal Bernardin meets with pope

CASTEL GANDOLFO (CNS)—Chicago Cardinal Joseph L. Bernardin discussed his battle with cancer with Pope John Paul II during a private meeting at the pontiff's villa outside Rome.

The encounter Sept. 27 lasted about a half-hour, and the two discussed Cardinal Bernardin's health, his "spiritual journey" and the state of the Chicago Archdiocese.

The cardinal was in Rome for what was described as a very personal week-long visit. During a stop at North American College, the U.S. seminary in Rome, he said he was very happy to be back in the city and hoped to return in November to join celebrations marking the 50th anniversary of the pope's priestly ordination.

Editorial Commentary/John F. Fink, Editor

Supreme Court gets assisted suicide cases

For some reason it seems appropriate that the Supreme Court's 1996-97 term will start Monday, the day after we observe Respect Life Sunday. It was the Supreme Court, of course, that was responsible for the spread of abortion in this country following its *Roe vs. Wade* decision in 1973.

This year the court will be deciding cases involving assisted suicide, another issue from the "culture of death" that is infecting our country. It will have at least one case over abortion clinic "buffer zones" for protesters, but the assisted suicide cases are more important. The constitutionality of laws prohibiting or permitting doctors to help people kill themselves could be decided this term.

One of the cases the Supreme Court has been asked to take involves Dr. Jack Kevorkian. He has asked the court to lift an injunction on his efforts to help people commit suicide, citing constitutional protections of the right to privacy and to equal protection under the law. Obviously, the injunction, imposed by the state of Michigan, hasn't done much good since he has continued to participate in assisted suicides (he has helped kill at least 40 people now) despite the injunction.

The state laws concerning assisted suicide that the court is being asked to review come from both sides of the country. The 2nd U.S. Circuit Court of Appeals invalidated the New York law that prohibits doctors from helping patients with terminal illnesses who wish to kill themselves. At the other end of the country the 9th U.S. Circuit Court of Appeals struck down Washington's anti-suicide law and it is currently reviewing Oregon's Death with Dignity.

DEATH

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says, "and, therefore, we do not believe that the circumstances of our day provide sufficient moral justification for the death penalty."

Ryan said the ICC statement will help pastors and educators clarify church teachings on capital punishment.

Church opposition to the death penalty is based on respect for the sanctity and dignity of all human life, the statement said, as well as the reality that capital punishment "fails to protect more effectively than alternatives such as life imprisonment without parole" and "it does not restore the social order reached by the offenders."

Respect Life Sunday events are set

The Archdiocesan Pro-Life Vesper Service on Respect Life Sunday in Indianapolis begins at 4 p.m. on Oct. 6 at SS. Peter and Paul Cathedral.

Archbishop Daniel M. Buechlein will preside at the ecumenical prayer service. During the liturgy, he will commission parish and diocesan pro-life committee members and present the Archbishop Edward T. O'Meara Respect Life Award to Father Larry Crawford.

The pastor of St. Simon Parish in Indianapolis will be honored for 14 years of service as the former director of the archdiocesan Office for Pro-Life Activities.

The Central Indiana Life Chain in downtown Indianapolis precedes the pro-life vesper service. The one-hour prayer vigil begins at 2:30 p.m. along Meridian Street north from Ninth Street and east and west on 38th Street.

Act, a voter referendum that would allow physician-assisted suicide.

The court still has to decide how many of these cases it will hear. If it decides not to hear the cases, the appeals courts' decisions will stand. That would be bad news since the decisions in the New York and Washington cases are now in favor of permitting assisted suicide by invalidating the laws against it.

It's always dangerous to try to guess how the Supreme Court will decide but it would seem likely that Chief Justice William Rehnquist and Justices Anthony Scalia and Clarence Thomas would vote to continue the ban on assisted suicide. Justice John Paul Stevens would assuredly agree with the appeals courts, perhaps with the support of Justices Ruth Bader Ginsburg and Stephen Breyer. It is felt that Justice David Souter would base his conclusion on what the American Medical Association says, so he might vote against assisted suicide. This would put Justices Sandra Day O'Connor and Anthony Kennedy in a familiar spot; they could go either way.

As we observe Respect Life Sunday, let's say some extra prayers that the Supreme Court this term will come down on the side of the culture of life.

ABORTION

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Senate first approved the legislation last December on a 54-44 margin.

Democratic Sens. Sam Nunn of Georgia and Patrick J. Leahy of Vermont and Republican Sen. Arlen Specter of Pennsylvania all had voted against the legislation in December but voted to override the veto Sept. 26. Sen. Daniel Patrick Moynihan, D-N.Y., had not voted in December but supported the veto override Sept. 26.

In addition, Sen. Ben Nighthorse Campbell, R-Colo., had opposed the legislation in December but said he now backed the veto override. He was not able to vote because he was hospitalized after a motorcycle accident.

When it became clear that there were not enough votes to override the veto, Senate Majority Leader Trent Lott of Mississippi changed his "yes" vote to "no" so that he would be able, under Senate rules, to bring the issue to a vote again before adjournment.

Cardinal Bernard F. Law of Boston, chairman of the U.S. bishops' Secretariat for Pro-Life Activities, pledged that the bishops would "intensify our educational efforts until there is no one left in this nation who does not know what a partial-birth abortion is and why it ought never to be allowed in any humane society."

Rep. Charles T. Canady, the Florida Republican who was chief sponsor of the Partial-Birth Abortion Ban Act, said he would reintroduce the legislation next year in the 105th Congress.

"With the groundwork that has been laid, I am hopeful that we will be able to pass this legislation next year and put a stop to the atrocity of partial-birth abortion once and for all," he said.

In Indianapolis, Steven Ertelt, public affairs director for Indiana Citizens for Life, said, "On the positive side, the failed congressional vote opens up a window of opportunity to address partial-birth abortion here [in Indiana]."

"We are thankful for the votes offered by Senators Dick Lugar and Dan Coats in favor of the ban," Ertelt said. "Sadly, many abortion advocates failed to listen to the facts and to the overwhelming majority of Americans who oppose partial-birth abortion."

The Criterion

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Role of laity to be section in archdiocesan history

By John F. Fink

The changing role of the laity will be described in one of the major sections in the new history of the Archdiocese of Indianapolis now in preparation. It is anticipated that the history will be completed in 1998.

Dr. Joseph E. White, an independent historian who is a native of Indianapolis, is responsible for the "Dimensions of Lay Life" for the history. Noting that the authors of other sections are addressing aspects of Catholic life that touch the laity, White said that he is "interested in the common lay experiences in three broad areas: worship and spirituality, lay organizations, and architecture and art."

The topical portion of the history will study the period from 1878 to the present.

White attended Holy Cross and St. Lawrence elementary schools and went to high school at St. Meinrad Seminary. He earned his bachelor's degree at Indiana University, his master's at Butler University, and his doctorate at the University of Notre Dame, all in history.

He was a fellow at the Cushman Center for the Study of American Catholicism at Notre Dame from 1981 to 1988 where he worked on a project on seminary education that resulted in the book "The Diocesan Seminary in the United States."

He is currently preparing a centennial history of the Holy Name Province of the Franciscan Order of Friars Minor. He is author of a forthcoming book "Where God's People Meet: A Guide to Significant Religious Places in Indiana."

In an interview at *The Criterion*, White spoke about the special history of eucharistic devotion in this archdiocese. During a period of history when reception of Communion was infrequent, he said, Benedictine Father Bede Maler of St. Meinrad promoted greater interest in the Eucharist, introducing the Priests' Eucharistic League from France into the United States in the 1890s.

Bishop Joseph Chartrand promoted frequent reception of Communion. He himself was known to spend mornings in the chapel at the cathedral to distribute Communion. He, in turn, influenced Father John O'Hara, a native of the cathe-

dral parish who later became president of the University of Notre Dame and, still later, the cardinal archbishop of Philadelphia. However, White said, he isn't sure how influential Bishop Chartrand was outside the cathedral.

Bishop Joseph E. Ritter (later the cardinal archbishop of St. Louis) had the Confraternity of the Blessed Sacrament established in every parish of the diocese in 1934.

The liturgy during most of the period being covered was in Latin, White said, and active participation in the Mass by the laity was uneven in practice and encouragement. Therefore, the spiritual life of the laity was directed to non-liturgical prayer. He mentioned Pope Leo XIII's 11 encyclicals on the rosary and one each on the Sacred Heart, St. Joseph and the Holy Spirit. Other popes followed up with more encyclicals on these subjects.

From the late 19th century, White said, the Holy Name Society for men and sodalities for women and children were prominent in parishes. Some parishes had specific confraternities with public devotions, such as Our Lady of Perpetual Help and the Miraculous Medal. Parish missions were popular.

White learned that the 19th-century

church policy against "secret" societies was strongly enforced in the diocese. But lay organizations developed in the early 20th century. He specifically mentioned the Young Men's Institute, Knights of Columbus, Catholic Daughters of America, Daughters of Isabella, Catholic Women's Association, Central Verein, and the National Council of Catholic Women.

White said that his section will also explore how the Catholic laity responded to redirection of the lay role as a result of the Second Vatican Council.

As for architecture and art, White said that an essay he prepared on religious architecture for the "Encyclopedia of Indianapolis" and his book "Where God's People Meet" opened his eyes to the trends in church architecture around the city and state. "Some noteworthy architects designed fine churches in our diocese," he said.

He said that religious architecture followed various contemporary trends through the decades. He noted that "church art is somewhat more elusive since church interiors are transitory, but stained-glass windows are more durable."

He said that his section on the laity is expected to take about 100 pages when the history is completed.

\$1.6 million addition dedicated at St. Charles School, Bloomington

A \$1.6 million addition to St. Charles School in Bloomington was dedicated on Sunday, Sept. 22.

Father Joseph Schaedel, archdiocesan vicar general, officiated. Approximately 250 people attended the ceremony and open house which followed.

Designed by architects Odle McGuire and Shook Corp., the new construction contains nine new classrooms, administrative offices, and a multipurpose parish life center which serves as a gymnasium and cafeteria during the school day. The center also will house other activities that meet the growing needs of St. Charles Borromeo Parish.

The addition was completed by Weddle Brothers Construction, which built the original structure in 1957, in time for the start of the 1996-97 school year.

The addition is being financed through a 15-year loan from the archdiocese to be repaid from the interest of a \$4-million endowment of the parish. The endowment was established through the bequests of parishioners and continues to grow each year through investments made through the Catholic Community Foundation.

To complete the multipurpose parish life center, expand the parking lot, and repair the sewer system, preschool roof and other facilities, the parish began a capital campaign in May called "Rooted in Faith, Challenged to Grow." To date



Father Charles Chesbrough, pastor of St. Charles Borromeo Church in Bloomington, blesses a cross crafted from a 130-year-old hickory tree cut down to make room for the school addition. The addition was dedicated Sunday, Sept. 22.

approximately \$560,000 has been pledged to be paid over a three-year period.

St. Charles School has 475 students currently enrolled in preschool through eighth grade. By the year 2000, the school is expected to have 530 students, with two classes for each grade level. Back in 1989, there were 185 students in kindergarten through sixth grade.

Principal Virginia Suttner said, "We at St. Charles have experienced unbelievable growth over the past seven years. Much of that is due to meeting the ever-changing needs of families today while maintaining our Christ-centered mission. As we approach the third millennium, planning for the future must continue to be centered around the needs of our children."

Correction

A youth catechesis story in the Religious Education Supplement published in *The Criterion* on Sept. 20 featured the Life Teen program at St. Louis Parish in Batesville. Franciscan Father William Farris, pastor, and parishioner Pete Mack implemented the faith program for teen-agers in the parish two years ago. Their names were omitted from the article. *The Criterion* regrets the error.

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Required by 39 U.S.C. 3685

(1) Title of publication: *The Criterion*. (2) Publication No.: 0574-4350. (3) Date of filing: Sept. 27, 1996. (4) Frequency of issue: Weekly except last week in July and December. (5) Number of issues published annually: 50. (6) Annual subscription price: \$20.00. (7) Complete mailing address of known office of publication: 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. (8) Complete mailing address of the headquarters of general business offices of the publisher: 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. (9) Full names and complete mailing address of publisher, editor, and managing editor: Publisher—Most Rev. Daniel Mark Buechlein, O.S.B., 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206; Editor—John F. Fink, 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206; Managing Editor—None. (10) Owner: RC Archdiocese of Indianapolis through the Criterion Press, Inc., 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. (11) Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: None. (12) For completion by non-profit organizations authorized to mail at special rates (Section 423.12 DMM only) The purpose, function and non-profit status of this organization and the exempt status for Federal income tax purposes: Has not changed during preceding 12 months. (13) Publication name: *The Criterion*. (14) Issue date for circulation data below: September 27, 1996. (15) Extent and nature of circulation. (The following totals indicate the average number of copies each issue during preceding 12 months with the totals in parenthesis indicating actual number of copies of single issue published nearest to filing date). (a) Net press run: 71,986 (71,500). (b) Paid and/or requested circulation: (b1) Sales through dealers and carriers, street vendors and counter sales: None (None). (b2) Paid or requested mail subscriptions: 68,430 (68,176). (c) Total paid and/or requested circulation: 68,430 (68,176). (d) Free distribution by mail: 2,320 (1,762). (e) Free distribution outside the mail: 175 (175). (f) Total free distribution: 2,495 (1,937). (g) Total distribution: 70,925 (70,113). (h) Copies not distributed: (h1) Office use, leftovers, spoiled: 1,061 (1,387). (h2) Return from news agents: None (None). (i) Total: 71,986 (71,500).

I certify that the statements made by me above are correct and complete.

Signed: John F. Fink, Editor

The Criterion

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From the Editor/John F. Fink

Combining mental and vocal prayer with Scripture



October is traditionally observed as the "Month of the Rosary" and next Monday, Oct. 7, is the feast of Our Lady of the Rosary. The feast was instituted in 1573 to commemorate a Christian victory over Islamic forces at Lepanto by Pope Clement XI in 1716.

The rosary has long been a popular devotion because it combines mental and vocal prayer. Its essential elements are meditation on the mysteries or events in the lives of Jesus and Mary (mental prayer) while reciting a number of decades of Hail Marys and other prayers (vocal prayer).

The entire rosary consists of 15 decades, or 150 Hail Marys. In medieval times monks in monasteries recited the 150 psalms and when lay people began to recite the rosary in the 15th century, they chose Hail Marys to replace the psalms. Today, however, only five decades are usually said at one time.

During recent years, the Scriptural Rosary has become popular because it combines Bible quotations with the rosary, thus encouraging meditation. The Scriptural Rosary has a short scriptural quotation to be said before each Hail Mary.

Traditionally, there have been 15 mysteries of the rosary—five each of the joyful, sorrowful and glorious events in the lives of Jesus and Mary. However, the church has always encouraged meditation on more events than just those 15. Therefore, the Seven-Day Scriptural Rosary was developed, with different meditations for each of the seven days of the week. I've written about some of these in the past, especially the eucharistic mysteries and the salvation mysteries.

Now the Our Sunday Visitor Publishing Division has published a new Scriptural Rosary. It is called "The Passion Novena: A Scriptural Rosary" because it focuses on Christ's passion and it has a set of nine different mysteries, with 10 scriptural quotations for each of the mysteries.

As the introduction to this book says, the best time to pray the Passion Novena Scriptural Rosary would be from the Saturday before Palm Sunday through Easter Sunday. So why am I writing about it now? Because this is the "Month of the Rosary" and because, if you are interested in praying this new scrip-

tural rosary, you would have to order the book in advance.

Besides, this novena of rosaries can be said at any time, not just during Holy Week. The passion mysteries for the eighth day of the novena could be said in place on the sorrowful mysteries on any Friday, although they are particularly appropriate for Good Friday. The Last Supper mysteries and the Resurrection mysteries seem most appropriate on Holy Thursday and Easter, respectively, but the other mysteries could be said at just about any time during the liturgical year.

There are 45 mysteries in this book, one for each of the five decades of the rosary for the nine days of the novena, so this gives the one praying this novena 45 events in Jesus' life on which to meditate. Each mystery, of course, has 10 quotations from the Bible, one for each Hail Mary, so there are 450 scriptural quotations to aid you in your meditation. Many of these quotations, of course, are the words of Jesus himself.

These are the mysteries for each day of the novena, although the general headings don't do a good job of describing them: Day 1—the preparatory mysteries; day 2—the manifestation mysteries; day 3—the knowing mysteries; day 4—the loving mysteries; day 5—the serving mysteries; day 6—the Last Supper mysteries; day 7—the passion mysteries; day 8—the perseverance mysteries; and day 9—the Resurrection mysteries.

All this serves to give variety to the praying of the rosary. This helps to prevent the kind of distractions that occur when the same mysteries are used frequently.

We tend to think of the rosary as a Marian devotion, and it definitely is that since it includes the praying of so many Hail Marys. Moreover, it is a Marian devotion in the best sense since it directs us toward Jesus, which must be the intent and result of all true devotion to Mary.

The mysteries of the Passion Novena Scriptural Rosary do that to an even greater extent than the traditional mysteries do. Mary appears in these meditations only in the Crucifixion mystery with the biblical quotation, "Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala" (Jn 19:25).

This small paperback easily fits in a pocket or a purse. You can get it for \$5.95 at your Catholic bookstore or you can order it directly from Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46750, telephone 1-800-348-2440. If you're ordering, add \$3.95 for shipping and handling.

The Bottom Line/Antoinette Bosco

'I just want an opportunity to be myself'

I had dinner with my friend Agnes Brien recently. It was a celebration meal, really—a time to share with a friend what I call the "next step in the journey" of life.



Agnes is 56 and like me raised seven children as a single parent. But now she has retired from her job to work for a year as a volunteer with the Mercy Corps, run by the Mercy Sisters in Pennsylvania. She will work in a family care home in North Carolina, caring for people with AIDS.

Agnes and I met about 12 years ago. I had moved to Connecticut to help start a new newspaper. To promote the paper, we sent a free subscription to the mayors of all nearby towns and cities.

It happened that Agnes was the assistant city clerk of Norwalk and worked with the mayor. When she noticed my name in *The Litchfield County Times*, she wrote to me.

Agnes began by writing that back in the late '70s I had saved her life. She explained that she had been left with a broken marriage and seven children to raise, one of them hardly more than a baby. She had been feeling defeated, sorry for herself and almost despairing. Somehow she came across a book I had just written, "A Parent Alone" (Twenty-Third Publications), in which I shared my story of being a single mother left to raise a large family alone.

My book inspired her, she said. She felt if I could make a life for my seven children, so could she.

I was deeply touched, and I called Agnes right away. We arranged to meet at a restaurant for dinner half way between our two locations. We became friends forever.

Still, it surprised me when Agnes called to tell me she had decided to retire.

"I've been thinking about this for years," she said, "but when you're raising children you don't think there will ever be an opportunity to volunteer. Now that they're grown and I don't have to earn the money to buy the food and pay the bills, I can make this decision and follow through on it."

It's a time "for me to begin 'again,' not 'over.' I don't want to wash away the life I've had. I just want an opportunity to be myself, to be supportive and helpful to others," said my friend, who studied theology at Fordham University, has been a part of the Cursillo movement and credits the charismatic renewal for helping in her faith journey.

I praised her for taking this giant step, knowing how hard it is for her to be several states removed from her children, even though they are grown. She chided me good naturedly and said, "I'm not being holy, holy." But then she added a line I shall not forget, "Don't praise me for doing what has to be done."

I don't think it was by coincidence that Agnes read my book and remembered it, that she wrote to me and we met. I think it was just another of the graces God gives to us, to bring people into our lives who have a nobility that can be shared with us.

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A View from the Center/Dan Conway

How to resist election year disillusionment

Every four years, the Republicans and the Democrats try to persuade us that only they can effectively manage our economy and maintain a precarious peace. Every four years, we hear again that "liberals" are big spenders and that "conservatives" don't care about ordinary people. And every four years, the media grow more cynical about the integrity and ability of our nation's leaders.



In the context of this quadrennial display of doom-and-gloom challenges versus starry-eyed, optimistic incumbents, it is easy to forget that neither of these caricatures bears much relationship to reality. The politician who "feels your pain" is adjusting his or her feelings on a daily basis in response to the latest polls. And the elected official who talks incessantly about "family values" is not necessarily a friend of the family. Modern politics is about images, and looks can be deceiving.

To make intelligent choices in this, or any, election, we have to look beneath the surface. This can be a tough assignment. Frequently there are many layers of veneer that have to be scraped away before you can find anything solid. And more often than we care to admit, what you find when you unwrap a professionally packaged candidate is something much smaller and much cheaper than the external wrapping would suggest!

Does this mean that politics is hopeless or that there are no "real" candidates left? No. Each of us can name elected officials or candidates whom we recognize as people who are exactly what they claim to be—no more, no less. These are the courageous men and women who speak their minds and vote their convictions. And because of their depth and sub-

stance as human beings, they rarely fit into prepackaged categories of "liberal" or "conservative."

In their statement on political responsibility, the bishops of the United States warn against the "widespread public cynicism and frustration" that too often characterize American public life today. The bishops remind us that "public life should be a place of civil debate and broad public participation" rather than a series of "sound bites and symbols, war rooms and attack ads" by politicians and special interest groups. And they challenge the news media to focus on issues and character rather than tactics and speculation on "who's ahead" in the polls.

The bishops believe that political debate must be reoriented "to reflect better the search for the common good (i.e., reconciling diverse interests for the well-being of the whole human family) and a clear commitment to the dignity of every person." If politics ignores this fundamental task, the bishops say, "it can easily become little more than an arena for partisan gamesmanship, the search for power for its own sake, or interest group conflict."

The bishops also quote Pope John Paul II's warning that "certain demands which arise within society are sometimes not examined in accordance with criteria of justice and morality, but rather on the basis of the electoral or financial power of the groups promoting them." Over time, the pope says, "such distortions of political conduct create distrust and apathy, with a subsequent decline in the political participation and civic spirit of the general population, which feels abused and disillusioned."

How does the average citizen keep from feeling "abused and disillusioned" in the 1996 election? The bishops' statement on political responsibility suggests several important questions that need to be addressed during the coming campaign. These include protecting our

children (born and unborn), providing a healthy economy and jobs, welcoming immigrants and refugees, overcoming racism and other divisions among us, restoring moral values, ensuring peace and justice throughout the world, protecting our environment, and resisting the "culture of violence" by proclaiming the Gospel of Life.

But no matter how you look at it, it's not easy to sort through all these issues—let alone the myriad "programs" and "initiatives" for addressing them that are touted by all of the candidates. To the extent that we can, the best way to maintain an appropriate sense of civic and political responsibility is to maintain a healthy sense of humor and to stick with those candidates who are what they claim to be and who practice what they preach.

Official Weekly Newspaper of the Archdiocese of Indianapolis

Price: \$20.00 per year 50 cents per copy
Periodical Postage Paid at Indianapolis, IN
ISSN 0574-4350

Published weekly except the last week in July and December.
1400 N. Meridian Street, Box 1717
Indianapolis, IN 46206-1717
317-236-1570 1-800-382-9836 ext. 1570

Circulation: 317-236-1573 1-800-382-9836 ext. 1573

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

World Wide Web Page: <http://w1.iglou.com/criterion/>

E-mail: archindy@iglou.com

The Criterion



To the Editor

No true Catholic can fail to venerate Mary

It was with profound sadness that I read the article in your Sept. 20 issue ("The Catholic World of Yesterday") that statues, which have played a prominent role in the decor of Catholic churches for centuries, have a less prominent place in modern churches. The author of the article states that this reflects, in part, the de-emphasis of the veneration of the Virgin Mary, St. Joseph, and all of the saints. But what is the reason behind this de-emphasis? Is it because the faithful have become more enlightened or, on the contrary, more benighted?

No true Catholic can fail to venerate the Virgin Mary. The Third Ecumenical Council, held at Ephesus in 431 A.D., proclaimed Mary to be the mother of God. If we fail to venerate the Virgin Mary, we in effect are denying that she is the mother of God, and if she is not the mother of God, then Jesus Christ is not God. Veneration of the mother of God is inseparable from belief in the divinity of Jesus Christ.

The removal of statues from modern churches as well as kneelers and even the tabernacle containing the Blessed Sacrament has converted the "modern church" from a house of prayer into a social or meeting hall. Does anyone go into a modern church, which lacks statues, kneelers and tabernacle, to pray? Of course not! But it is a great place to socialize.

The author of the article which has given rise to my letter relates how the many religious articles accumulated by her family were disposed of when they sold their family home, "because statues would no longer find a place in the next generation's homes." This indicates that the "next generation" lacks a proper formation in the truths of the Catholic faith.

I, for one, am sick of reading about how the test scores of pupils in Catholic schools exceed those of their peers in public schools when those same students are

ignorant of the truths of their Catholic faith. The fundamental purpose of Catholic schools is to teach children the truths of their faith and not to trump the public schools in test scores.

Donald A. Schabel
Indianapolis

I could almost smell the incense

I have read with great interest Winifred Pushor's articles "The Catholic World of Yesterday." As I read them I could almost smell the incense and revel in all the pomp and circumstances of the various holy days. I loved, especially, the processions, when all my little girl classmates were dressed in white from head to toe.

Thank you for the memories.

Agnes Sullivan
Speedway

Calls series on past outrageously offensive

Please excuse the critical tone of my letter, but the series by Winifred Pushor ("The Catholic World of Yesterday") really gets under my skin. I was especially annoyed by the article in the Sept. 20 issue devoted to sacred images. Its sneering, pejorative dismissal of images—constantly using the past tense to describe their relevance—is outrageously offensive to contemporary Roman Catholics like me who have succeeded in maintaining a healthy respect for the validity of images as an efficacious and orthodox means of nurturing our Catholic faith, despite the revisionist (and decidedly anti-Vatican II) theology of images foisted on Catholics by so-called "liturgical art experts."

The entire premise of the article—that sacred images "would no longer find a place in the next generation's homes" [and

church, by implication]—is theologically and doctrinally ludicrous! It certainly cannot be substantiated by any authoritative document of the Second Vatican Council. I challenge *Criterion* readers to read the pertinent conciliar documents.

With respect to sacred images, Chapter VII ("Sacred Art and Sacred Furnishings") of "The Constitution on the Sacred Liturgy" states quite directly, "The practice of placing sacred images in churches so that they be venerated by the faithful is to be maintained" (No. 125). Also, the "Catechism of the Catholic Church" further documents the Catholic Church's contemporary stand in support of the ancient Christian teaching on images. No change here as far as I can tell.

Much of this contemporary revisionist theology of images is due to the unwarranted influence of the document "Environment and Art in the Catholic Church," published by the United States Catholic Conference. This little booklet has become the reference material that guides much contemporary church design in the United States today; indeed, most recent churches in the archdiocese have been designed according to its philosophy.

What readers may not know is that the document, designed to implement the decrees of Vatican II in the United States, was never formally approved by a vote of the American bishops. Many bishops, including Bishop John D'Arcy of Fort Wayne-South Bend, reject its use. While it does contribute significantly and positively to the importance of design unity of modern churches, its dismissive attitude toward the doctrinal teaching of the church regarding images is remarkable.

The efficacy and orthodoxy of venerating images, either privately in the home or liturgically in the church, was defined by the Seventh Ecumenical Council, held at Nicaea in 787. At that time, the Eastern Church was experiencing a ruthless persecution of those who believed in the use of images. This time of trial, called Iconoclasm, lasted from 726 to 843. The Western Church, led by Pope Hadrian I, fully supported the orthodox position. At the heart of the issue, the church fathers discerned, was the incarnation of Jesus. Was he truly human or not? If so, images not only could be made of him but should. Drawing on the theological insights of St. John Damascene (a doctor of the church), images came to be rightly understood, not as mere decoration, but as windows to heaven, as means, not objects, of veneration. And these images, mystically con-

nected to the prototypes, manifested a spiritual presence in the midst of believing Christians. And you thought they were just pictures!

The Catholic Church, despite the article in question, steadfastly affirms this ancient understanding of images, as defined at Nicaea, as reaffirmed at Trent, as described at Vatican II, as affirmed in ecumenical dialogue with Orthodox Churches, and now succinctly expressed in the "Catechism of the Catholic Church."

Images are important to Catholics today. If they are marginal in the spiritual lives of many modern-day Catholics, that is a challenge and an opportunity for catechists, not a justification for their elimination.

Michael Perigo
Indianapolis

We do not encourage study of Scripture

The "Catechism of the Catholic Church" states: "The church has always venerated the Scriptures as she venerates the Lord's body." This statement may be true in theory, but in this archdiocese it is not true in practice.

It seems ironic that nowhere in the Archdiocesan Strategic Plan or in the recent *Criterion* articles on religious education is there specific reference to assisting or even encouraging the laity to encounter Christ in the Scriptures. And he is as alive there in his word as he is in the Eucharist.

God uses his word to touch people at their core and to begin or continue that transformation to Christlikeness. Wouldn't at least a good portion of our educational efforts be better put to use assisting young and old alike in spending time in God's word than providing some of the many programs that are now offered? St. Jerome wrote, "Ignorance of the Scriptures is ignorance of Christ."

Pope John Paul II recently said, "Christians, especially in the course of this year (1997), should turn with renewed interest to the Bible."

Again from the catechism: "The church forcefully and specifically exhorts all the Christian faithful to learn the surpassing knowledge of Jesus Christ by frequent reading of the divine Scriptures."

Please, archdiocesan leadership, take to heart the catechism's and the pope's exhortations concerning the Scriptures.

Reed S. Nelson
Indianapolis

Light One Candle/Fr. Thomas J. McSweeney

Why should I bother to vote?

With just weeks to go until this year's elections you've probably already had it with speeches and political ads, attacks and innuendo. Am I the only one using the remote to zap past those commercials brought to us by the committee-to-elect-somebody-or-other?

But, like it or not, the political process matters. And government is too important to leave in the hands of those few who bother to stay both aware and involved.

Life and death issues justifiably grab headlines, but even the most mundane situations are affected.

Serve on a jury, collect unemployment insurance or worker's compensation, see firefighters or police officers in action and watch government in action. Put trash out for recycling, pay sales tax or apply for a passport and you're involved in local, state or national government.

It is difficult to think of any human activity in our society where the impact of law and politics is not felt. You don't have to be a politician to be concerned with the legislative, judicial and executive branches of our nation. Certainly, most of us are only too willing to express our opinions on questions large or small.

So why is it that so many of us don't even bother to vote?

Voters are a minority in the United States. Most people ignore primaries. A typical turnout is roughly 10 percent of the voting-age population. And in the past decade almost half of the eligible voters have been staying home even in the general elections.

Yet ours is a nation, more than any other,

founded on the recognition of divine truths and our God-given rights. So how do we answer such apathy and indifference? History teaches that crises often arise when citizens stop paying attention to the day-to-day doings of government.

That's a concern addressed in the U.S. Catholic Conference's document on political responsibility: "We need more, not less public participation. The key to a renewal of public life is reorienting politics to reflect better the search for the common good and a clear commitment to the dignity of every person."

Life, liberty and the pursuit of happiness are God-given rights. Government possesses neither the power to confer it nor the power to usurp it. But it does have the clear duty to protect and secure it.

Most of us are comfortable with the notion the church and state should be kept separate. But this is not the same as saying religion and politics must be kept apart. A human being does not have two consciences, one for judging religious matters and one for judging political questions. Nor does the Constitution say that only those who have no faith get to participate.

Being an active citizen means more than just voting for the sake of voting. Nobody has enough time, but make it anyway. Educate yourself on issues and make decisions based on reason and values, then write a letter, attend a meeting, be part of the process.

When you come right down to it, does it makes any sense to call ourselves religious and American, and refuse to be part of the electorate—and the solution?

(For a free copy of the *Christopher News Note* "The Power of the Citizen," write to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

Spirituality for Today/Fr. John Catoir

Love the daughter, not her lifestyle

A few days ago a letter came to me in response to my radio ministry.



"Bless you for all your help to us. I am so lost, confused, hurt and in need of guidance. I found out my daughter is a lesbian. She has a beautiful little child whom I love deeply, though she has never been married. She is living with a woman. I tried to talk to her about her sin but she refused to listen. I cannot and will not accept this sin from her. When I talk to them we end up fighting. I get very angry when she tells me she will raise this child outside the church. She feels there isn't anything wrong with her life. Am I wrong? Should I accept the other person? If I do, I feel I will approve her lifestyle. Please help."

This was a difficult one. I thought and prayed about it before answering. When in doubt about any issue, I always consult the Bible first. On the morning I was planning to write her, the Gospel for the day's Mass was taken from Luke 6:37. It gave me the opening I needed:

"Be compassionate, as your Father is compassionate. Do not judge, and you will not be judged. Do not condemn and you will not be condemned. Pardon, and you

shall be pardoned. Give, and it shall be given to you. . . . For the measure you measure with will be measured back to you."

There are many levels of law that we need to observe, but above them all is the supreme law of love. To obey that law we sometimes have to close one eye to other things that are happening around us. When Jesus walked and talked with prostitutes, he wasn't thereby approving their lifestyle. Even though he knew he would be condemned by hypocrites for it, he chose to be kind and understanding to them nevertheless.

I think Jesus would want this woman to put the moral issue in perspective. Family support and love is important. You can accept the person without accepting the sin, and you can be kind in the process. It is enough to express disapproval of the relationship, but striving for peace and harmony after that is also a moral value. I encouraged her to speak more to God about her daughter, than to her daughter about God.

Respecting the conscience of another is a delicate matter. There is much that we do not know about the human psyche. When someone close is doing the best he or she can do in order to be a good person, I think it's best to live and let live. "Do not do to another what you would not want them to do to you."

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Cornucopia / Cynthia Dewes

At last, energy to tackle

Although we've been dragged kicking and screaming into the season which follows summer, namely



autumn, there's an energy attached to it which defies our reluctance.

Some of us, probably refugees from an earlier generation of role models, actually feel ready to tackle the recipes we've clipped for decades. The same ol',

same ol' meatloaf and tuna casserole we've been producing with tedious regularity will soon fall before the forces of trendier and tastier foods we've waited years to make.

No magazine, newspaper or periodical in the doctor's office has been safe from our systematic onslaughts. No dinner eaten at a friend's home, no ladies' luncheon, no party snack from an obligatory work occasion has gone unnoticed. And no accompanying recipe for same has gone uncollected.

The thing is, fired as we are with autumnal zeal and the human urge to eat comfort foods in cool weather, we nevertheless find our ambitions thwarted before we can even lift a wooden spoon. Some of the recipes which sounded so delicious in 1977 now seem simply

weird, and the gourmet dishes we lusted to create, even weirder.

Some foods have come and gone in availability and/or desirability in the lengthy time we've taken to finally put the recipes to use. Crepes aren't in anymore, fried chicken and bigtime beef are not politically correct, and fondue is, well, fondue. What can we say?

Another wrench thrown in the path of intensive new-recipe manufacture is the changed or diminished audience we currently intend to entertain with our culinary performances. Not only may the kids be grown and gone, they're in Saudi Arabia or someplace where they can't even come over for Sunday dinner.

If there are any kids around, they're probably fewer and less obedient. No more "eat your spinach" or cleaning of plates taken for granted in these days of fast foods, busy schedules and children's rights. Expecting them to eat the exciting new thing you've just prepared and put in front of them is like expecting them to say "please" and "thank you" without nudges or threats of violence.

Another thing: People don't seem to give many dinner parties anymore. Martha Stewart be damned. That used to be the one place we might bring out the *ban-*

quette de veau or prune whip with some confidence of winning social approval. Now we only need new ways to fix tacos or pasta in order to be popular.

Men and women who don't cook can also be stymied in the autumnal pursuit of activities they'd almost forgotten they were longing to do. There's always a guy who's had the makings of a flintlock rifle in his closet for about 20 years, ever since he took a class at Conner Prairie in antique gun construction.

And there are usually some folks with photograph albums still in their cellophane wrappings, awaiting that crispy cool day when they will tidily arrange their photos. This does not take into account that by this time many of the people in the pictures are dead, moved away forever or strangers in the first place. Oh, well.

Repair jobs are another kind of effort we like to save for bursts of energy as experienced in the fall. For instance mending, if we're lucky, is often still waiting to be done after missing buttons, torn seams or tears are moot because the clothing is long since outgrown.

Maybe we should just save our energies for another time, like next spring. Good idea.

VIPs . . .



John J. and Jean Marie Adrian of Indianapolis will celebrate their 50th anniversary with dinner-dance at Maplecreek Country Club Oct. 5. The couple will renew their vows at 12 p.m. Mass Oct. 6 at Holy Spirit in Indianapolis. They were married Oct. 5, 1946 at Little Flower Church in Indianapolis. The couple has six children: James, Dan, Joseph, Adrian, and Marianne Cooper, Susie Moore, and Teresa Helfrich. They also have 19 grandchildren.

Check It Out . . .

The AIDS Walk and Festival will be held Oct. 6 at Military Park in Indianapolis. The festival begins at 11 a.m. with step-off at 2 p.m. Activities will include local entertainers from bands and choruses, AIDS Quilt, food vendors, information fair, children's activities, and more. The event benefits Indiana Cares and Indiana Community AIDS Action Network (ICAAN). For more information or to register call 317-920-1200.

To honor the memory of children who have been lost through miscarriage, stillbirth, or newborn death, several Indianapolis hospitals will sponsor the **11th annual Walk to Remember** Oct. 5. The walk will begin at 11 a.m., rain or shine, at St. Francis Hospital, 1600 Albany St. in Beech Grove. Dedicated to bereaved parents, the walk is sponsored by St. Francis Hospital and Health Centers in conjunction with Methodist Hospital, Community Hospitals of Indianapolis, the Indiana University Medical Center Hospitals, and St. Vincent Hospital and Health Centers. For more information or to register call 317-782-6214.

The St. Barnabas Religious Education Department is sponsoring a **parenting conference** Oct. 12 at Cathedral High School in Indianapolis. John Rosemond, author, columnist, and family psychologist is the speaker. Two afternoon sessions are scheduled. Seating is limited. For more information call Mary Cox at 317-575-8050.

The 3rd annual Marquette Alumni Fall Hayride and Bonfire will be held Oct. 26 at the home of alumni Tom and Ellen Schemmel, 5302 Turkey Foot Road in Zionsville. Campfire, food and beverages will be provided. The cost is \$10 per person or \$20 per family. RSVP to Carole M. Casto, 40 W. 56th St., Indianapolis, IN 46208, by Oct. 21. For more information contact Carole Casto at 317-232-3940 (days) or 317-257-6786 (evenings).

"Engaging the Powers: Discernment and Resistance," the **1996 conference for faculty and campus chaplains**, will be held Oct. 24-25 at the Beech Grove Benedictine Center, 1402 Southern Ave., in Indianapolis. Professor Walter P. Wink from Auburn Theological Seminary in New York City is the presenter. The cost is \$125 per person for resident and \$105 per person for commuter. Registration deadline is Oct. 14. For more information call 317-923-4839.

The Office of Catholic Education and The Indianapolis Deaneries will present **Fall Catechetical Day**, Oct. 19 at Marian College, 3200 Cold Spring Road, in Indianapolis. Dr. Gloria Durka, a professor of Religious Education and Theology in the Graduate School of Religion at Fordham University, Bronx, N.Y. is the keynote speaker. The cost is \$10 per person. If a parish registers a group of 15 or more, the maximum fee will be \$150. After Oct. 7 a late registration fee will be \$15 per person. For more information call the Office of Catholic Education at 317-236-1430.

The 1996 Indianapolis St. Vincent de Paul Archdiocese Council Annual Meeting will be Oct. 13 at the Marriott Hotel in Indianapolis. The theme is "Servants and the Served." The day will begin at 8:30 a.m. with registration. Archbishop Daniel M. Buechlein is among featured guests. For more information call 317-687-1006.

African-American prose and poetry will be featured during **Caedmon Series** at 8 p.m. in the Newman Conference Center at Saint Meinrad. Dr. Robert Baker, who teaches literature at Kentucky State University is the presenter. His presentation will feature the prose and poetry of writer James Weldon Johnson, famous for "God's Trombones."

St. Malachy Women's Club models from left: Kathleen Lee, Alexandria Frenia, Rose Prairie, and Becky Wehrle display clothing that will be modeled at St. Malachy's Luncheon and Fashion Show Oct. 12 in Noll Hall, 326 N. Green, Brownsburg. The event begins and 11 a.m. Lunch will be served at 11:30 a.m. Admission is a \$20 donation. For advance reservations call 317-852-5910.



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Gubernatorial candidates discuss issues at forum

They headlined non-partisan political seminar sponsored Sept. 24 by Citizens Concerned for the Constitution

By Mary Ann Wyand

More than 1,900 adults and high school students attending a non-partisan election forum on Sept. 24 at the Indiana Convention Center in Indianapolis heard all eight candidates for state office speak briefly about campaign issues.

The 14th annual political seminar was sponsored by Citizens Concerned for the Constitution (CCC).

"It's not partisan today," CCC president Eric Miller of Indianapolis told the gathering. "The issues we're concerned about are not Republican or Democrat, in my opinion. They're right versus wrong."

Gubernatorial candidates Frank O'Bannon, the lieutenant governor, and Stephen Goldsmith, the mayor of Indianapolis, headlined the slate of speakers.

O'Bannon spoke first during the afternoon session, and used the occasion to emphasize the importance of personal responsibility as citizens, to decry crime and drug use in the Hoosier state, and to uphold the need for the death penalty.

"The government can and should play only a small role in our lives," he said. "The best work is done in our families, businesses, and communities... not from government, but from ourselves."

Hoosiers must "send a message to those who threaten our families, schools, neighborhoods, and communities," O'Bannon said. "Drugs and crime are threats to our liberty, our sense of security, and all that we have built together. Small crimes unpunished grow larger."

Statistics indicate that many criminals commit an average of 200 crimes a year before they are caught and prosecuted, he said. "If we send a message about (punishing) the first acts of violation, we stand a much better chance of preventing the later ones" and stopping the cycle of crime.

"The number of teen-agers expected to use drugs has increased dramatically over the past year," he said. "Stopping drug use at the first step is essential, because it's an easy next step from drugs to crime."

Hoosiers have to "be tough" and "stand up for our values," he said. "This is not only about crime. It's about protecting our homes, schools, churches, and families. It's about the knowledge that if you contribute (to society) you will be rewarded, and the certainty that if you violate the sacred trust you will be punished."

Helping make Indiana safer has been a long-time goal during his years as a legislator, O'Bannon said. "Twenty years ago, I helped write Indiana's tough death penalty law. I said then, and I say now, that if you violate us, if you take the life of a member of our community, you must pay. More recently, I backed legislation that gave crime victims and their families a say when the criminals who hurt them are sentenced."

O'Bannon said he recently announced a plan, if elected, to put 500 more police officers on the streets of Indiana.

"I also have promised to ensure that our schools are safe and drug-free," he said, "by expanding boot camps for non-violent offenders, by putting chronically delinquent students in discipline schools, and by imposing significant mandatory sentences for anybody found guilty of selling drugs to a kid."

O'Bannon concluded his speech with a reminder to Hoosiers to work together to promote values in Indiana communities.

"The strength of democracy in Indiana rests primarily in the values of personal responsibility and the contributions all of us have the capacity to give," he said. "It rests in resisting temptations that go against the law and against our families. It rests in being an active member of our community. And it rests in all of us being tough, standing up, and saying 'no' when



Democratic candidate Frank O'Bannon



Republican candidate Stephen Goldsmith

any of these values are threatened."

Indianapolis Mayor Stephen Goldsmith was the final afternoon speaker. His talk focused on decreasing government bureaucracy, increasing citizen involvement, cutting taxes, and respecting families.

The former Marion County prosecutor also thanked the "people of principle" who in years past helped him close adult bookstores and "places of obscenity" in Indiana's capital city.

"This is a watershed year in the future of our country and the future of our state," Goldsmith said. "We are involved in an enormous collision between families and bureaucracy and big government, and they are inconsistent and incompatible. The direction we choose at the national, state, and local levels will determine whether we have confidence in the marketplace and confidence in families or whether we are willing to trust our future to the government. And the latter is not the answer."

Christian principles rather than political rhetoric and higher taxes will lead America to "a decent and virtuous and successful society," Goldsmith said. "Every time elected officials reach into your purse or wallet, they are saying they know better than you do how to spend your money. What government officials say when they raise your taxes is that we have to trust government, we can't trust you, to make the best decisions about what to do with your money. That attitude has to end."

During the last eight years in Indiana, he said, "property taxes on your home or your business have increased from \$2 billion a year to \$4 billion a year. That's bad because it wastes money, and because it allows government to grow. When government grows, the choices you have in your family are reduced. We have to reduce taxes so we have more individual freedom and personal liberty."

Goldsmith said if he is elected he plans to reduce property taxes by 20 percent, reform the state welfare system, and give parents the choice of educating their chil-

dren in public or private schools or providing home schooling.

"There is no better example of government run amuck than the welfare system for a whole range of reasons," he said. "First of all, when we tax people who are working and we pay people who are not working more than the people we are taxing to work, we are sending a message that we don't trust the marketplace to lift people to the future. What's bad about welfare, even more than the money it wastes, is that it harms the recipient. Trillions of dollars in welfare money spent in this country have not built virtuous, successful, functioning families. It has done just the opposite."

Welfare reform must reward people for working, Goldsmith said, rather than pay them for not working.

"We ought to say in Indiana and across this country that the path to the future is a good education, a good job, and good values," he said, "and that if you are an able-bodied individual the path to the future is not a government check. We have a responsibility to help people in need with

education, child care, and medical care to help them lift their way into jobs. But we do not have to pay able-bodied individuals who choose not to work."

"Consider whether government and its laws can be consistent with a higher authority," he said. "Demand of your government that it expresses itself in ways that are consistent with a belief in God" to achieve "a virtuous and civilized society."

He said studies indicate that church membership decreases the incidence of drug abuse, teen-age pregnancy, violence, and disintegration of neighborhoods.

"As we go forward in this November election," Goldsmith said, "we can take pride in our principles and say this is a watershed year. We can reposition our country and our state for the future based on the fundamental principles that government needs to be small, close to home, have confidence and respect for the family, leave more of your money in your own pocketbook, and more than anything else, it needs to say we salute, support and celebrate those who have a deep and abiding belief in God."



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We're here for a reason, Bro. Cyprian Rowe says

At retreat at Fatima for African Americans, he addresses some of the faith questions people face in life

By Mary Ann Wyand

"Lord, What Must I Do?"

That awesome question was the theme of a Sept. 13-15 retreat for African Americans at Fatima Retreat House in Indianapolis.

Marist Brother Cyprian Rowe of Baltimore, Md., former executive director of the National Office for Black Catholics and the National Black Catholic Clergy Caucus, was the retreat presenter.

Currently he is the dean for student services and multicultural affairs at the University of Maryland's Graduate School of Social Work, and a Catholic News Service correspondent for the "Faith Alive!" religious education supplement to *The Criterion* and other diocesan newspapers.

Designed to address some of the faith questions people face in life, the weekend retreat challenged participants to learn how to access creative potential to experience personal and spiritual growth.

"I believe we are in this world for a reason, that there is nothing accidental nor incidental about our being here," Brother Cyprian said. "We are here because the Lord has a reason for our being here. And we have within us what I call 'the genius' to live out our mission, to accomplish whatever we were sent here to do."

However, the Marist brother said, we often are waylaid on our journey to God by explicit and implicit environmental demands.

"Discovering our way, our identity, in life is complicated by 'isms,' racism, sexism, anti-Semitism," he said, "and all these are violent."

It is necessary to "free ourselves to listen truly to the Lord and hear ourselves as revelation," he said. "We are a revelation to ourselves and we must study ourselves."

Many people don't understand the importance of self-discovery, Brother Cyprian said. "They're always looking outside themselves because the world is consistently demanding that we look at



Marist Brother Cyprian Rowe

it. Retreats and meditation give people opportunities to get away from the world at times to put down our personal crosses and actually look at them. Discovery of self is a continuing process."

Brother Cyprian said he has "always set up tests for myself" to discern important life decisions.

"I say, 'Lord, I'm going to check out whether this is your will or not,'" he explained. "I'm not going to depend on what I think I'm hearing. I'm going to test it." Then I talk with people who know me and love me enough to tell me the truth. That's how I know that the Lord did or did

not call me to do something."

However, the pain of decision-making always falls upon the person, he said. "Even though you listen to others as you reflect on your decision, if the voice continues you have to assume it is the voice of God. St. Francis Xavier became a Jesuit in spite of challenging circumstances, and Mother Cabrini got on a boat and came to the United States despite everything that would have spoken against that. Ultimately that (difficult decision-making) comes to all of us. At some point, you just have to know that the Lord is speaking to you."

When people face difficult decisions and determine a course of action, he said, they are able to experience a sense of freedom in the process even if the outcome isn't joyful.

"Not every decision we make, even when we know in our hearts that it is what the Lord wants, will have a happy resolution," Brother Cyprian said. "However, we should be joyful in the knowledge that we have been faithful. Our fidelity can bring us joy."

In his work as a counselor, Brother Cyprian said he meets many people who never come to understand what their creation means.

"I urge people to make an act of faith in who they are, to find the answers and follow them out," he said. "I remind them that life is about God's created will. We are here for a reason, because God willed it so. It's a matter of eternal vision and how that's worked out through us."

Bereavement seminar set for those who minister and those who mourn

Participants at the Oct. 19 conference will be able to select three workshops out of the nine being offered

By Mary Ann Wyand

"When Mourning Comes . . . Learning to Live Again" is the theme of an Oct. 19 bereavement conference at the Archbishop O'Meara Catholic Center in Indianapolis.

Designed for "those who minister and those who mourn," the annual grief ministry seminar is sponsored by the archdiocesan Family Life Office and the Young Widowed Group.

Marilyn Hess, associate director of the Family Life Office, said the bereavement

program begins at 8:30 a.m. with a continental breakfast and concludes at 4:30 p.m. with a wine and cheese social.

The \$30 conference fee includes a variety of workshops as well as breakfast, lunch, and the social. Scholarships are available. To request a conference brochure or register, contact Hess at 317-236-1586 or 1-800-382-9836, extension 1586.

Keynote speaker James Gaynor of Indianapolis is a staff chaplain primarily in ministry at Community Hospital North and a pastoral counselor with Wellspring Counseling in Indianapolis.

"Jim Gaynor specializes in grief and loss-related reactions," Hess said. "He has facilitated the Survivors of Suicide Victims support group in Indianapolis since its inception 15 years ago." Besides his keynote address, he also will present a workshop on "Suicide and Sudden Death."

Hess said a choice of nine workshops in three different time slots includes topics such as "When Someone Very Special Dies . . . Children and Grief," "Healing Loss with Laughter," "Surviving the First Year," and "Beyond Widowhood."

She said sessions of special interest to people in ministry are "Bereavement Ministry in the Parish" and "A Bereavement Specialist's Journey Through Widowhood . . . Separating Theory from Reality."

Gaynor said his presentation will build upon a previous keynote address three years ago when he discussed typical grief reactions. After reviewing those reactions, he will focus on spiritual resources for dealing with typical reactions to loss.

By embracing spirituality, Gaynor said, grieving people are able to initiate new beginnings to continue their life journey.

"I plan to talk about ways to free people from the different types of grief reactions they get stuck in so they can move ahead on their life journey," he said, "with particular attention to the spiritual dimension of the 'internalized loved one' and the ongoing relationship of love. I'll also discuss the spiritual role of forgiveness in the healing process."



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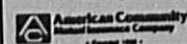
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Bring question of Jerusalem to the bargaining table, patriarch says

He says proposal of Jerusalem functioning as the capital of both Israel and Palestine is a good one

By Judith Sudilovsky, Catholic News Service

JERUSALEM—The only way to diffuse the growing tensions between Israelis and Palestinians is to bring the question of Jerusalem to the bargaining table, said Latin-rite Patriarch Michel Sabbah of Jerusalem.

"First the question of Jerusalem (must be resolved)," said Patriarch Sabbah before a special prayer service called by the heads of Christian Churches in Jerusalem on Sept. 29. "They must meet to talk and to resolve the question of Jerusalem, to deal with this question despite all its difficulties."

Both sides will have to face the reality that Jerusalem will never be exclusively theirs, he said, and that it will always be a city belonging to two peoples and three religions. The Vatican, he said, would bless any agreement they reached.

In an interview published the same day by the Italian newspaper, *Avvenire*, the patriarch, a Palestinian, also emphasized the need to discuss Jerusalem.

"The Israeli government has to realize there are no longer halfway steps. To begin with, the question of the status of Jerusalem should be resolved," the patriarch said.

He said he thought Palestinian President Yasser Arafat's proposal of Jerusalem functioning as the capital of Israel and Palestine was a good one.

"Those who insist in saying that Jerusalem is the exclusive capital of Israel are blocking every avenue to peace," the patriarch said.

He said other cities in the West Bank, like Bethlehem and Hebron, have effectively been divided into Israeli and Palestinian zones. The same could be done with Jerusalem, he said.

"In any case, the issue needs to be discussed. But the Israeli government not only refuses to discuss it, but makes provocative decisions like the opening of a tunnel alongside the Dome of the Rock, a place sacred to Muslims," he said.

The tunnel's opening sparked a week of violence throughout the West Bank, in which at least 70 people were killed.

Israelis maintain that the tunnel, which has been used as a tourist attraction for several years already and now has an exit on the Via Dolorosa, is a full one-fifth of a mile away from the mosque. But Palestinians say the tunnel will be used to take over their holy site.

Patriarch Sabbah said the recent violence had deeper causes, too. Since the peace process began, he said, life has actually become harder for Palestinians and they have continued to face obstacles from middle- and lower-level Israeli authorities.

"It's a continual suffering. The autonomous territories have become huge prisons: No one can go outside

of them for work, to seek medical care, or to visit friends or relatives," he said.

The patriarch told *Avvenire* that in recent weeks the pressure had become unbearable, with Israeli officials confiscating Palestinian land and demolishing houses, "deliberately ignoring the human reality of the Palestinians."

Patriarch Sabbah said he thinks Israeli Prime Minister Benjamin Netanyahu does not believe in the Oslo peace accords, but cannot renounce them because of international pressure.

"He is forced to walk along a road but he's convinced it's the wrong one. So he slows down at every step," the patriarch said.

About 500 people took part in the Jerusalem prayer service, organized as a response to the recent violence.

In a statement read at the beginning of the prayer service the Christians urged Israel to "change its attitude and purify its motives" and pursue the peace process with "all seriousness and to carry out all its obligations to our people."

"We as Christians feel that the Israeli government's formula for peace is flawed. Its slogan is: security first and then peace. Such a formula casts justice aside and will never bring peace," the statement said.

"Peace and security in our country cannot prevail

unless they are established on justice," said the statement. "God does not accept oppression, but calls on all of us as members of one human family, Arabs and Jews, to make justice and to love righteousness. . . . Our faith assures us that any effort by the governing authority to impose peace in our country, which is not established on justice and righteousness, will lead to failure and disaster."

The statement called for the closing of the tunnel, saying that "the religious nerve in our country is the most sensitive nerve of all. . . . The easiest fire to kindle is the fire of religious emotion." The resolution of the status of Jerusalem is now a priority, the statement added.

"It is the heart of the conflict and the key to peace," it said.

Palestinian leaders Faisal Hussein and Hanan Ashrawi, who is Greek Orthodox, attended the services, as did Archbishop Andrea Cordero Lanza di Montezemolo, papal nuncio to Israel. After the prayer service, which was attended by mainly women, older people and members of religious orders, there was a peaceful march to the new exit of the tunnel. Young men waiting outside the Church of St. Ann joined the procession.

Mike Kudish, an 18-year-old Catholic who waited outside the church, said he had not come to pray, but was waiting to see what happened during the procession.

Several dozen Israeli police lined the street while Israeli border police were in sight but kept their distance. Earlier in the morning Palestinians had thrown rocks at tourists who had come out of the tunnel.

One Christian tourist taking part in the march asked where the new opening was.

"This?" she asked looking at the metal doors. "Just this, nothing more?"

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Pope urges Israelis, Palestinians to keep peace process alive

CASTEL GANDOLFO, Italy (CNS)—After a week of renewed bloodshed in the Middle East, Pope John Paul II urged Israelis and Palestinians to keep the peace process alive and put an end to provocations and violence.

The pope said he was deeply disturbed at the battles in which more than 70 people died and hundreds were injured in late September. The violence was sparked by the opening of an Israeli tourist tunnel in Jerusalem.

"In this difficult hour, I want to ask with insistence that the Israeli and Palestinian populations and their leaders make a courageous effort to not suffocate the hope of peace," the pope said at a Sunday blessing Sept. 29.

He urged both sides to "avoid further provocations and injustices and the consequent violent reactions." He did not specifically mention the tunnel, which runs close to Jewish and Muslim holy sites in Jerusalem.

In deploring the bloodshed in Jerusalem and in other cities of the West Bank, the pope prayed that the human suffering would lead people to find a lasting and fair peace in the region.

"It is the duty of believers—Jews, Christians and Muslims—to seek every means to promote understanding and mutual trust, in favor of peace for a land that God wanted 'holy,'" he said.

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St. Gabriel School to participate in Project 180

By Susan Blerman

Twenty-five teachers, 304 students, their principal, parents, other faculty, and members of the community will gather on the grounds of St. Gabriel School in Indianapolis Oct. 15 for a special fall project.

The West Deanery school was chosen for "Project 180—A Piece of the Pie." A two-year-old program organized by the Indianapolis Clean City Committee (ICCC), it is designed to educate and empower teachers, students, and their families to beautify, revitalize and create outdoor classrooms and school grounds for multi-curricular use at schools located in Marion County.

St. Gabriel, which is the first non-public school in Marion County to participate in the program, will receive approximately \$30,000 for the project.

Mike Schill, who teaches seventh and eighth grades at St. Gabriel, said the volunteers will spend the entire day

Final Mass scheduled in old St. Catherine

The final Mass in the old St. Catherine Church in Indianapolis will be at 11 a.m. on Sunday, Oct. 13. All former parishioners are being invited to attend.

Archbishop Daniel M. Buechlein will be the principal celebrant at the Mass. Bishop Thomas O'Brien of Phoenix, a native son of the parish, is also expected to be present.

St. Catherine and St. James parishes were combined in 1993 to form Good Shepherd Parish.

A reception will follow the Mass.

working on the project. Some of the project goals are to develop an outdoor lab with wetlands, prairie, pioneer farm, modern farm, and compost areas. An additional area will be developed for scrubs and plants that would attract birds and butterflies. An exercise/nature walk will soon be located along the edge of the property for both physical and spiritual exercise. Work will be done to the football field and playground areas, while backboards on the basketball goals will be refurbished.

The program not only provides funding for the project, but also gives the school the opportunity to have access to experts in various fields such as those from the department of natural resources, urban forestry, and Marion

Mount St. Francis centennial to close

The centennial year at Mount St. Francis Friary and Retreat Center in southern Indiana will close with a Mass at 12 noon Oct. 6 in the main chapel. Archbishop Daniel Buechlein will be the main celebrant.

At the celebration a time capsule containing a centennial scroll will be prepared for burial. The scroll will be available during the closing ceremony for signatures of visitors, along with comments they might want read when the time capsule is opened in 25 years.

The public is invited to attend the Mass and closing ceremony. Refreshments will be available after the ceremony. The event is free.

Mount St. Francis is located off I-64, exit 119, at the intersection of Highway 150 and Paoli Pike in Floyds Knobs.

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"These experts in the field are coming in to help us out and to help us design the project and incorporate what we'd like to have, with things that are actually available and can be obtained and utilized," Schill said.

From the project the students will get a lot of environmental education.

"The teachers have been given a great deal of lesson plans and curriculum to work with and they have incorporated them into their daily plans, so the kids are going to get a much better environmental education than they normally would, especially since we are an urban school," Schill said.

In addition to this, the project will allow for improvement in the greater community. Schill said the school is located in an area that is showing some signs of "wear and tear" and the idea behind Project 180 is to turn things around 180 degrees.

"The basic idea is, hey let's improve the area, let's make it look better," Schill said.

Schill said another component of the project is it is there for the community as well as the school. He expects that the community will come to use the facilities as well as other archdiocesan schools.

In addition to the St. Gabriel volunteers, others in the community have also agreed to show up for the work day. Some corporate people, retirees from Ameritech, as well as Cardinal Ritter High School students will be lending a hand. Schill expects some 500 volunteers to be working on the project that day.

"We can use more people because it's such a large project," Schill said.

He said a bulldozer is still needed to dig and move ground. Anyone interested in volunteering for the work day should call Mike Schill at 317-297-1414.

Bro. Raymond Fitz to continue as president of Dayton U. for five years

By Catholic News Service

DAYTON, Ohio—Marianist Brother Raymond L. Fitz has been asked to continue as president of the University of Dayton for at least another five years.

The extension of Brother Fitz's term—requested by the executive committee of the university's board of trustees—will take him at least two years beyond the completion of his fourth five-year term.

Brother Fitz, 55, has been president of

the Marianist-run university since 1979. In that post, he has awarded diplomas to more than half of the university's 76,000 living alumni.

The university also announced in September that Marianist Father James L. Heft, provost since 1989, would leave his position as the university's chief academic officer on Oct. 1 to become chancellor and professor of faith and culture.

John Geiger, associate provost for faculty affairs since 1990, was named acting provost.

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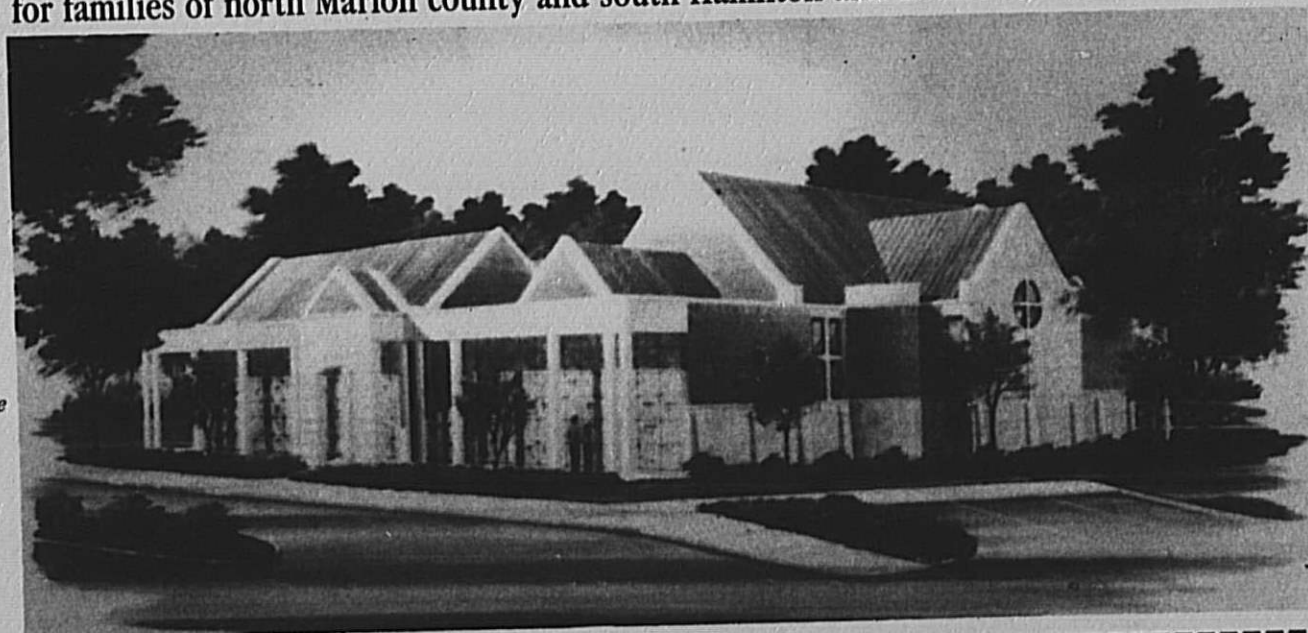
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Pope John Paul II

The church's love letter to the world

'Evangelium Vitae' sees our world standing at a turning point as crucial as any in the long history of humankind

By Fr. Richard John Neuhaus

Evangelium Vitae is a love letter to the whole world. At the same time, it is a prophetic indictment of what we human beings are doing to one another at the threshold of the new millennium. Love and prophecy are not opposed to one another. On the contrary, true prophecy is always driven by love. And true love dares to speak the truth that is necessary for the welfare of the beloved.

Love that deceives is neither truthful nor loving. The Apostle Paul tells us that we are to speak the truth in love (Eph 4:15). This encyclical is a powerful example of doing just that.

Sometimes the truth is painful. Prophetic love does not pander. It tells us not what we want to hear but what we need to hear. The Old Testament prophets, such as Jeremiah and Isaiah, were sometimes harshly critical of the people of Israel, but always because they thought so highly of them. The prophets were calling the people of Israel back to their high destiny as the elect people of God. Criticism was driven by a love that could not betray the truth without betraying the beloved.

Martin Luther King Jr. was fond of saying, "Whom you would change you must first love, and they must know you love them." Every good parent knows that, every good teacher knows that, every good priest knows that. People do not accept criticism from those whom they see as enemies. In *Evangelium Vitae* the Holy

Father says a firm *no* to this and a firm *no* to that. It would be a great mistake, however, to think the message is essentially negative. Every *no* is premised upon a prior and greater *yes*.

This is nothing less than a *yes* to the human project, to which God is irrevocably committed through Jesus Christ. The teaching of *Evangelium Vitae* and of the Catholic Church is aptly described as prophetic humanism. Such humanism knows that the choice is not between the will of God and the well-being of humanity. Rather, the will of God is for our well-being, and our well-being is in doing the will of God.

At the dawn of the modern era, Thomas Hobbes and other thinkers of the Enlightenment said that a relatively humane world could only be secured by people forming a "social contract" based upon self-interest. In the 18th century, intellectuals invested their hope for the human future in bringing everything under rational control; in the 19th they looked to scientific and technological progress. After the First World War, much of humanity turned its eyes towards various ideologies. None of this prevented the century that is now coming to an end from being the most lethal in all of human history.

This terrible history is the background for *Evangelium Vitae*. It teaches us that if we are to turn from death to life in the third millennium, we must learn that a humane society cannot be secured on the basis of calculated self-interest, nor by technological and scientific progress,

nor by grand ideological schemes. The turn toward life requires that each of us, one by one, reject the response of Cain when God asked him about his brother Abel.

In fact, we are our brother's keeper. Recognizing the "personal dignity" of

the other, we recognize that we owe everyone "respect, generosity, and service." When this is forgotten, when we value others only for their abilities or their usefulness to us, "the first to be harmed are women, children, the sick or suffering, and the elderly." This, says *Evangelium Vitae*, "is the supremacy of the strong over the weak" (no. 23) which is the way of the long, dreary, blood-drenched history of Cain and Abel that



CNS photo from Reuters

With Michelangelo's Last Judgment fresco as a backdrop, Pope John Paul II baptizes Martina Palatta, one of 20 children who received the sacrament on the feast of the Baptism of the Lord Jan. 7, 1996 in the Sistine Chapel in the Vatican. Pope John Paul's encyclical *Evangelium Vitae* (The Gospel of Life) is called the church's love letter to the world.

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Life is sacred from the moment of conception to natural death

By Fr. Vincent Lampert
Director, Office for Pro-Life Activities

This year marks the 24th anniversary of Respect Life Sunday.

We all know that we live in a society in which attempts are made to justify acts opposed to the teachings of the church and the nature of man and woman as revealed by God.

It is extremely difficult to be pro-life these days because those who advocate abortion, contraception, euthanasia, assisted suicide, and other attacks on the dignity of human life are convinced that what they are doing is good.

Although these people seem to be motivated by compassion, in reality they reveal their selfish and pessimistic attitudes about our possibility of ever overcoming the effects of sin.

If humanity would ever give in to the position they present to us, then we would reduce ourselves to a level beneath that planned for us from the beginning of creation.

All of us are called to live the way Adam and Eve did before the fall in total communion of persons without any tinge of selfishness. Left to our own devices this would be impossible, but Christ never asks of us the impossible.

His victory on the cross makes God's grace available to all of us, and with that we can live as Adam and Eve did in "the beginning."

The church looks at the world through the eyes of Christ. As a result, she has the responsibility to continue to repeat to each

human person the message of Christ, "Yes, you can live as God's image."

People will say that because we fall short of the moral teachings of the church as put forward by God, we should not be burdened with the full force of the moral ideals. What we need to realize is that there is no compassion without the truth; however, we must always offer the truth compassionately.

If we are created in the image and likeness of God, then our only hope, if we are to be true to ourselves, is to function as God does. There could not be a more important message for the world to hear as we approach the third millennium of Christianity.

Our present century has seen millions of women and men killed in war and concentration camps; millions of homeless and abandoned refugees driven from their lands; countless millions of unborn children killed in their mothers' wombs; women, children, and men treated as sex objects for the use of others; and workers treated worse than machines—their very lives measured by their usefulness.

All of these atrocities and many others speak of our need to work together to promote the Gospel of life and combat the culture of death. The archdiocesan Office for Pro-Life Activities was created to assist individuals and parishes in this effort.

May God's blessings be on you and all those who promote the message that life is sacred from the moment of conception to natural death.

is rewritten daily.

The Gospel of Life is a call to conversion, one by one, to the Lord of life. Personal conversion is the beginning of the turn away from the culture of death and toward the culture of life. The personally converted then turn toward converting others, and each of the converted accepts responsibility for turning society itself toward life. *Evangelium Vitae* reflects a keen awareness of how fragile is the moral fabric of a decent society.

Moral laws are intimately connected to a task that is properly called political. Aristotle defined politics as "free persons deliberating the question, How ought we order our life together?" The "ought" in that question indicates that the political task is, above all, a moral task. Yet many who agree that the laws of nature cannot be violated with impunity deny that there are moral laws or moral truths. It is commonly claimed that one thing we must never do is "impose" our morality on others.

The encyclical teaches that it is not a matter of "imposing" our truths upon others. Moral truths are imposed, so to speak, by nature itself. Moral truths are inherent in human ecology just as natural truths are inherent in biological ecology. This is better understood if one reads *Evangelium Vitae* in conjunction with the 1993 encyclical *Veritatis Splendor* (The Splendor of Truth).

What is at stake in the dispute over

abortion, euthanasia, and eugenics are, of course, the lives of untold numbers of unborn, elderly, and handicapped human beings. Also at stake is whether there is any such thing as moral truth. *Evangelium Vitae* notes how, in the absence of an acknowledgement of moral truth, sophisticated people can approve of the killing of the sick, the dying and the "genetically inferior," and do so in the name of progress.

Such measures, including infanticide, are approved "following the same arguments used to justify the right to abortion" (no. 14). Far from being progressive, those arguments reflect a massive regression, a retreat from what is distinctively human, a denial of human dignity. "In this way," the encyclical says, "we revert to a state of barbarism which one hoped had been left behind forever" (no. 14).

The dispute over abortion and other "life issues" touches also on the "we" in the question "how ought we order our life together?" The question in the abortion argument is not "When does life begin?" but "who belongs to the we for whom we accept common responsibility?" This is a question that no political community can evade. It is inescapably a public question, and no political community can survive without answering it.

If we ask, "How ought we to order our life together?" we must know who belongs to the we. The long climb from barbarism has been a constant battle

against the impulse to limit the classes of persons included in the pronoun to those that have the power to assert that they belong.

The Gospel of Life is inclusive, ever maintaining the fullest definition of those for whom we accept common responsibility. In the United States, slaves of African descent were for a long time excluded from the we. As with the *Roe vs. Wade* decision of 1973, the infamous *Dredd Scott* decision of 1857 excluded an entire sector of humanity from the we of the legal and political community. It took a civil war to right that horrible wrong.

Encyclicals are written to the universal church, but we in America would not go wrong in thinking that the Holy Father is addressing us when he notes that countries with laws that exclude classes of human beings from common protection are "perhaps even departing from basic principles of their Constitutions" (no. 4).

Our constitutional order is premised upon certain moral truths. The Declaration of Independence asserts, "We hold these truths to be self-evident," and goes on to affirm that human beings are endowed by the Creator with unalienable rights, including, most importantly, the right to life. No Supreme Court, not even a majority of the people, can deny such rights without undermining the moral authority of the government. The results of that can be devastating.

The message for Catholics, indeed for all people of conscience, is clear: "Abortion and euthanasia are thus crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws, instead there is a grave and clear obligation to oppose them by conscientious objection." We can in no way cooperate with a law permitting abortion or euthanasia, nor can we "take part in a propaganda campaign in favor of such a law, or vote for it" (no. 73).

On most issues in political dispute, people of intelligence and good will can legitimately disagree. Not so with laws that deprive our weaker brothers and sisters of the fundamental right to life. We can never cooperate with the taking of an innocent life.

Evangelium Vitae sees our world standing at a turning point as crucial as any in the long history of humankind. The third millennium will witness a flowering of the culture of life or a continuing descent into the abyss of the culture of death. We Christians have the great privilege and responsibility of persuading the world to choose life—for God's sake, for our sake, for the sake of humanity.

In the encyclical, Pope John Paul II quotes St. Irenaeus: "The glory of God is man fully alive."

(Father Neuhaus is a priest of the Archdiocese of New York and editor in chief of *First Things*, the monthly journal of religion and public life.)

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Political action and legal reform in *Evangelium Vitae*

It's a scandal for those in public life, especially Catholics, to deny, or fail to protect, the right to life of the unborn

By Robert P. George

Evangelium Vitae, the Gospel of Life, is a warning and a plea to the people of the United States and other developed nations.

The warning is that ours is fast becoming a "culture of death." The plea is for us to join together in building a new "culture of life."

Pope John Paul II declares that even now we are in the midst of an "enormous and dramatic clash" between the culture of life and the culture of death. At stake in this struggle is respect for the basic human dignity of the weakest and most vulnerable members of the human family—the unborn, the frail elderly, the poor, and the infirm. And since the character of any society is shaped in a decisive way by its treatment of those most in need of care and protection, the resolution of this struggle will determine what kind of people we are.

At the intellectual level, the conflict between the culture of life and the culture of death takes the form of a debate about the meaning of freedom. At the heart of the "culture of death" is "a notion of freedom which exalts the isolated individual in an absolute way, and gives no place to solidarity, to openness to others and service to them" (EV, no. 19).

This, according to the Holy Father, is "a completely individualistic concept of freedom which ends up by becoming the freedom of the strong against the weak." So, in the name of freedom, such mani-

fest evils as abortion, euthanasia, and other "crimes against life" are defended as "rights" whose exercise government must not only respect but protect and even facilitate by public funding of death-dealing "health-care" services.

At the political level, the enormous struggle between the culture of life and the culture of death implicates a wide range of issues.

What the pope says of the cultural struggle generally has particular force and salience when it comes to the abortion license which has taken more than 30 million innocent lives in our country since 1973 and will take an additional million this year.

The universal and unconditional pro-life imperative to which the Holy Father calls us in the encyclical entails a wide variety of responsibilities. As Catholics we are bound to pray for the unborn victims of abortion and for their mothers who are, too often, "secondary victims" of a vast abortion industry which flourishes in the culture of death. We must give spiritual as well as material support to people in the frontlines in the struggle against abortion, particularly to those who offer shelter and care to pregnant women in need. Perhaps most importantly, we must pray for abortionists and those who assist them.

The pro-life imperative also entails political responsibilities. Public officials must act in conformity with the great truth of our Declaration of Independence that all human beings are "created equal" and "endowed by their Creator with certain unalienable rights," including the "right to life." As Pope John Paul

II writes, "Every innocent human being is absolutely equal to all others." It is a scandal for those in public life, especially Catholics, to deny, or fail to protect, the right to life of the unborn child.

The unborn child's basic right to the equal protection of the law is not a sectarian teaching. It is an objective moral truth recognizable in the light of natural

reason by all persons of good will. This principle of natural justice is formally enshrined in the Fourteenth Amendment to our Constitution—ironically, the very amendment invoked by the Supreme Court when it denied the right to life of the unborn in the 1973 cases of *Roe vs. Wade* and *Doe vs. Bolton*.

Some politicians claim to be



Catholic News Service photo

Cardinal William H. Keeler of Baltimore speaks at a press briefing before the Sept. 12 prayer vigil against the veto of the Partial-Birth Abortion Act. Behind him, from left, are Cardinals Adam J. Malda of Detroit, Roger M. Mahony of Los Angeles, Joseph L. Bernardin of Chicago, Anthony J. Bevilacqua of Philadelphia and James A. Hickey of Washington. Cardinal John J. O'Connor of New York is hidden by Cardinal Keeler. The role of law and politics in the abortion battle and the obligations of Catholic legislators and voters are discussed in this year's Respect Life Program.



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"anti-abortion" yet "pro-choice." Yet in acting to protect or provide a woman's "choice" to have an abortion, the politician who adopts this stance necessarily acts to render the innocent and defenseless unborn vulnerable to violent death at the will of others.

The pro-life imperative demands that we give a certain priority to this struggle in carrying out our duties as citizens. In voting for candidates for public office, we must take account of issues ranging from tax reform to environmental protection. But life itself is the most basic human right, and "a society which destroys human life by abortion unavoidably undermines respect for life in all other contexts" (NCCB Pastoral Plan for Pro-Life Activities: A Reaffirmation, 1985).

True solidarity with the unborn and other potential victims of legalized homicide and other grave injustices demands that their plight be foremost in our minds in choosing our legislative representatives and other public officials.

A dilemma arises for voters as well as for conscientious public officials when they face the question whether to support and vote for laws which, though failing short of all that justice requires in protecting the unborn, would nevertheless provide more protection than any current alternative. The pope acknowledges that such dilemmas "are not infrequent."

Here is what he teaches us in *Evangelium Vitae*: "When it is not possible to overturn or completely abrogate a pro-abortion law, an elected official, whose absolute personal opposition to procured abortion was well known, could licitly support proposals aimed at limiting the harm done by such a law and at lessening its negative consequences at the level of general opinion and public morality. This does not in

fact represent an illicit cooperation with an unjust law, but rather a legitimate and proper attempt to limit its evil aspects" (no. 73).

Although some pro-life people continue to believe otherwise, it seems clear to me that the Holy Father is saying that a person who makes manifest his commitment to continue working for the full legal protection of the unborn, may, as a matter of prudence, support and vote for laws that, though not perfectly just, are less unjust than the existing law or any currently attainable alternative.

At the same time, as the pope makes clear, there is never a legitimate excuse for failing to work toward the goal of full equal protection for the unborn and other victims of the culture of death. Recently, some people of good will have begun to lose heart about the political struggle to restore the right to life of the unborn and to prevent the introduction of assisted suicide and euthanasia. They are tempted to think that the "turning of hearts" which is required for respect for life truly to prevail in our nation must be accomplished by non-political or non-legislative "cultural transformation."

To these people the pope speaks a powerful word in *Evangelium Vitae*: "Although laws are not the only means of protecting human life, nevertheless they do play a very important and sometimes decisive role in influencing patterns of thought and behavior" (no. 90).

The pope is reminding us that political action and legal reform are crucial elements in the struggle to build a culture of life. Reform of the law is, to be sure, not the only means. Prayer is indispensable too. So is direct assistance to pregnant women in need. So is education. "The underlying causes of attacks on life have to be eliminated, especially

by insuring proper support for families and motherhood" (no. 90).

But political efforts to secure and protect the legal rights of the unborn, the elderly, and other victims of the culture of death must not be abandoned: "By virtue of sharing in Christ's royal mission, our support and promotion of human life must be accomplished by the service of charity, which finds expression in personal witness, various forms of volunteer work, social activity, and political commitment" (no. 87).

Besides the evils of abortion and euthanasia, which pose grave threats to so many innocent people in our society, the pope calls attention to other threats to life, other evils which must be overcome in the building of a new culture of

life. For example, the Holy Father condemns indifference to poverty, ignorance and other impediments to the full development of the human person, and calls attention to the ways in which materialism, consumerism, and sexual immorality assault human dignity. And he praises both "a new sensitivity ever more opposed to war as an instrument for the resolution of conflicts between peoples," and the "growing public opposition to the death penalty" (no. 27).

(Robert P. George, J.D., D.Phil., is associate professor of politics at Princeton University where he specializes in legal and political philosophy. He is the author of "Making Men Moral: Civil Liberties and Public Morality" (Oxford University Press).)



CNS photo by Bob Roller

Cardinal Bernard J. Law of Boston leads prayers at the U.S. Capitol against the vote of the Partial-Birth Abortion Ban Act. Others on the podium included the Rev. Jeffery Brown, a Baptist who chairs the Ten Point Coalition; Terry Schlossberg of Presbyterians for Life, president of the National Religious Pro-Life Council; the Rev. Dee Davis, a Baptist minister with Harvest Church International; Cardinal Joseph L. Bernardin of Chicago; and Cardinal John J. O'Connor of New York.



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The good news: More than black and white

Probably the two topics that make people squirm the most are abortion and race. But we must take the risk

By Fr. Stephen F. Brett, SSJ

As evangelical Christians, Sheila and Oliver Massey believed that the moral implications of abortion were not receiving due attention in the African American community. Therefore, in 1991 they founded African Americans for Life/Save the Seed Ministries, in Columbia, S.C.

A frequent strategy is to invite a widening circle of friends for a "life party" in which "Vanessa's Story" is shown. The videotape, in which all of the characters are portrayed by African Americans, recounts how a young girl is pressured to have an abortion. These evenings are part of an experience that raises stark questions about the delicate interplay of racial identity and religious belief.

The Masseys are part of a surprisingly large and growing network of black profilers who use every means imaginable, including radio and billboards, to communicate a message of life and concern. These grassroots activists are both evangelical and ecumenical. The moral imperative which establishes the bond between born-again believer and unborn children is strong enough to overcome even historic uneasiness about Roman Catholics. It is a case of evangelizing leading to ecumenism.

African American pro-life groups such as Save the Seed, L.E.A.R.N. (Life Education and Resource Network), and Black Americans for Life, which have chapters in 27 states, disclose many of the same features that characterized the civil rights movement—a shared vision of moral principles, a willingness to move beyond sectarian boundaries, and an inclination to pursue the common good through unconventional forms of ministry.

Probably the two topics that make people squirm the most are abortion and race. To connect the two has predictably volatile effects. But if we share Pope John Paul's view that "everyone has an obligation to be at the service of life,"

we must take the risk. The eruption of raw emotions that may result will be worth it if we succeed in reducing the staggering death toll that accompanies the practice of abortion today, both in the broader population and in the ethnic and racial subcultures which acquiesce for tragic, but not irreversible, reasons in a practice that violates their heritage and core convictions.

It is hardly news that the biblical symbolism of the child as a sign of hope and harbinger of God's continued love is deeply embedded in the African American community. Yet the incidence of abortion is also substantially higher among African Americans than among the broader population. While African Americans constitute about 12 percent of the U.S. population, the Guttmacher Institute estimates that 33 percent of the abortions occurring in the United States are performed on black women.

What accounts for the disparity between the biblical vision of blacks and the reality so many experience? While a wide consensus exists on the need to change the dominant patterns of abortion in minority communities, there is little consensus on causes. Perhaps because of the volatile state of race relations today, any interpretation is minutely examined for traces of unspoken racial attitudes.

Let me offer a personal disclaimer for the benefit of readers who want to know where the author is coming from. I am a graying Scotch-Irish baby boomer who happens to be a priest working in the African American community. My religious community, the Josephites, has served for more than a century as an agent of evangelization in and on behalf of the black community.

What this admittedly limited eyewitness of African American life can report is that many black Americans perceive the pro-life cause as a white concern for three reasons: an intense suspicion of stereotypes, the dead-end experience of the "blame game," and a general sense of desperation which tends to skew priorities

and options when survival trumps all other issues.

Racial stereotyping has a long and sordid history of polluting race relations. There is a deep hurt and resultant anger about presumed explanations of behavior, especially if the origin is outside of the black community. Moral norms and universal principles (e.g., abortion is taking an innocent human life) are not stereotypes, but their communication in language that transmits solidarity rather than judgment is a task that demands acute pastoral imagination. The rise of grass roots pro-life groups in the African American community attests to the abiding validity of the human life principles themselves.

Then there's the "blame game." There is a widespread idea that bad news, as applied to the black community, leads to the blaming of those least equipped to handle criticism. So the Moynihan Report in the 1960s, which discussed the problems of many black families without adult males in the household, was for so long fiercely contested on the grounds that innocent parties would be blamed for social currents beyond individual control. It is only in the last two years that epidemic problems of poverty in minority communities have been almost uniformly linked to the variable of the absent father and not put in terms of "the problem of the unwed mother."

Mothers raising their children in the face of mounting economic hardship did not need a Ph.D. to know that they were not the problem. When pro-lifers note that a third of all U.S. abortions are performed on African American women, resulting in the loss of nearly half a million African American lives per year, the intent is clearly to save lives, not to place blame. Only fear of the blame game can explain the pattern of skepticism or inattention to a phenomenon that virtually qualifies as a textbook case of genocide.

A final explanation for possible crossed signals between the pro-life movement and the African American community lies in the very trauma which grips so many black neighborhoods, keeping people occupied with other concerns. The urban poor are often enslaved as surely as their

ancestors by a relentless daily toll of death and disorientation. The assaults they experience afflict the human spirit to the breaking point, making despair, suicide and depression all too familiar intrusions into the sturdiest of households.

But there will be no radical change in the culture of death until the prophetic teaching of *Humanae Vitae* is accepted and proclaimed. We have a long way to go. The reality is that couples of every race, culture, and ethnic group have grown accustomed to the pill and the attitude which often accompanies it: children are seen subliminally and even explicitly as a threat to well-being. Only when our Catholic pastoral practice identifies the sterility of contraception with the afflictions of the family can the church serve as an effective witness to racial reconciliation and renewal.

But there are reasons for hope. L.E.A.R.N. is a pro-life and pregnancy support group that helps to "make boys men" and to remove the fear and isolation that accompany a teen-ager's discovery that she is pregnant. Their chastity-based program totally rejects contraceptives. Their motivation is biblical; their reasoning practical—they see contraceptives as a kind of benediction of sexually irresponsible behavior that unites bodies and destroys minds.

Whereas solid anti-abortion positions have in the past allowed for a neutrality on contraception among pro-life groups, there appears to be a growing recognition that contraceptives entail an inherent anti-life attitude. All other "reasonable" solutions for racial disintegration and family breakdown have failed.

Many heroic exponents of pro-life positions in the African American community live daily what I could only claim to study. Witnessing their courage, one is struck by the fact that the grace of God works at a level far beyond racial differences or human reckoning.

(Father Brett is the author of "Slavery and the Catholic Tradition: Rights in the Balance." In addition to serving as pastor of St. Luke's church, Washington, D.C., he is associate professor of moral theology at De Sales School of Theology and adjunct professor of moral theology at St. Charles Borromeo Seminary, Philadelphia.)

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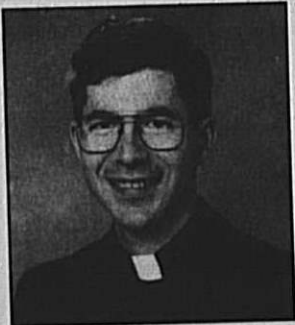


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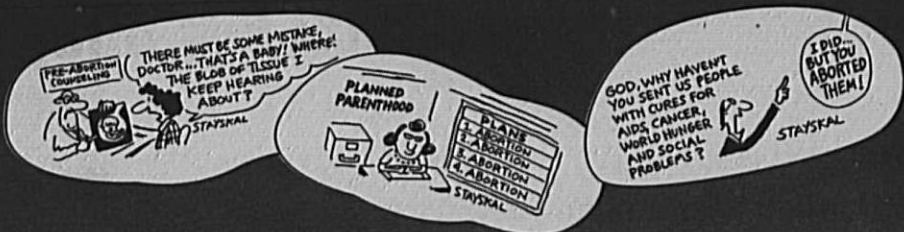
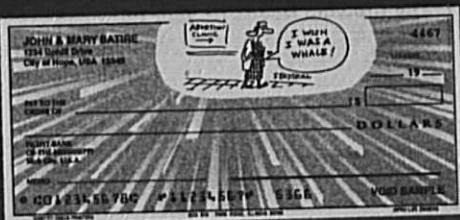
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The scriptural orientation of *Evangelium Vitae*

The encyclical shares the biblical sense of wonder at the mystery of human existence

By Fr. Francis Martin

In the faith of Israel we find many cries sent up to God asking redress for the injustices perpetrated by human beings against one another. And God hears those cries: "You shall not molest or oppress an alien. . . . If ever you wrong them and they cry out to me, I will surely hear their cry" (Ex 22:20-22).

Through the prophets God himself pleads for justice and threatens to punish crimes against human rights. "Hear this, you who trample upon the needy and destroy the poor of the land. . . . We will buy the lowly man for silver, and the poor man for a pair of sandals; . . . The Lord has sworn by the pride of Jacob: Never will I forget a thing they have done!" (Am 8:4-7)

The encyclical *Evangelium Vitae* is a prophetic document in this same way. In it one can hear the voice of God pleading for the life of humankind. In this sense it is profoundly biblical, not only in its constant invocation of the biblical text—it is the only encyclical whose every section is headed by a citation from Scripture—but because it has the Bible's integral vision of human life.

From the opening pages of the Bible, we see that human beings are a mystery. Yahweh God took dust from the earth and shaped Adam and breathed into his nostrils (Gn 2:7). Adam has in common with the animals that he is a "soul alive" but there is this difference: he is animated by the very breath of God; he breathes like

God. There is something Godlike about human life.

Genesis has two accounts of human origins, and both emphasize that there is something Godlike about human life. The first account tells us that man and woman are made in the image of God (Gn 1:26-27). In the second account, the author puts the accent on the living, existential human being, who has something "more" about him because he possesses the breath of God. Nothing else in creation is able to be a "helper matching him" (Gn 2:18-23): "matching him"—that is, not a replica but a counterpart who shares this divine quality and is thus able to form with him a true communion of persons, a community of love, respect, and reciprocity—and a "helper" (in the Bible the word most often is applied to God) because without this other, Adam cannot achieve the fullness of life for which God destined humanity.

The encyclical shares this biblical sense of wonder at the mystery of human existence. As human beings we share matter and animating principle with the animals and yet possess a "more" that makes us able to share life with God. For millennia theologians have struggled to explain how our being cannot demand grace for its fulfillment, yet cannot be fulfilled without it.

While he knows and respects these accounts, the pope offers a biblical view of humankind that sees our present life in time as "the fundamental condition, the initial stage, and an integral part of the entire unified process of human exist-

ence." Every human being is the embodied demonstration of God's call to an intimacy that both transcends and fulfills forever the unique human capacity for life.

The witness of the Scriptures to the good of human life is the soul of John Paul II's prophetic proclamation of the Gospel of Life.

The Old Testament articulates the awe we instinctively feel when confronted with the presence of new life or the mystery of death. The encyclical returns time and again to this theme, citing various biblical texts.

In a section which takes its direction from Psalm 139: 14, "I give you thanks that I am fearfully, wonderfully made," John Paul II cites some lines from his predecessor, Paul VI: "Despite its hardships, its hidden mysteries, its suffering and its inevitable frailty, this mortal life is a most beautiful thing, a marvel ever new and moving, an event worthy of being exalted in joy and glory" (no. 84).

Two aspects of this "beautiful thing" are given particular attention in the encyclical: the heinous quality of murder and the mystery of the life-giving death of Jesus. The remainder of this article is devoted to those two points.

Chapter One of the encyclical (nos. 7-28) is a prolonged meditation on the story of Abel's murder by Cain, from Genesis 4: 1-16. The biblical author traces the long story of sin as it extends from Adam to Abraham. The most immediate consequence of the transgression of Adam and Eve is the sin "lying at the door" of Cain's heart, which gives birth to jealousy, conflict and fratricide. The narrative suggests God's perspective on the terrible thing that happens when a human life is unjustly taken.

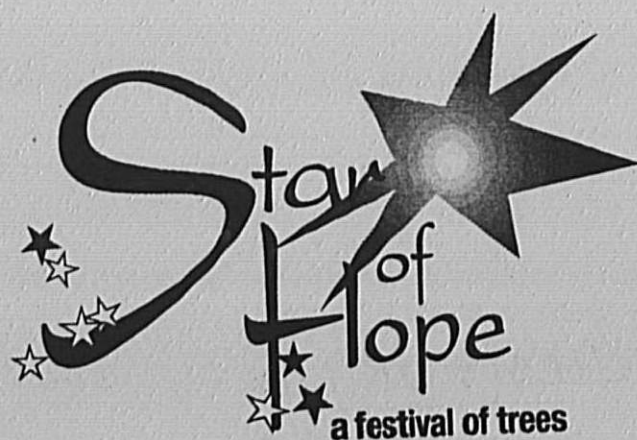
"This first murder is presented with sin-

gular eloquence in a page of the Book of Genesis which has universal significance: it is a page rewritten daily, with inexorable and degrading frequency, in the book of human history. . . . Brother kills brother. Like the first fratricide, every murder is a violation of the "spiritual" kinship uniting mankind in one great family, in which all share the same fundamental good: equal personal dignity. Not infrequently the kinship "of flesh and blood" is also violated; for example, when threats to life arise within the relationship between parents and children, such as happens in abortion, or when, in the wider context of family or kinship, euthanasia is encouraged or practiced" (nos. 7-8).

No one but God can decide the moment of another's death. When we step into that divine role we enact once again the grasping for the knowledge of good and evil—the power to act and then decide for ourselves whether the act was good or evil—which brought death into the world in the first place. That grasping distances us from God, then from our fellow human beings.


After Cain's crime, God intervenes to avenge the one killed. Before God, who asks him about the fate of Abel, Cain, instead of showing remorse or apologizing, arrogantly eludes the question: "I do not know; am I my brother's keeper?" Cain does not wish to think about his brother and refuses to accept the responsibility which every person has towards others.

The same tendency is rampant in today's society. Symptoms of this trend include the lack of solidarity towards the weakest members—the elderly, the infirm, immigrants, children—and the indifference frequently found in relations between the world's peoples even when basic val-



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ues such as survival, freedom, and peace are involved (no. 8).

Not surprisingly, the culture of death views death as a solution to problems: problems of population, of ethnic strife, of "unwanted pregnancies," even problems of anger between high school students. So Cain assumes his own death will be the consequence of the fact that his brother's blood is crying out to God from the earth. But God never sees death as a solution.

"And yet God, who is always merciful even when he punishes, 'put a mark on Cain, lest anyone who came upon him should kill him' (Gn 4:15). He thus gave him a distinctive sign, not to condemn him to the hatred of others, but to protect and defend him from those wishing to kill him, even out of a desire to avenge Abel's death. Not even a murderer loses his personal dignity, and God himself pledges to guarantee this (no. 9)."

From this fundamental text in the Old Testament, we are brought into an understanding of the awesome mystery and divine rights of every human life. By beginning with the sacred text and entering into its rhythm of thought, the encyclical shows itself to be a genuine prolongation and servant of the biblical word.

Human life is so precious that through the act of love of Jesus Christ on the cross, it became, in some mysterious way, a gift of the Father by which humanity was reconciled and brought to share in the divine life. In Christ, death is conquered, and we see that the last word in regard to human existence is life. This is the heart of the New Law, which Jesus enacted in his own body. It is through his glorified and radiant body that we have new life now: "The bread that I will give is my flesh for the life of the world" (Jn 6:51). Death is conquered, and human existence is transformed into a pledge of a life to be lived, body and soul, forever with God.

The sincerity of our heart is manifest when we trust in the eternal power of the humanity of Jesus to bring us into the fullness of life. This dynamic faith is already

a new appreciation of the dignity of human life. The encyclical draws the lesson from this revelation in a way that is completely in keeping with the New Testament. It points out how the death of Jesus Christ has transformed the fragility of human life forever by "revealing the resurrection." Second, it points out to us the need to bear witness by our lives and actions to the full implications of the Gospel of Life.

Our calling to love and serve one another flows inevitably from these truths. By his incarnation, Jesus ennobled human life. His life and death taught us the inexpressible mercy of God for his human family. We serve life out of gratitude to Jesus for his sacrifice. We serve life out of an appreciation that, by the resurrection, human life is shown to be eternal.

We serve life out of a conviction that anything worth such a sacrifice must be valuable indeed. The blood of Christ, writes John Paul II, "reveals the grandeur of the Father's love, shows how precious man is to God's eyes and how priceless the value of human life" (no. 25). We serve life in the certain knowledge that he is present in every human being. Finally, we serve life out of a desire to emulate Jesus.

As disciples of Jesus, we are called to become neighbors to everyone (cf. Lk 10:29-37), and to show special favor to those who are poorest, most alone and most in need. In helping the hungry, the thirsty, the foreigner, the naked, the sick, the imprisoned—as well as the child in the womb and the old person who is suffering or near death—we have the opportunity to serve Jesus. He himself said: "As you did it to one of the least of these my brethren, you did it to me" (Mt. 25:40) (no. 87).

(Father Martin is a priest of the Diocese of Pembroke, Ontario. He is professor of New Testament at the Dominican House of Studies, Washington, D.C., and an adjunct professor of Biblical Studies at the John Paul II Institute for Studies on Marriage and Family, also in Washington.)



Photo by Matt Barrick

The Gospel of life is celebrated annually at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., on the eve of the anniversary of the Supreme Court's abortion decisions. This year's Respect Life Program draws special meaning from the scriptural foundation of the Gospel of Life.

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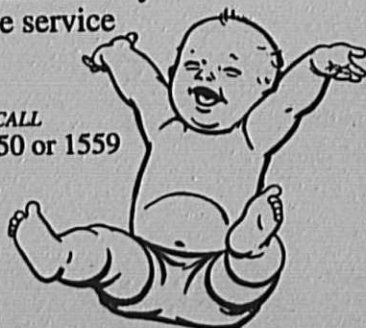
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Quality of life: Who's to judge?

Some professors of ethics have asked whether humanity can be divided into the valuable and the valueless

By Richard M. Doerflinger

No ethical questions are more timely or controversial than those involving human life. Sometimes they bring surprising answers. In December 1994, the director of the National Institutes of Health met with his advisers to decide the answer to one such question: should federal funds be used for experiments on live human embryos? One experiment of interest was a testing technique known as preimplantation genetic diagnosis. A couple at

risk of having a child with cystic fibrosis or other genetic defect could have their sperm and egg combined to produce an embryo in the laboratory—so the embryo can be tested before implantation in the womb and discarded if found "defective."

The NIH advisers saw this as a breakthrough in preventing the birth of handicapped offspring. One of them, an expert in cystic fibrosis, was surprised to learn that families with a child who has this illness were not thrilled to learn about the new procedure. One parent told her that using the technique to eliminate future offspring with cystic fibrosis would be "like saying I wish that little Johnny didn't exist, and I don't wish that."

Some judges try to improve the human condition by eliminating certain humans. In 1993, in a case involving "suicide doctor" Jack Kevorkian, Michigan Judge Richard Kaufman asked whether a constitutional right

to assisted suicide could be found. He finally turned up *Buck vs. Bell*, a long-discredited U.S. Supreme Court ruling influenced by the American eugenics movement of the 1920s. *Buck vs. Bell* upheld the involuntary sterilization of women considered "feeble-minded." When the Nazis established their own eugenics laws in 1937, they quoted Justice Oliver Wendell Holmes' majority opinion in *Buck vs. Bell*. Holmes authorized the sterilization of Carrie Buck with the statement: "Three generations of imbeciles are enough."

Some professors of ethics have asked whether humanity can be divided into two groups: the valuable and the valueless. In his new book "Rethinking Life and Death: The Collapse of Our Traditional Ethics," Australian ethicist Peter Singer proposed letting newborn infants with Down syndrome starve to death. "If we compare a severely defective human infant with a nonhuman animal, a dog or a pig, for example, we will often find the nonhuman to have superior capacities, both actual and potential, for rationality, self-consciousness, communication, and anything else that can plausibly be considered morally significant," he wrote.

The culmination of these "quality of life" ideas can be found in recent rulings on assisted suicide in two federal courts. In March the Ninth Circuit Court of Appeals in San Francisco ruled that seriously ill patients have a constitutional "right" to receive lethal drugs so they can commit suicide. In April, the Second Circuit Court of Appeals in New York ruled that laws against assisted suicide for such patients "are not rationally related to any legitimate state interest."

Though defended in terms of individual freedom, the heart of both rulings is a demeaning view of the value of sick and disabled people's lives. In effect, the courts ruled that young and able-bodied people should be prevented from killing themselves because their lives have objective worth. However, when a sick or elderly person has a suicidal impulse, the state will allow others to assist the suicide because it agrees that this person's life is truly worthless.

Throwbacks to eugenics, dismissive views of people with disabilities, even Nazi ideas—all now being presented as the "cutting edge" of legal and ethical thought.

Some Americans have complained that Pope John Paul II has a pessimistic view of the modern world, speaking as he does in *Evangelium Vitae* (EV) of a growing "culture of death" that threatens the weakest and most vulnerable members of the human family. But with the evidence recounted above, can anyone doubt that the culture of death is real and growing?

The Holy Father sets out a powerful intellectual case on the need to respect all human life, regardless of its age or condition. He points out that life is our first and greatest gift from God, on which every other right and gift depend. If we fail to respect and protect this gift for everyone, we will descend into a bottomless abyss of discrimination, in which the strong make self-serving decisions about whether the weak deserve to live.

Ethicist Singer and his ally Ronald Green, who advises the NIH on the human embryo experiments, speak of a "Copernican revolution" in thinking about life and death, in which the intelligent and articulate members of a society should vote, on the basis of their own self-interest, on whether other members of the species deserve "personhood." Green says openly that his theory should be applied to humans after as well as before birth—yet his theory was accepted by a 19-member NIH panel without one dissenting voice.

It is clear that more individuals and families with disabled members are needed to expose ideas about "quality of life" for what they really are: either misplaced compassion or attacks on people who need help and support.

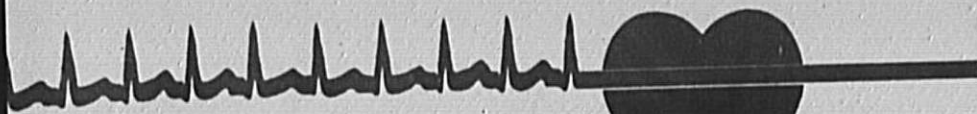
Theologian Stanley Hauerwas says he is immune to some modern abstractions on the value of life because of his experience as the father of a child with Down syndrome. Hauerwas places matters in a human context: The people in our families have been given to us, and they depend on us to stand with them no matter what. We are not dealing here only with "life" in the abstract, but with human relationships—with fidelity to those who need us.

In a land of unlimited "freedom of choice," nothing is more offensive than the idea that some realities and some obligations—like obligations to our children, our parents and other loved ones—are simply given to us, to cope with as best we can. This is the ultimate reminder that we are not God. But recognizing such bonds is also the way for us to become fully human—for we grow and flourish when we give ourselves to those who need us most. When we violently break these bonds of fidelity, thinking that it will make us more free, we really make ourselves shrivel up and die as persons.

We need people who depend on us for their very lives: for our own life comes to fulfillment in what the Holy Father calls "the sincere gift of self" (EV, no. 25). Any parent of a child with disabilities, indeed any parent, will admit that this gift of self can be difficult and painful. No one should sugarcoat this reality: the way to resurrection lies along the way of the cross.

As Christians, we must promote this fierce fidelity to the helpless throughout our society. All men and women are our brothers and sisters; anyone in need who comes across our path is our neighbor. We must begin with our own families and we must teach the rest of society by embodying this faithfulness in our own lives.

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The place of chastity in the pope's Gospel of Life

It is easier, certainly more responsible, to teach people to be chaste than to teach them to use condoms well

By Rose Fuller

Suppose your task was to teach a class in teen chastity and natural family planning. The encyclical *Evangelium Vitae* would have a lot to offer as you began your presentation. After all, you would probably want to begin your talk by exploring the meaning of love. To do that, one has to go back to the very beginning of human life—to God who is our origin and destiny.

The encyclical reminds us that God—who is personal and loving—is the author of life. As we trace our family tree, we delight to find the Creator instead of an amoeba. This knowledge lifts us from the contemporary identity crisis and places us in the arms of a loving Father whom we resemble in many ways.

How are we like God? We are created in his image and blessed with many of his attributes—the ability to reason, to know good from evil, to exercise free will, to hunger for truth, beauty and love. What's more, he programmed our hearts to know the truth about him, about our human nature, and the bond between the human and the divine. He made us to know love.

What is love? It is no less than our origin and our calling. John Paul II writes, "God created man in his own image and likeness: calling him to existence through love, he called him at the same time for love." We believe God is love. Love is, first, a choice based on knowledge.

Second, "Love, as a sincere gift of self, is what gives the life and freedom of the person their truest meaning" (EV, no. 96).

Third, permanence is essential to love.

Fourth, love is life-giving. "It is the presentation of human life as a life of relationship, a gift of God, the fruit and sign of his love" (EV, no. 81).

To summarize, love is a gift of self, a choice based on knowledge; it is permanent and life-giving. In marriage, love can be expressed in and through the human body through sexual intercourse.

All of these aspects of love show that sexuality is a body language properly expressed only in marriage. Outside of marriage, sex is a lie. It is missing one or more essential ingredients.

Chastity is often misunderstood to mean merely abstinence. But chastity means "the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being." It is sexual self-control. The cultivation of chastity is essential for protecting the gift of life (EV, no. 97). Education for chastity is education for authentic love (EV, no. 97).

The church's teaching on sexuality is often dismissed as impractical. The truth is just the opposite. Chastity is both freedom from harm and freedom to live the truth. It provides freedom from harm

such as the consequences of sex outside of marriage: teen pregnancy, sexually transmitted disease, and heartbreak.

The message of "safer sex" sounds reasonable but we need to expose the lie behind it. The data indicate clearly that attempts to promote or educate in the use of contraceptives as a preventive measure have failed. The risk of contracting a sexually transmitted disease despite condom use is clearly far higher than even the "risk" of pregnancy. It is known that condoms have no preventive effect against some of the most common diseases because they are transmitted by skin contact outside the area protected by a condom.

Given the gravity of the problem, it makes no sense to "trust your life to latex," as one person put it. Even supposing that condoms work under "ideal" conditions, the question remains whether people will use them consistently and properly. Studies indicate otherwise.

It is easier, and certainly more responsible, to teach people to be chaste

than to teach them to use condoms well.

But unplanned pregnancies and sexually transmitted diseases are not the only unforeseen consequences of sexual relationships. One study found that sexually active girls were over six times more likely to attempt suicide than those who were not sexually active. The silent victims of lost chastity include young women who experience self-loathing while trapped in destructive relationships, and the young men who lose respect for women (and, finally, themselves).

As one chastity brochure notes, "There is no condom for the heart." But teaching young people about chastity empowers them to love themselves and to love others well, in addition to sparing them the harmful consequences of extramarital sexual relations.

It is also important to reach out to those people who are or have been sexually involved. A useful concept is that of "secondary virginity." Physical virginity cannot be replaced but one can take on a virginity of heart regardless of how physical virginity was lost. Victims of abuse or rape have not freely chosen to have sexual activity, and young children who are sexually active are often

found to have been victims of sexual abuse.

Secondary virginity begins with a repentant heart and the sacrament of reconciliation. Healing requires changing one's thoughts, activities, and sometimes the people one associates with who do not value chastity. New friends who share one's values are an essential asset, as is a strong prayer life.

In the spirit of *Evangelium Vitae*, here are some steps parishes might take to strengthen family life, particularly with respect to chastity for both married and single.

1. Make NFP an integral and required part of marriage preparation so that couples have the opportunity to understand this beautiful gift to marriage.

2. Make sure all teachers of religious education are properly formed in the area of chastity.

3. Offer a one-day retreat for junior high students to reflect on the sanctity of life and chastity.

4. Provide a family workshop on the topic of chastity.

(Fuller is executive director of Northwest Family Services, Portland, Ore., and is co-author of a new Catholic virtue and chastity series entitled *Project Genesis*.)

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Commitments define our personal integrity and values

By Fr. W. Thomas Faucher

The priest, an old-before-his-time man suffering from alcoholism, was sent to teach philosophy in the seminary college.

There were rare moments of brilliance left in him, and one came in response to a question about how a person can know who he is.

"You are a combination of all the things you have committed yourself to," he said, "and the effort you put into living out those commitments."

He went on to show by example after example how baptism, family, love, dedication, marriage, good, bad, sin, evil, life, and anything else fit into that definition.

To understand what commitment is, it helps to remember that it is of the human being's essence to change, to become different each moment, each day, each year.

The ideal, the hope, is that this change will be improvement—personal growth rather than disintegration. But whether we are changing for the better or worse, we are changing.

Commitments are what enable us to change for the better.

We create our personalities by the choices we make about who we will be—choices revealed through our commitments—and by the effort we put into fulfilling those commitments.

There are many types of commitments in life.

There are commitments we choose to make. Our reputation in the eyes of others is established by living up to those commitments, or not living up to them.

People who go through the formalities of making commitments but don't mean them or don't live up to them are often people who have a low sense of their own worth.

And people who commit themselves to nothing are lost people. "I'm free, no ties, no commitments, no obligations" usually translates into "I'm very lonely and very unhappy."

The major commitments we are invited to make are those that define who we are, such as marriage, ordination, confirmation, parenthood, or career.

Thus, when a person asks "Who am I?"

the answer is "I am a Roman Catholic," or "I am a parent," or "I am a priest," or "I am a teacher," etc.

If we change those commitments, it means a foundational change in who we are.

Even the less fundamental commitments I make are self-defining—such as, "I am a Westerner" and "I am a writer." These aspects of my life could change without totally reversing things, but while I am committed to them, they tell me who I am right now.

We seek out certain commitments, such as marriage or ordination. Others are thrust upon us, such as who our parents and siblings are. In the latter instances, we must make a decision to accept the commitment of a relationship with these people and determine what that relationship will be. Most of the time it is fairly clear, such as the norm that adult children take care of aging parents.

The ability to fulfill a commitment comes from personal integrity. It is not always easy to live up to our commitments. When a difficult time comes and we are tempted not to fulfill a commitment, what enables us to make the right choice is integrity. This comes from knowing who we are due to the commitments we have made.

We develop integrity by habitually living up to our commitments. We don't rethink our commitments each day; we make them and then live them out.

When we are faced with a question about what to do in a particularly difficult situation, the answer could be, "This action is consistent with my commitments." Or it could be, "That action is inconsistent with my commitments."

Consider these situations:

- A married person should not abuse his or her spouse. That is inconsistent with the commitment of matrimony.

- An employee should not steal from the company. That is inconsistent with the trust in which an employee's commitment to a job is held.

- A student should not cheat on an exam. That is inconsistent with the commitment of being a student.

Commitments do not guide us to see what we should not do; they guide us to understand what we must do to grow.



Commitments are what enable us to change for the better. We create our personalities by the choices we make about who we will be—choices revealed through our commitments—and by the effort we put into fulfilling those commitments. The major commitments we are invited to make are those that define who we are, such as marriage, ordination, confirmation, parenthood, or career.

CNS photos by Michael Hoyt (top) and Bill Wittman (right)



Part of my commitment to be a priest is to grow more and more as a priest. I am required by that commitment to read, study, pray, consult, seek guidance and come to understand the description of a priest in church teaching and church law.

Sometimes that is easy, sometimes it is difficult. But that is what I agreed to when I accepted ordination.

The same is true when dealing with an aging parent, a spendthrift spouse or a rebellious child. The question to ask is: "What is my commitment here? How do I fulfill that commitment?"

If, habitually, we have lived by integrity, we will be able to recognize the right thing to do or not do.

Commitment is self-defining. It is the making of our personhood.

So commitment is a way we participate in God's continuing creation. Our ability to make commitments is among the most splendid and awesome of God's gifts to the human family.

(Father W. Thomas Faucher is a priest of the Diocese of Boise, Idaho, now on assignment in the Diocese of Baker, Ore.)

Discussion Point

Faith, family, friends offer support

This Week's Question

How did a loss or disappointment become your gain?

"We lost our son in a car accident on June 9, 1993. In something so heartbreaking, it's difficult to find something good, but we've continued with a strong faith and a strong marriage. We've remained active in school and civic activities, and active in our church. We established a scholarship in our son's name. We've also both experienced cancer. We've come to realize as never before that our family and friends and our faith in God are the sustaining parts of our lives." (Ragan and Janell Nelson, Alexandria, La.)

"I remember praying on the way to the hospital, 'If you must take my father, Lord, please don't let him suffer.' My father died very soon thereafter. Somehow in realizing God had answered my prayer, although not the way that I would have preferred, I realized it's God who's in control and that I can rest my faith in him." (Natalie Ghekiere, Chester, Mont.)

"Fifteen years ago, my husband died of cancer. During that time my faith was frequently tested. I was hoping for a miracle that never happened, but during this time I

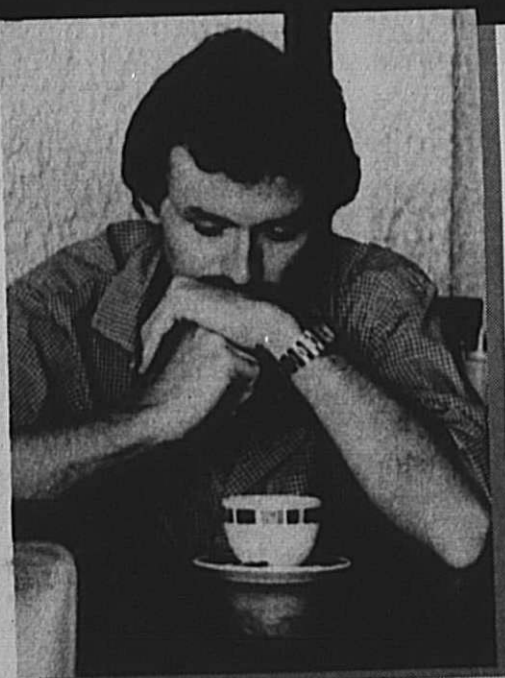
became close to others in similar situations through prayer and dialogue. I was left without income or much insurance or a job. It became my faith community, neighborhood, friends, and family who filled my life and the lives of my (four) children with kindness that helped me accept the difficulties." (Barbara Pawlak, Merrillville, Ind.)

"When my father died, I moved in with my mother to take care of her, and I had to give up my ministry (as a residential child-care worker). But once I was here, the local pastor approached me with an opportunity for pastoral ministry. It turns out that what I had considered a deep loss has been transformed into a life-giving opportunity." (Sister Michele Fisher, CSFN, Hamburg, Pa.)

Lend Us Your Voice

An upcoming edition asks: Do you think of your family as having a tradition—roots that tell about the kind of people you are? Explain briefly.

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



CNS photo by Carolyn McKeone

Entertainment

Viewing with Arnold/James W. Arnold

'Entertaining Angels' profiles Dorothy Day

Now that the long awaited movie about Dorothy Day has arrived, the reaction is generally appreciative but mixed. It's as if you're dirt poor, and your rich uncle says he's sending you one of his cars, and you get the Ford instead of the Ferrari.

For many American Catholics of this quickly departing century, Dorothy Day, the co-founder with Peter Maurin of the Catholic Worker Movement, is an icon, a sure confirmation of the presence of grace and Christian heroism in their lifetimes. To get a great movie about her would be wonderful (and to be honest, unlikely).

So we'll settle for one that is decent but flawed. This is the Paulist production, "Entertaining Angels/The Dorothy Day Story," with luminous 27-year-old Moira Kelly in the title role. (She was cast as the hero's unforgettable love in "Chaplin.")

Produced by Paulist Father Ellwood Kieser ("Romero"), "Angels" made its world premiere in September in an impressive showcase, the Toronto Film Festival. It will be getting to local theaters soon, hopefully with more saturation and fewer detours and delays than "Romero."

The film, scripted by John Wells (a key creator of the "ER" TV series), is not a biography but a dramatized overview of Day's young adult years, roughly from 1920 to 1940. It falls into three sections:

- the "romantic radical" time in Green-

wich Village, where Dorothy and her leftist literary and journalist friends hoped to save the world but mostly (according to the film), drank a lot, waxed poetic about life's cruelties, and got into tangled personal relationships.

- her "retreat" years on the softly photogenic Staten Island (Raritan Bay) beach, where she wrote, loved Forster Batterham (Lenny Von Dohlen), had a child, and left Forster to enter the church.

- the 1930s in New York, covering the impact of the eccentric but irrepressible Maurin (Martin Sheen), the founding of the Catholic Worker and its hospitality houses with reactions by the public and the official church, and her "dark night of the soul" when a staff revolt forced a climactic choice between journalism and serving the poor.

Unless you're making a miniseries, you can't include everything from a life as active and packed as Day's. But while "Angels" takes care to include an early abortion, it obviously leaves out (except for a line here and there) a whole mountain range of stuff. The deep political and religious ferment of the times can only be suggested, not to mention the activism for labor and fundamental social change, that Day most stood for.

Father Kieser and his TV-based director Michael Ray Rhodes (the Jason Robards-Jane Seymour "Heidi," the pilot for "Christy") are devoted Day admirers and must know this better than we do. They decided not to make a deeply Catholic or political-intellectual film, which would be the best possible movie of the young Dorothy Day. Instead, they created the best possible film to introduce Day to the difficult audiences of the 1990s.

So we have a feisty and admirable young woman dealing with antagonistic and self-centered males, enduring sacrifice and doing good, stubbornly battling for the poor and homeless.

The irony is that Day comes across as foremost an heroic caregiver, who begins opening her doors to a few of the sick and desperate, and then giving her life to them. As many still breathing admirers well know, and as it's easy to learn from her autobiography, "The Long Loneli-



Actress Moira Kelly (right) stars as Catholic activist Dorothy Day and actor Martin Sheen (left) is cast as Peter Maurin in the Paulist Pictures production "Entertaining Angels: The Dorothy Day Story." Day co-founded the Catholic Worker Movement with Maurin.

ness," this was only a fraction of her mission. The Catholic Worker was the vital brain and heart of Catholic social action and idealism for a generation.

Much of what it decides to do, "Angels" does with skill. Kelly has beauty to burn, and burns strength and vulnerability, as well as suggesting a complexity that allows her to carry the film with an elan required of movie heroines of this era. She and Sheen are especially poignant in nailing the Day-Maurin relationship, and Sheen (doing Maurin in an exuberant French accent) may be the most convincing, likable (and difficult) movie holy man since Ben Kingsley's "Gandhi."

Dorothy's early affairs, and her love for Forster and their daughter, Tamar, are treated with deft sensitivity, although the boozy Village radicals, atheists and Reds are victims of some stereotyping. (A notable exception is Paul Lieber's Mike Gold, who is allowed a wry final judgment on Dorothy. "We communists talk about helping the poor," he says, "but you've actually done it... made the world a little better for those who hurt the most. Not bad for a Catholic!")

Typical of the film's weaknesses is its treatment of Dorothy's Hound of Heaven relationship with God. Here is a woman,

God-haunted by age 15, who searched for and found God in every niche, on every street corner, and was converted as much by Russian novels as anything. Yet here she just seems to wander into a Staten Island church and watches a young nun serving the poor. Or all people, Dorothy is made to say to an image of Christ: "You really sneak up on a person, don't you?"

Writer Wells falls back on trite movie images of prayer such as making the heroine talk to statues in empty churches. On the plus side, the attacks on Day by her contemporaries are treated honestly, and the conservative hierarchy is compositely represented in a nicely played fictional scene in which a cardinal (Brian Keith) tells her she's threatening people and "embarrassing the church." Unfortunately, there is no sense in the film of how many priests and religious idolized her and found their ministries re-invigorated.

You can be sure that enough of Dorothy's spirit glows off the screen to inspire some to discover her again. What a world it was then, what a time for heroes. (A vital fragment of American Catholic history, respectfully told, recommended for youth and adults.)

USCC classification: A-II, adults and adolescents.

Film Classifications

Recently reviewed by the USCC

Caught	O
Curdled	A-IV
Extreme Measures	A-III
Last Man Standing	O
The Leopard Son	A-I
Surviving Picasso	A-III
2 Days in the Valley	O

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

Paulist priest recounts filming of Dorothy Day biography

By Mark Pattison, Catholic News Service

WASHINGTON—After making his first feature film, "Romero," Paulist Father Ellwood Kieser thought that maybe the making of his latest effort, "Dorothy Day," might be easier.

It turned out that he didn't get the star he wanted. Or the writer he wanted. Or the composer he wanted.

"But God was always able to show me that my second choice was better than my first," said Father Kieser, whose ministry with Paulist Productions includes work as the producer of both movies.

His hoped-for star to portray the Catholic Worker Movement's co-founder was Michelle Pfeiffer. He had trumpeted that choice nearly from the time he vowed he would make the biographical drama.

"I don't know Michelle personally, but I know her husband," Father Kieser told Catholic News Service. He was hoping the friendship would be enough to get Pfeiffer to forgo her usual multimillion-dollar pay and star in a movie budgeted at \$4.2 million, including \$220,000 supplied by a Catholic Communication Campaign grant. But Pfeiffer said no. Instead, he lined up

Moira Kelly, an Irish-born Catholic. More movie audiences have heard her than seen her. She was the voice of Nala in "The Lion King." She also starred in "With Honors," "The Cutting Edge," and in two roles in "Chaplin."

"Moira is a believer, and she acted this part from her heart," Father Kieser said. "That's why she gave the superlative performance we see in this film. Moira will be a major star after this picture."

He didn't name his first choices for writer or composer, but for writer the priest landed John Wells, co-creator of NBC's smash medical drama "ER." The movie's composer is Bill Conti, best known for his stirring scores from the "Rocky" movie series.

"John Wells' father, incidentally, is an Episcopalian priest," Father Kieser said, "and John is quite a holy man in his own right."

Conti "composes the music from the place in his heart where he believes," the priest said.

Two-time Oscar nominee Melinda Dillon portrays Sister Aloysius, who befriended a young Dorothy. Martin Sheen stars as Peter Maurin, Day's mentor, and Brian Keith is cast as the archbishop of

New York, with whom Dorothy has her share of run-ins.

The director is Michael Rhodes, who also directed "Romero."

"Dorothy Day" looks at its subject's life during a 20-year span from 1917 to 1937. "That's when Dorothy makes all her big decisions," Father Kieser said.

He said the movie is broken into four parts. In the first part, Dorothy, in New York, has an abortion. The second part has Dorothy relocating to Staten Island, where she finds God, has a child with her common-law husband, and decides to raise the child as a Catholic.

In the third segment, Dorothy co-founds the Catholic Worker with Maurin. The Catholic Worker Movement espouses voluntary poverty and service in the midst of the poor.

The final part details Dorothy's "dark night of the soul," Father Kieser said, "where she pays the price for that kind of lifestyle."

"Serving the poor is not easy, and this film does not romanticize the poor," he said. "Being celibate involves a price. Being poor yourself involves a price. Being nonviolent in the face of violent conflict has a price. All this happened to her."

The priest said he knew Dorothy Day personally, having been in Rome with her for the fourth session of the Second Vatican Council.

He said Dorothy Day was "a feisty, street-smart, American version of Mother Teresa, but one who has had affairs and an abortion."

Her story "gives people an experience of God's presence in the situation," he said. "It tweaks nerves in American society. It is about women's rights, it is about dignity, it is about fulfillment."

Day's story focuses on "the need for God," Father Kieser said. "It is about abortion, it is about single parenting, it is about lay ministry, it is about the homeless, it is about finding God in the poor, it is about commitment and sexuality."

Post-production work on the film wrapped up in September of 1995. The movie made its world premiere at the Toronto Film Festival last month.

Looking ahead, Father Kieser said Paulist Productions is working on a cable series on New Testament characters and a series on Jesus for the third millennium, and also may produce a film on (Blessed) Damien of Molokai, the famed "leper priest" of the late 19th century.

Twenty-Seventh Sunday in Ordinary Time Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 6, 1996

- Isaiah 5:1-7
- Philippians 4:6-9
- Matthew 21:33-43

The Book of Isaiah is the source of this weekend's first reading. Isaiah the prophet lived about 700 years before Christ. At the time, the Hebrew people were divided into two kingdoms. In the south was the Kingdom of Judah, in which Isaiah lived. Jerusalem was the capital. In the north, in an area generally now occupied by the territory often mentioned in current news reports as the "West Bank," was the kingdom of Israel.

Judging from his writings, Isaiah was a person of education and sophistication. His Hebrew is excellent. Also, seemingly, he had access to the royal court and to the decision-makers of his time and place.

While Isaiah may have had such access, he did not always make an impression upon the influential and the powerful. He bemoans the fact that the people were careless in their religious practice, and that the leaders of the land were by no means attentive to their primary obligation, to support the law of God in the society.

His words are always eloquent and straightforward. His imagery is magnificent. In this reading he compares the kingdom to a vineyard. God owns the vineyard. God created the vineyard, and it was magnificent. However, instead of yielding sweet, fertile grapes, the vineyards brought forward wild grapes, sour and of little use.

Isaiah then proceeds to warn. The wild grapes will be trampled underfoot. The wild grapes, of course, are sinful people.

St. Paul's Epistle to the Philippians provides the second reading.

Philippi was an ancient Greek city in the first century. Its name derived from the

Macedonian king who was Alexander the Great's father. In the first century it was an important crossroads in the Roman Empire and a considerable military encampment. Philippi also was the site of a Christian congregation. The Epistle to the Philippians in this reading calls Christians to focus upon their discipleship. Paul urges the followers of the Lord to think of nothing else but their Christian vocation.

St. Matthew's Gospel presents the parable of the vineyard. Vineyards were common sights in Palestine in the Lord's time, so this parable would have been built around very familiar images.

It is important to note that the vineyard belongs to the Lord. Tenants, not owners, occupy the land. These tenants are unworthy. They reject the owner's messengers, and finally reject the owner's own son.

The vineyard is the land. The tenants are the Chosen People. The messengers are the prophets. The son, of course, is Jesus, the Son of God.

Reflection

For weeks, the church has spoken in weekend readings of discipleship. This weekend it repeats a theme already heard, with something of a different emphasis.

The church already has reminded Christians that God has called them. He has revealed to them the very essence and purpose of life. Today, as warning, the church uses the words of Isaiah and of Matthew's Gospel to remind us that we do not own life, nor the surroundings in which we live. All belongs to God the Creator. We merely are tenants.

While we are called, our salvation is not assured unless we ratify our call by our firm and committed response.

How can we avoid pitfalls? Temptations await us, but the Lord's strength will sustain us if we follow Paul's advice and place all our trust in the Lord Jesus, and if we make the Lord the one standard for all our decisions and our actions.

Daily Readings

Monday, Oct. 7
Our Lady of the Rosary
Galatians 1:6-12
Psalm 111:1-2, 7-10
Luke 10:25-37

Tuesday, Oct. 8
Galatians 1:13-24
Psalm 139:1-3, 13-15
Luke 10:38-42

Wednesday, Oct. 9
Denis, bishop and martyr
and companions, martyrs
John Leonardi, presbyter
and religious founder
Galatians 2:1-2, 7-14
Psalm 117:1-2
Luke 11:1-4

Thursday, Oct. 10
Galatians 3:1-5
(Response) Luke 1:69-75
Luke 11:5-13

Friday, Oct. 11
Galatians 3:7-14
Psalm 111:1-6
Luke 11:15-26

Saturday, Oct. 12
Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

Sunday, Oct. 13
Isaiah 25:6-10a
Psalm 23:1-6
Philippians 4:12-14, 19-20
Matthew 22:1-14 or
Matthew 22:1-10

The Catholic World of Yesterday

Confession, First Friday obligation were revered by Catholics of all ages

By Winifred Pushor
Fifth in a series

In the church of yesterday, the sacrament of confession—especially for a parochial school child—was a routine part of life. Confessions were scheduled on a shifting basis for the various grades.

Although it was not a church law, confession and Communion were companions of a sort. Going to Communion required a soul free from sin, and although this meant mortal sin, most communicants felt unworthy if they had not been to confession before receiving Communion.

The ritual of confession was drilled into the children, who learned upon entering the confessional to say, "Bless me, Father, for I have sinned. My last confession was ———."

Getting the time interval correct was very important since it helped me figure out how many times I had transgressed. All it took was a little arithmetic to arrive at how many times I had fought with my brother, and thus to confess accurately.

The examination of conscience was carried out by checking a list of sins based on the Ten Commandments. The sixth and ninth commandments, with admonishments not to commit adultery or to covet another man's wife, were not explained to the children.

The nuns, however, did caution against "impure thoughts." I wondered a great deal about what these thoughts might be, but I was afraid to ask, so I never confessed to any.

Because entire congregations went to confession regularly, I associate the sacrament of penance with waiting in long lines for a turn to enter the confessional. Adults often chose their confessor by the length of the lines. The priest whose lines crept at a snail's pace led penitents to switch to another line much as we do today at the check-out counter in a store.

If the practice of confession continued today as in the past, the lines at the confessional would stretch to infinity because of the fewer number of priests.

People who took an especially long time in the confessional risked establishing a reputation as big sinners.

My mother was not adverse to commenting on those women who took up

too much of the priest's time. These women were, no doubt, poor souls who had many problems, psychological and otherwise, and had no place to turn. For many women, the confessional took the place of the psychiatrist's couch.

A monthly confession of importance was the one before First Friday. On First Friday, all of the students went to Communion and the start of school was delayed in order to have breakfast because Communion required abstinence from food and drink from midnight on.

The practice of First Friday stemmed from the promises made to St. Margaret Mary by the Sacred Heart of Jesus, who told her that anyone who received Communion and said prayers to the Sacred Heart for nine consecutive First Fridays would receive many blessings and would not die without the presence of a priest to administer the Last Sacraments.

One of the most traumatic experiences of my grade school days occurred early in the morning when I was getting ready for my last First Friday, having received Communion the previous eight consecutive months. I was about to have the assurance of a happy death if it had not been for a piece of coconut.

As I was packing a breakfast, which included one of the cupcakes my mother had baked, I accidentally ate a piece of the coconut and broke my fast.

When I realized what I had done, I was devastated. I couldn't go to Communion and my First Fridays were for naught. I lost heart and to this day have not completed nine First Fridays.

This episode illustrates how seriously we took the precepts and rules of the church and of how often we carried them to ridiculous extremes.

Despite this, many of the practices were a comfort because we believed in them. Even confession filled a need: the need to check up on our lives and face our shortcomings.

Once I left the confessional, having faced and admitted my transgressions, I experienced a euphoria, almost a high. However, I don't know how much of this "high" was spiritual and how much was a feeling of relief because it was over and done with once more.

My Journey to God

Indian Summer in Indiana

God paints with a brush large enough to do sunsets and with one fine enough to do autumn leaves. He's awfully good with landscapes.

One landscape he is internationally recognized for is a short drive from my home. It's a little longer getting there by bicycle. When you pedal, you get to drink in and thus appreciate so much more of the artist's work.

God was very generous to Brown County, Indiana: Beautiful autumn leaves splashed across hillsides from a palette full of pigments. Orange pumpkins. Yellowing corn stalks. (Black bike tires that are flat!) Cobalt skies. Green pines. Greener grasses. A muted rainbow of mums. Yellow, red, green and brown leaves . . . different shapes/sizes. Sunsets streaked across a sky that softens as Mass is celebrated outdoors before a vista that has a glorious panorama for backdrop.

The Pharisees asked for miracles. We ask for them too, don't we?

God wants us to ask him. He's looking for the invitation to involve himself in the home runs and minutiae of our lives. He'll sometimes present himself without being asked, but don't you appreciate it so much more when you are invited to a party or wherever? We want to be wanted. Is God any different? But oftentimes we take for granted so much of what God gives us. Pity.

Autumn leaves and sunsets can be like that. So are a lot of other gifts from God. It's Indian summer in Indiana. Frosted or foggy hues transfigure the landscape . . . cobalt, gold, russet, pine, apple, pumpkin . . . just about every color you can imagine. Some you can't, just yet.

God created earth and sunsets and autumn even before he created us. While we are why he gave/sent his son Jesus Christ to earth, first he made the earth and all that is in it. He turned it over to us to be stewards and appreciators of his artistry.

Remember: God made it and gave it to us. He reminds us, sometimes subtly and sometimes in startling ways, that this earth is his gift to us, his children. He gave us, too, his only begotten son Jesus that we might better appreciate this world . . . and the one which follows. Miraculous gifts!

Thanks, God, for striking and tranquil autumn majesty . . . for Brown County . . . for this earth . . . and most especially for your son Jesus that we might eternally appreciate the artistry you have planned for us. Thank you, God, for color and the eyes you give us to see it, and to see the light. Thank you for your gifts, and for your promises.

By Walter Glover

(Walter Glover is a member of St. Bartholomew Parish in Columbus.)

The Active List

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

October 4

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr. Everyone is welcome.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

St. Thomas Parish, Fortville, will hold a eucharistic renewal beginning with Mass at 6:30 p.m. All are welcome.

The Catholic Charismatic Renewal of Central Indiana will hold a Mass, healing service, and teaching at St. Mark Church, 535 E. Edgewood Ave., Indianapolis. "The Power of Praise" by Len Bielski will begin at 7 p.m. For more information, call 317-927-6900.

St. Mary Parish, New Albany, will hold eucharistic adoration from 9 p.m.-1 a.m. in reparation and devotion to the hearts of Jesus and Mary. The ramp door of the church will be open.

Sacred Heart Parish, Indianapolis, will hold exposition of the Blessed Sacrament starting with the 8 a.m. Mass and ending with Benediction at 5:15 p.m. All are welcome.

SS. Peter and Paul Cathedral's Council and Court #191 of the Knights of Peter Claver and Ladies' Auxiliary will sponsor the First Friday Rosary at 5:15 p.m. in the chapel at 1347 N. Meridian St.

Our Lady of Perpetual Help School, New Albany, will hold its first annual golf scramble at Fuzzy Zoeller's covered bridge golf course starting at 1:30 p.m. with a cook-out and reception following. Proceeds to benefit the school building fund. For more information, call 812-944-1089.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis, will hold a First Friday Sacred Heart devotion of

prayer, Eucharist, and rosary from 7-8 p.m. All are welcome.

October 4-6

CYO Camp Rancho Framasa will hold a family camping weekend starting with check-in on Friday at 5 p.m. and ending on Sunday before 4 p.m. A weekend of recreational activities, food, celebration of Mass, hiking and campfires will be featured. For more information and application, call 317-632-9311. Fee is \$50 per adult, \$40 per child, 5 and under free, or \$180 per family.

October 5

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon.

St. Philip Neri Parish, Indianapolis, will hold a card party from 7-10 p.m.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart, Indianapolis. For more information, call Lena Peoni at 317-784-9757.

October 6

St. Anthony Parish, 379 N. Warman Ave., Indianapolis will hold its third annual Police and Firefighters Appreciation Day starting with 11 a.m. Mass followed by a brunch in Ryan Hall. Police and firefighters and their families in the area are invited to attend.

St. Patrick Parish, Terre Haute, will meet for the Life Chain at the Vigo County Courthouse starting at 2 p.m. and ending at 3:30 p.m. For more information, call Rick Mascari at 812-466-7594.

Holy Family Church, Oldenburg, will hold a fall festival starting at 10 a.m. Dinners, crafts, and bakery items will be featured.

Holy Cross Parish, St. Croix, will hold a fall festival starting at 11 a.m. Food, games, country store, raffles and fun for the family will be featured.

The archdiocesan Senior Companion Program will hold its 4th annual "Archivals" fund raiser from 3-6:30 p.m. at Archival's Steaks and Spirits, 8916 S. Meridian St., Indianapolis. Dinner tickets are \$20 and may be obtained by calling 317-236-1565. Prizes of trips, sporting events, and hotel packages will be raffled at \$3 per ticket or 2 tickets for \$5.

St. Joe Hill Parish, St. Joseph Hill, will hold a fall festival starting at 11 a.m. featuring turkey shoot, dinners, quilts, and bingo. For more information, call 812-246-2512.

St. Mary Rexville Schoenstatt, will hold a Field Mass at 10 a.m. EST with Fathers Langsch, Schaefer, and Berwinkel as celebrants. A rosary procession with Sister Anne Astel and a blessing of the site for the daughter shrine will be celebrated. A picnic lunch will be provided. Please bring chairs. For more information, call 812-289-3551. The center is located .8 mi. east of U.S. 421 south of Versailles.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.



"I thought you were supposed to win it."

© 1996 CNS Graphics

St. Athanasius Byzantine Catholic Church, 1117 Blaine St., Indianapolis, (formerly Assumption Church) will offer a Mass in Spanish at 4 p.m.

St. Nicholas Church, Sunman, will S.A.C.R.E.D. meeting at 7:30 a.m.

Pope John Elementary School, Madison, will hold its annual Pope John Bazaar from 11 a.m.-3 p.m. outside the school. Turkey dinners, games, crafts, book sale, yard sale, raffles, and baked goods will be featured.

St. Patrick Parish, Indianapolis, grade school alumni will meet with former classmates beginning with 8:45 a.m. Mass followed by refreshments in the school

auditorium. All former St. Patrick schoolmates are welcome.

St. Christopher Parish, Indianapolis, Singles and Friends will hold a peer faith sharing evening in the Annex after the 5:30 p.m. Mass. All are welcome. For more information, call John at 317-630-4331.

St. Jude Parish, 5353 McFarland Rd., Indianapolis, will hold a groundbreaking prayer service for their new church beginning at 5 p.m. All parishioners, former members, and friends are invited to attend.

October 7

Beech Grove Benedictine Center will hold a four-week

—See ACTIVE LIST, page 27

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The Active List, continued from page 26

introductory workshop on centering prayer from 7-9 p.m. using Father Thomas Keating's "Open Mind, Open Heart." Fee for advance registration of all four sessions is \$50 or \$15 at the door each week. For more information, call 317-788-7581.

St. John Church, 126 W. Georgia St., Indianapolis, will host a Catholic home schooling event starting with the rosary at 7:10 p.m. followed by Mass with celebrant Father Al Lauer giving the homily. For more information, call Sean or Julie Cunat at 317-351-2888.

October 8

Marian College, Indianapolis, will hold a mature living seminar titled "Inter-generational Communication" with Lisa Ehrmann from 10 a.m.-noon in Room 251 of Marian Hall. For more information, call 317-929-0123. Fee is \$3 per session or \$20 for the series.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

The Ave Maria Guild will meet at 10:30 a.m. at St. Paul Hermitage, Beech Grove. Refreshments will be served followed by a business meeting.

October 9

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

October 10

The St. Vincent Hospital Guild, Indianapolis, will hold a new members recognition reception tea at the Governor's residence from 2-6 p.m. For more information, call Josephine Bryant at 317-253-2864.

St. Christopher Parish, Indianapolis, Singles and Friends will celebrate October birthdays with dinner at Bazbeaux Pizza in Broad Ripple at 7 p.m. To make reservations, call Karen at 317-271-5639.

Jon Stemkowski's Celebrant Singers and Orchestra, an internationally-known Christian singing group, will present a concert at St. Simon Church, 8400 Roy Rd., Indianapolis at 7 p.m. No admission charge. Sign language for the hearing impaired. For more information, call Patty Keen at 317-897-0881.

October 11

St. Roch Parish, Indianapolis, Youth Athletic Board will host a Monte Carlo from 7 p.m.-midnight in the school cafeteria, 3600 S. Meridian St. Proceeds to benefit the youth athletic program.

St. Patrick Parish, 19th and Poplar, Terre Haute, will present Kristin Taylor in concert at 7 p.m. The concert is free but a free will offering will be taken. Tina Wautlet and the St. Benedict Church quartet will also be featured.

October 11 and 12

St. Mary of the Woods College will hold a two-day workshop, "The Power of Publishing" to high school women interested in

journalism, creative writing and the latest techniques in publishing. Fee is \$20. For more information and registration, call Jackie Fischer at 812-535-5105.

October 11-13

CYO Camp Rancho Framasa, Nashville, will hold a fall weekend camp for ages 7-15 with activities including campfires, pumpkin carving, Halloween Ranchfest, Mass, and games. Fee is \$65 per camper. For registration and more information, call 317-632-9311.

October 12

St. Christopher Parish, Indianapolis, Singles and Friends will meet for the 9 a.m. Mass followed by a trip to the Covered Bridge Festival. For more information, call Linda at 317-297-2257.

St. Malachy Women's Club second annual luncheon and fashion show will be held in Noll Hall, 326 N. Green St., Brownsburg, starting at 11 a.m. Cost is \$20. For reservations and more information, call 317-852-5910.

Holy Angels Parish, 740 W.

28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon.

Sacred Heart Parish, 1530 Union St., Indianapolis, will sponsor a rummage sale in the parish hall from 8 a.m.-4 p.m. All are welcome.

October 13

St. Patrick Parish, Indianapolis, will hold a Latin

(Tridentine) Mass at 1:30 p.m. All are welcome.

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a family gathering every second Sunday of the month for families to grow and have fun together in a safe environment from 2-6 p.m. Fee is \$5 for ages 12 and under and \$10 for ages 13 and over. For more

information and registration, call 317-788-7581.

October 13-19

Beech Grove Benedictine Center, 1402 Southern Ave., will hold a women's directed retreat beginning at 4 p.m. on Sunday through 2 p.m. on Saturday. The fee is \$350 with a non-refundable deposit of \$70 due upon registration. For more information and to register, call 317-788-7581.

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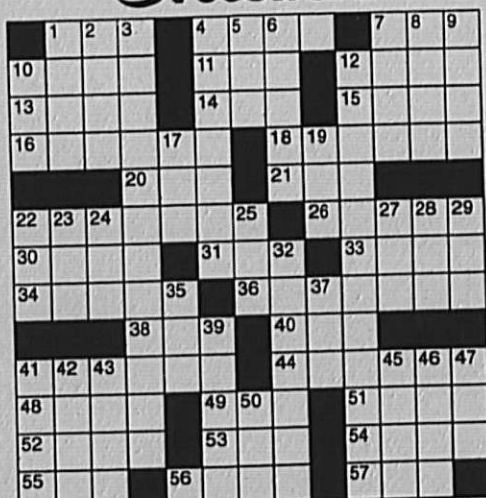
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Catholic Crossword



ACROSS

- 1 Attack dog word
- 4 Talless cat
- 7 "A man's pride shall bring him —"
- 10 Scottish lake
- 11 "— my brother's keeper" (Gen 4:9)
- 12 System of secret symbols
- 13 Out of the wind
- 14 Annoy persistently
- 15 "Thou shalt make them as a fiery —" (Psa 21:9)
- 16 Adorn showily
- 18 "Whatsoever things are —" (Phi 4:8)
- 20 "For the eyes of the Lord — to and fro" (2Ch 16:9)
- 21 Football scores (Abbr.)
- 22 "His horses are — than eagles" (Jer 4:13)
- 26 Doled out cards
- 30 Lima's locale
- 31 "Whose trust shall be a spider's —" (Job 8:14)
- 33 Scottish group
- 34 An Astaire
- 36 Place to buy roses
- 38 Catch a crook

DOWN

- 40 Geologic time
- 41 Film holder
- 42 "— therefore in 'your hearts'" (Luke 21:14)
- 48 Author Leon
- 49 Like sts. or aves.
- 51 Zedekiah made horns of this (1Ki 22:11)
- 52 Writing sticks
- 53 Maiden name word
- 54 "Clumsy me!"
- 55 "Lot — in the gate of Sodom" (Gen 19:1)
- 56 "With their tongues they have — deceit" (Rom 3:13)
- 57 Compass pt.
- 8 Keats compositions
- 9 "For his name's sake they — forth" (3 John 1:7)
- 10 Chemistry room
- 12 "And he brought the other ram, the ram of —" (Lev 8:22)
- 17 "The horn of Mosab is — off" (Jer 48:25)
- 19 Eccentric, strange
- 22 Mineral spring
- 23 Take a spouse
- 24 Make mad
- 25 Game official
- 27 Ms. MacGraw
- 28 Before Vegas
- 29 Explosive initials
- 32 Like the meek (Mat 5:5)
- 35 What Malchus lost (John 18:10)
- 37 Mine find
- 39 "So shall thy — be filled with plenty" (Psa 3:10)
- 41 Items in Mark 7:8
- 42 Region
- 43 "For ye tithe — and rue" (Luke 11:42)
- 45 Disney So-8 film
- 46 Easy gait
- 47 Printing measures
- 50 Actress Ruby

Answers on page 30.



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Youth News/Views

Ritter students promote Life Chain, life issues

By Mary Ann Wyand

"I hope everybody will help make the Life Chain a success," Cardinal Ritter High School freshman David Osborne of Indianapolis said as he counted signs for the Oct. 6 pro-life prayer vigil in Indianapolis.

David was one of five Ritter students who stayed after school on Sept. 26 to help Life Chain organizers count and distribute thousands of signs with messages like "Abortion Kills Children," "Lord Forgive Us and Our Nation," "Adoption: The Loving Option" and "Jesus Forgives and Heals."

The ecumenical anti-abortion event for people of all ages begins at 2:30 p.m. on Respect Life Sunday along Meridian Street north from Ninth Street and east and west on 38th Street in Indianapolis. "In theology we talked about abortion," David said. "It's sad."

David said he plans to hold a sign that says "Lord, Forgive Us and Our Nation" during the Life Chain on Sunday.

Cardinal Ritter juniors Katie Hart from St. Malachy Parish in Brownsburg and Andrea Fetta from St. Anthony Parish in Indianapolis helped count Life Chain signs as they talked about their participation in the 1996 "March for Life" in Washington, D.C. last January and why they believe abortion is wrong.

"I want to go back to Washington for the march next January," Katie said. "Abortion is morally wrong in any way, shape or form."

Katie said she is "very disappointed" that the Senate did not override President Clinton's veto of the Partial-birth Abortion Ban Act.

"I'm disappointed because even though the people speak out (against abortion) we're not heard," she said. "Most people oppose partial-birth abortion."

Two recent national polls found that 84 percent and 71 percent of Americans oppose partial-birth abortion.

Katie said she believes the Senators who failed to support the ban chose to ignore their constituents' stand on the procedure, which has been described as "one-fifth abortion and four-fifths infanticide."

"We talked about abortion procedures in theology class for a long time," Katie said. "I think abortion hurts the woman and also any children she may have later if they know what she has done to another child. I think it's an action that is very hard to forgive. I think it also must hurt the doctors to perform abortions."

A young woman who is considering having an abortion needs to think about long-term consequences, she said, and how this decision will negatively affect the rest of her life.

"I just think they're only thinking about themselves at the time," she said, "and not about the well-being of their child. They can give the baby up for adoption, but instead they choose a quick solution so no one will find out about it."

Andrea said she is "very committed to the pro-life movement" and "wouldn't miss the Life Chain" this Sunday.

"I'm very disappointed in the government at this point," she said about the Senate's failure to override the presidential veto of the Partial-birth Abortion Ban Act. "People think that they are making a difference when they vote, but some members of the Senate do not listen to their constituents or give them any thought when they vote."



Photo by Mary Ann Wyand

Cardinal Ritter High School students David Osborne (from left), Katie Hart, Sarah Pollard, Andrea Fetta, and Jennifer Velikan count pro-life signs for use in the Central Indiana Life Chain in Indianapolis on Respect Life Sunday.

While participating in the "March for Life" last January, Andrea said she learned "a lot more about abortion."

Andrea said she would encourage a young woman who is contemplating an abortion to consider the long-term effects and also "how happy a child would make her, even if she couldn't keep the child. The sanctity and dignity of human life is beyond compare to anything else."

Ritter freshman Sarah Pollard of Indianapolis said students in her English class prayed last week that "the Senate would be guided in the right decision" and support the ban on partial-birth abortions.

"When our teacher told us exactly how a doctor performs a partial-birth abortion, the whole class just shuddered," Sarah said. "We didn't want to talk about it or think about it because it's so horrible."

Senior Jennifer Velikan of Indianapolis said she has talked about abortion during classes and also informally with students and she believes abortion is wrong.

"We watched a tape in theology class where they showed the abortion procedure using a vacuum," Jennifer said. "You actu-

ally see the baby being ripped apart and sucked through the tube. That really touched a lot of students. A lot of girls and guys in my class were really upset."

She said another pro-life videotape showed a married couple enter an abortion clinic and talk with a counselor.

"It was a husband and wife who had decided for financial reasons they couldn't have the child," Jennifer said. "When it was over, the husband was actually crying, and he said, 'Honey, I don't think we should have done it. This was a bad decision.' Later we talked about the film at lunch. A lot of the guys and girls talked together, and we couldn't believe that the couple actually went through with the abortion. It was a really traumatic experience for the husband. They probably will have marital problems because of their decision."

Jennifer said she believes "if a girl gets pregnant, you should do everything you can to convince her that abortion is wrong, but if she does it anyway I don't think you should abandon her. I think you should still try and support her and help her because she's going to need help."

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Agency sponsors funds for service

Youth As Resources is offering funds for a new cycle of community service projects in Marion County.

Monies are available for any not-for-profit youth groups, church groups, or schools in Marion County to develop volunteer community service programs or activities that address demonstrated needs.

Project applications are due by Oct. 18. For more information or to request an application, call the Youth As Resources office at 317-920-2560.

Grants are awarded for community service projects that are planned, developed and implemented by youth with adult assistance as guides or facilitators. A 27-member advisory board, which includes teen-agers, selects recipients.

Cardinal Ritter High School's cheerleaders will sponsor a cheerleading clinic from 8:30 a.m. until 1 p.m. on Oct. 12 at the Indianapolis West Deanery interparochial school at 3360 W. 30th St.

The clinic is open to all area girls in kindergarten through the eighth grade. Participation is \$15 a person and includes a snack and a ticket to Cardinal Ritter's Homecoming football game on Oct. 19. For more information, call the school at 317-924-4333.

Grade school cheerleaders are invited to cheer with the high school squad during Cardinal Ritter's Homecoming game. The Raiders cheerleaders won the Spirit Award and the Chant Championship during a National Cheerleading Association camp they attended last summer.

Cathedral High School's drama department will present "A Night of One Acts" at 4 p.m. and 7 p.m. on Oct. 6 in the school auditorium at 5225 W. 56th St. in Indianapolis. The four one-act plays to be performed are "Prime Time," "Once Upon a Playground," "Next!" and "Any Body for Tea?" Tickets are \$3 and may be purchased at the door. For more information, call Cathedral drama instructor Terry Fox at 317-542-1481.

Young Adult Scene

The band 'Just Friends' specializes in music ministry

By Susan Bierman

They are not entertainers. They are ministers.

"If I try to sing to you and entertain you, I can't," Denise Ardery, who sings for the band "Just Friends," said.

"But if you want me to minister to you I can, because I step aside and let him (God) do it," she added.

The band "Just Friends" consists of six young adults. Jim Sullivan Jr. plays the acoustic guitar; his sister, Denise Ardery sings; Amy McClelland plays the keyboard; Audrey Woods is the drummer; Paula Hood is a singer; and Dana Augustine plays the bass guitar. Band members McClelland, Sullivan, Ardery, and Woods are parishioners at St. Monica in Indianapolis. Dana Augustine is a parishioner at St. Mary in Richmond and Paula Hood is a parishioner at Our Lady of Mount Carmel in Carmel.

The group formed four years ago with a common goal.

"Our goal is not based so much on how the music sounds. Our goal is to get the people involved in Mass," Sullivan said.

The band members look at themselves as music ministers.

"We think that we are instruments of God by singing songs and letting people hear what they hear and feel what they feel when they hear the music. That's a

lot of what music ministry is all about," McClelland, who has been with the group for a year, said.

The group participates in Mass once a month during the 6 o'clock Mass at St. Monica Parish. They have participated in other special Masses in the past. Most recently, was the Archdiocesan Youth Mass Sept. 12 at the Indianapolis Convention Center in Indianapolis. "Just Friends" is available to participate in Masses, however the group is not geared toward "performing" at events that requires it to entertain.

"The big thing is ministry," Sullivan said. "We don't want to sit there and be this band at a wedding reception, that's just not what we do. When we sing with our hearts we are expecting something felt back."

Members of the group find such satisfaction through looking out at the congregation during Mass and seeing the people getting involved with singing during Mass. Sullivan believes singing is the best way to pray.

"I have always believed that when you sing you pray twice," Woods, who has been a band member for a year, said.

Ardery recalls seeing a lady in the congregation during Mass close her eyes swaying as she sang along with the band.

"I just knew God was touching her," she said.

The group attributes their success to their manager Jim Sullivan Sr., who is the father of Jim Jr., and Ardery. The elder Sullivan is



Photo by Susan Bierman

From left "Just Friends" band members Paula Hood, Dana Augustine, and Denise Ardery participate in Mass at St. Monica Parish in Indianapolis. The group participates in Mass at St. Monica at 6 p.m. Mass once a month.

a member of Our Lady of Mount Carmel. From 25 years of experience as a choir director at his parish, Augustine said Sullivan has a real feeling of what a song should feel like and what the emotional drive is and what makes it happen. When the group participates in Mass, Sullivan Sr. stands behind the scenes mixing their voices. He does what the band refers to as "the

thankless job." Sullivan Sr. offers the band a bit more than the technical support that they need to get the right sound.

"He tells us that we can practice as much as we can but in the end it's God who is doing it," McClelland said.

"He feels a definite commission from God that God has given us these talents and they are to be given back," Ardery added.



Members of the band "Just Friends" are (in front) Amy McClelland, (second row from left) Jim Sullivan Jr., Denise Ardery, and Dana Augustine. In back from left, Audrey Woods and Paula Hood.

Photo by Susan Bierman

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- Wednesday, November 20 Grades 6-12

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Question Corner/Fr. John Dietzen

May we receive Communion in Orthodox churches?



Q Please clarify something for us about receiving Communion in Orthodox churches.

It was my understanding that when Pope Paul VI met with the ecumenical patriarch of Constantinople, in the 1970s I think, they both lifted the mutual excommunications of their respective churches; this permitted intercommunion between the Roman Catholic and Greek Orthodox Churches, and interchangeable attendance at Sunday liturgies.

We recently visited a major Greek Orthodox church with a religious education study group and were told that, though the excommunications were lifted, intercommunion was not allowed by their church.

Is intercommunion now legal, and if it does it apply to all branches of the Orthodox churches? (Missouri)

A First, let's be clear that the following paragraphs refer to those Eastern churches which are not in union with the Church of Rome. Many Eastern churches are in communion, and the limitations on sharing of the sacraments described here of course do not apply to them.

Our Roman Catholic Church acknowledges a special

closeness to the Eastern Orthodox churches which are not in full communion with us, both in matters of faith and in possession of true sacraments, above all the priesthood and the Eucharist.

This is the ground which allows and in some circumstances even encourages us to share liturgical worship and the sacraments with them, including reception of the Eucharist.

From our side, whenever a genuine need or spiritual advantage suggests, a Catholic who for some reason cannot approach a Roman Catholic minister for the sacraments of penance, Eucharist or anointing of the sick may ask to receive these sacraments from a minister of an Eastern church.

Similarly, Catholic ministers may administer these sacraments to members of the Eastern churches who ask for them of their own free will and are properly disposed spiritually.

However, the regulations of the Eastern churches themselves are generally much more restrictive. Some practices which our Latin Church approves for exchange of the sacraments, other churches absolutely forbid.

This could explain, at least partly, what your group experienced in their visit to the Orthodox church.

It also explains why our church's guidelines on such matters insist repeatedly that consideration must always be given to the discipline of these other church-

es, as it pertains both to their own faithful and to members of other churches.

You acted properly, therefore, in asking about their discipline before acting on your own.

Your experience is a good lesson for all of us when we consider exchanging sacraments with people of other faiths.

Eastern churches are not the only ones who have their own rules. Certain Protestant churches (some Lutherans, for example) have quite strict requirements before people of other denominations are invited to share Communion.

While we obviously need to respect the guidelines of our own church in these matters, courtesy and charity demand that we also respect another church's rules. Even when our policies would permit it, we should refrain from receiving Communion if that church restricts the sacrament to its own members to the exclusion of others.

The above policies of the Roman Catholic Church are found in the Directory on Ecumenism for the Latin Church, of March 1993; the Vatican II Decree on Ecumenism; and Canon 844 of the Code of Canon Law.

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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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 archdiocese or have other connections to it.

ALVEY, Blanche, 89, St. Michael, Cannelton, Sept. 8. Cousin of Marie Scarboro.

BARNES, Margaret, 81, Prince of Peace, Madison, Sept. 20. Mother of Linda Stark.

BROWER, Rosella, 97, St. Andrew, Richmond, Sept. 19. Sister of Elizabeth Brendel; aunt of several nieces and nephews.

CURRAN, Virginia Mae, 53, Our Lady of Lourdes, Sept. 22. Wife of Philip Curran; mother of Sean T. Curran, Elizabeth T. Hull, Theresa K. Rettig; daughter of Mary Taylor; sister of Charles D. Taylor, L. Gay Farley, Elizabeth Grant, Wanda Turner; grandmother of 10; great-grandmother of one.

DANNER, Mary H., 67, Sacred Heart, Jeffersonville, Sept. 18. Wife of Willie T. Danner; mother of Charlesetta,

Charles Hammond, Larry Smith; sister of Russell Hooker, Gloria Stouffer; grandmother of four; great-grandmother of two.

DEVILLEZ, Albert A., 86, St. Paul, Tell City, Sept. 15. Husband of Mary Devillez; brother of Peral Truitt, Clara Mezo, Adaline Dauby.

EICH, Margaret M. (Polovich Christoff), 81, Little Flower, Indianapolis, Sept. 20. Mother of Nicholas Christoff, Catherine Whitney; sister of Nick Polovich; grandmother of seven; great-grandmother of nine.

FORSSANDER, Grace (Murphy), 79, Christ the King, Indianapolis, Sept. 17. Wife of Paul H. Forssander; mother of Bill P., Paul R. Forssander; sister of Ann R. Hoffman, Betty L. Mahoney, Ruth M. Murphy; grandmother of three.

GABRIEL, Irma M., 83, Holy Trinity, Indianapolis, Sept. 15. Mother of Richard, Gerald Gabriel, Carol Shorn; sister of Stanley, Richard, Bernadette Stanich, Bruna Long, Agatha Hanna, Martha Boyce; grandmother of five.

GAYLE, James A., 63, St. Joan of Arc, Indianapolis,

Sept. 14. Husband of Helen (Aasen) Gayle; father of Mike Gayle, Jennifer Aasen; stepfather of eight; brother of Sally Black; grandfather of 11.

GOELZER, Melissa L., 35, St. Christopher, Indianapolis, August 12. Wife of Gregory W. Goelzer; mother of Megan Goelzer, Gregory W. Goelzer, Jr.; daughter of Delfin, Teresita Limcangco; sister of Mark, Michael Limcangco, Marian Barron, Margie Sologuren, Melinda Brown, Maisie Opie; granddaughter of Otilia de la Rosa.

GRUNKEMEYER, Frank J., 99, St. Mary of the Rock, Batesville, Father of Florence, Cletus, Virgil, Rosella Grunkemeyer; grandfather of 17; great-grandfather of 11.

HAWLEY, Margaret, 88, Holy Family, Richmond, Sept. 20. Stepmother of John Hawley, Elvey Wilkey, Kathryn Kirk, Jacquelin Steder; sister of Edward Weadick, Loretta Schlengen.

HERBERT, Virginia C., 82, Holy Family, Oldenburg, Sept. 25.

HOWE, Herschel C., 79, St. Michael, Cannelton, Sept. 13. Father of Darlene Conrad; brother of Dunward Howe;

grandfather of two; great-grandfather of two.

LYNCH, Kathryn C. (Dillon), 83, Little Flower, Indianapolis, Sept. 17. Sister of Helen Sanders.

MARTIN, Russell P., 71, St. Anthony of Padua, Morris, Sept. 24. Brother of Frank Martin.

MILLER, Mary Helen, 73, St. Monica, Indianapolis, Sept. 20. Mother of Barbara Sanders, Vicki Rivelli, Hugh III, Valerie Calvin; sister of Frank Jr., Paul, Jessie Hopper, George Montgomery, James Spates, Lola Johnson, Lillian Deem; grandmother of five; great-grandmother of two.

MONTAG, Robert James, 21, St. Peters, Brookville, Sept. 16. Son of Joseph, Ann Montag; brother of Joseph D., Joann Montag; grandson of E. Jean Montag, Pauline Niese.

REJKO, Joseph M., 90, St. Christopher, Indianapolis, August 19. Husband of Irma M. (Kass) Rejko; father of Mary Ann Semich, Irene Smith; brother of Burt Ritter, Julia Wolfla, Elizabeth Colvin; grandfather of four; great-grandfather of six.

ROBERTS, Violet E. (Miles), 79, St. Christopher, Indianapolis, Sept. 4. Mother

of David, Mark Roberts; sister of Don, Ralph, Robert Jr., Jim Miles, Lois Purdue, Irene McHugh, Phyllis Hughes; grandmother of four; great-grandmother of one.

STITES, Robert L., 68, St. Christopher, Indianapolis, Sept. 8. Husband of Beverly (Miller) Stites; father of Jane DuMond, Cathy Fennell, Robert L. Stites, Jr., John, James Miller, Therese, Michelle Woodard; brother of Barbara Windmiller; grandfather of nine.

WACKER, Marilyn Jean, 49, St. Malachy, Brownsburg, Sept. 18. Wife of William P. Wacker; mother of Douglas Wacker; daughter of Helen Maxwell.

WALTON, VELMA M., 70, Little Flower, Indianapolis, Sept. 10. Mother of Lynda Branham, James S., Stephen M. Walton; sister of Joseph Jr., Henry Nixon, Sybil Myers, Clara Robinson, Effie Pipkin, Wilma Bottoms, Eula Miller; grandmother of five; great-grandmother of three.

WOLSIFFER, James E., 68, St. Jude, Indianapolis, Sept. 20. Husband of Betty J. (Hermer) Wolsiffer; father of James E. II, David L., Thomas M., Richard A., Steven E. Wolsiffer, Julie A. McCormick, Susan M. Crouch; brother of John, Dorothy Ellen Wolsiffer, Rosemary Steeb, Rita Thorne; grandfather of 16; great-grandfather of one.

YEATER, Carmel D., 61, Sacred Heart, Jeffersonville, Sept. 22. Brother of Joseph Yeater, Rosemary Lunemann; aunt of Monica Renn, Yvonne Smith.

ZIMMER, Cletus A., 76, St. John the Baptist, Dover, Sept. 21. Husband of Kathryn Zimmer; father of Ronald, Terry Zimmer, Beverly McQueen, Schere Kramer; brother of Robert A. Zimmer; grandfather of 11; great-grandfather of five.

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Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Positions Available

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The Roman Catholic Archdiocese of Indianapolis has two part-time administrative assistant positions available.

The first is an Office Assistant position at Fatima Retreat House. Responsibilities include extending hospitality to callers and visitors, providing clerical support, and assisting with the registration process. Applicants must be high school graduates with knowledge of office equipment and 1-2 years of clerical experience. The days and hours for this position are Mondays and Tuesdays, 9:00 a.m. to 5:30 p.m.

The second opening is for a Receptionist/Administrative Assistant in the Office of Accounting Services. Responsibilities include extending hospitality to visitors as well as providing secretarial support for the office. Applicants must be high school graduates with working knowledge of computers for word processing, spreadsheet and database applications; familiarity with an office environment; strong organizational ability; and excellent communication and interpersonal skills. The days and hours for this position are Tuesdays and Thursdays, 8:30 a.m. to 4:30 p.m.

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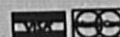
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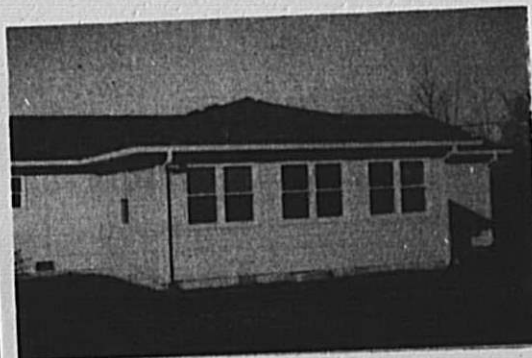
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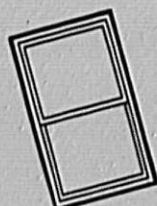
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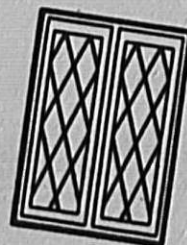
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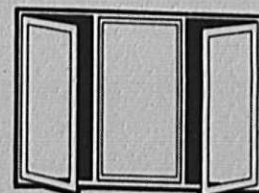
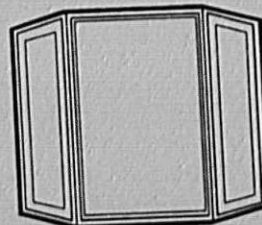
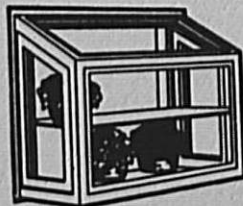
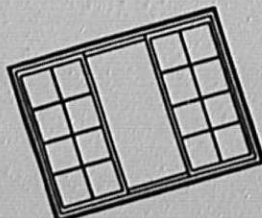
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