



The

Criterion

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Serving the Church in Central and Southern Indiana Since 1960

October 3, 1997

Assisi mourns dead, loss of art after two quakes

Historian says disaster like 'a giant hand grabbed Assisi and shook it, first up and down and then from side to side'

ASSISI, Italy (CNS)—Assisi, the Italian town of St. Francis, frescoes and prayers, was transformed into a town of tears by two powerful earthquakes that struck hours apart.

Two Conventual Franciscan friars and two experts from Italy's Culture Ministry were killed when sections of the vaulted ceiling of the upper Basilica of St. Francis collapsed during the second tremor Sept. 26. The victims were buried in debris up to 10 feet deep.

Serious damage was also reported to other religious monuments in the central Italian hill town.

Local Catholics traveling on the archdiocesan Pilgrimage to the Shrines of Italy departed Oct. 2 for Florence, Siena, Assisi and Rome. Pilgrims have secure lodging in Assisi but will have to change some tour and worship plans there.

Pope John Paul II sent his condolences for those killed—including seven others in the regions of Umbria and Marche—and said he was deeply concerned about dam-

age to the artistic patrimony in one of the most popular pilgrimage sites in the world.

The quakes destroyed two frescoes by the 13th-century masters Giotto and Cimabue, but left relatively intact Giotto's famous 28 frescoes depicting the life of St. Francis, which line the walls of the upper church.

Workmen piled chunks of stone and masonry on the lawn outside, separating those that held colored fragments of the wall paintings. Most were tiny pieces, but one block bore the painted head of a cherub.

"It's as if a giant hand grabbed Assisi and shook it, first up and down and then from side to side," said Antonio Paulucci, art historian, as he gazed up at a large crack in the basilica bell tower. One eyewitness said the tower had swayed several feet during the second tremor.

Two days after the quakes struck, the mood in the town was somber as church officials and religious orders assessed the damage and made tentative plans to carry



Assisi citizens and tourists look over the Basilica of St. Francis after an earthquake shook the area Sept. 26. Two monks and two workers died when the frescoed vault of the basilica crashed to the ground.

out repairs. Sunday Masses were celebrated outside, in courtyards and squares next to the churches, all of which remained closed for safety reasons.

Father Giandomenico Nicola, top Franciscan official in Assisi, said one of the few areas relatively untouched by the tremors was the crypt of St. Francis in the lower basilica, where the saint's body rests. The friars had just finished celebrating morning Mass there when the second, stronger quake hit.

Father Nicola was upstairs at the time with a group of about 20 people, including friars, Culture Ministry experts and jour-

nalists, inspecting the minor damage caused by the first quake, when he felt the church shake violently and saw part of the painted inner ceiling crumble and explode to the ground some 60 feet below.

"Everything was jumping around and the dust was flying. There were piles of debris in front of me. The people standing near me were completely white; they looked like plaster statues," he said.

Father Nicola and most of the group managed to make their way out of the church without serious injury. The two friars killed near the main altar and pulled

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Archdiocese honors volunteer for pro-life work

By Mary Ann Wyand

"God offered me this opportunity and I thank him every day," St. Lawrence parishioner Tom Pottratz of Indianapolis explained. Since his early retirement from a sales career two years ago, Pottratz has devoted his time and energy to volunteering for a variety of pro-life causes in the archdiocese.

In gratitude for his volunteer service on behalf of pro-life issues, Archbishop Daniel M. Buechlein has named Pottratz the 1997 recipient of the Archbishop Edward T. O'Meara Respect for Life Award.

Father Vincent Lampert, director of the archdiocesan Office of Pro-Life Activities, will present the distinguished service award to Pottratz on behalf of Archbishop

Buechlein during the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 5 at St. Peter and Paul Cathedral.

"He's a great volunteer, always willing to help in any capacity," Father Lampert said. "He's so dedicated in the areas of life, not only for the archdiocese but also with ecumenical pro-life groups."

Father Lampert also will preside at the pro-life liturgy, which precedes the start of the Central Indiana Life Chain prayer vigil at 2:30 p.m. this Sunday along North Meridian Street and for several blocks east and west on 38th Street in Indianapolis.

In conjunction with the Mass and Life Chain, the archdiocesan pro-life office is sponsoring a Life Fair from noon until 4 p.m. in the Assembly Hall of the Archbishop O'Meara Catholic Center, 1400

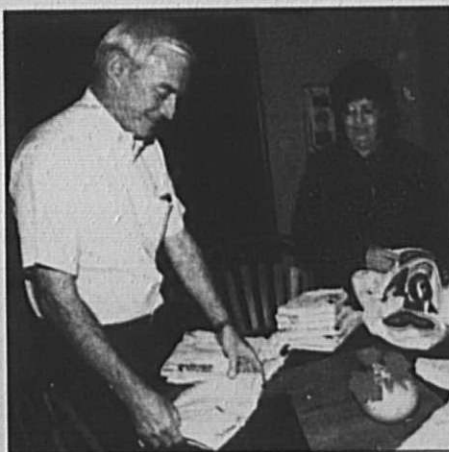
N. Meridian St.

The public is invited to attend the Life Fair except during the time set aside for the

Mass and Life Chain. Refreshments will be served and representatives of pro-life agencies and organizations will staff educational booths and discuss their ministries.

Other Life Chains are scheduled in the archdiocese in Richmond, Terre Haute, Jeffersonville and Bartholomew County.

Also in Terre Haute, the Deanery Pastoral Council's Special Education Committee is sponsoring a 2 p.m. liturgy and reception this Sunday for people with disabilities and their families and friends in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. All facilities are handicap-accessible. Signing will be provided for the hearing-impaired.



St. Lawrence parishioner Tom Pottratz of Indianapolis sorts 1997 Life Chain T-shirts with his wife, June, in preparation for the Central Indiana Life Chain at 2:30 p.m. on Sunday, Oct. 5.

Respect Life section

The life of Mother Teresa of Calcutta exemplified respect for human life and inspired the theme for the U.S. bishops' 1997 Respect Life Sunday observances on Oct. 5. *The Criterion's* annual Respect Life Supplement, beginning on page 11 of this issue, pays tribute to the sanctity and dignity of all life as well as to the life of the founder of the Missionaries of Charity.

VOLUNTEER

continued from page 1

work since 1975. They have six children and nine grandchildren.

"June and I got more involved in pro-life work at St. Lawrence in 1987," Pottratz said, after St. Luke parishioner and Indianapolis North Deanery pro-life chairman Jim Schmitz of Indianapolis asked them to coordinate pro-life activities for the northeast-side parish.

For the past two years, Pottratz has volunteered for the archdiocesan Office of Pro-Life Activities.

With the archbishop's blessing, he organized two bus trips for hundreds of teen-agers to the March for Life in Washington, D.C., in January of 1996 and 1997. To make the trip affordable to youth, Pottratz found sponsors to defray the cost to teen-age participants and arranged for volunteer chaperones and overnight accommodations at the Basilica of the National Shrine of the Immaculate Conception and at The Catholic University of America.

"The inspiration for the Washington pro-life pilgrimage came during prayers to Our Lady of Guadalupe at the Basilica in 1995," Pottratz said. "Prayers to Mary [before the March for Life that year] inspired me to ask the archbishop, who encouraged me to organize it with the pro-life office."

Plans are already under way for the 1998 archdiocesan youth bus trip to the March for Life in the nation's capital.

Pottratz also was instrumental in bringing the Helpers of God's Precious Infants ministry to the archdiocese last summer. That international pro-life ministry founded by Brooklyn Msgr. Philip J. Reilly is based on prayer.

The monthly pro-life Mass begins at 8:30 a.m. on the third Saturday of the month at St. Andrew the Apostle Church, 3922 E. 38th St., in Indianapolis. Following the liturgy, participants walk six blocks to the Clinic for Women to pray the rosary for life.

A sidewalk counselor for Truth and Compassion Ministries since 1995, Pottratz also has been active in the Central Indiana Life Chain since 1992 and served as city director in 1995 and Catholic parish director last year.

Pottratz has been a member of the board of directors of Right to Life of Indianapolis since 1995, and serves that organization on the speaker's bureau, advertising committee and as an office volunteer. He also serves on the board of directors of Indiana Citizens for Life.†

Official Appointments

Effective August 22, 1997

Rev. John Meyer, appointed dean pro-tem for the Seymour Deanery, while continuing as pastor of Prince of Peace, Madison, and Most Sorrowful Mother of God, Vevay.

Effective September 3, 1997

Rev. Joseph Kern, appointed dean of the Terre Haute Deanery to complete Rev. Anthony Volz's term as he moves to a new appointment, while continuing as pastor of St. Joseph, Rockville, and administrator of Immaculate Conception, Montezuma.

Effective September 10, 1997

Rev. Jack W. Porter, previously serving as archdiocesan archivist, appointed archdiocesan historian.

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

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The Criterion

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Assisi: the Italian town where 'Francis and Clare found God'

Batesville native produces video photo collection that tells the story of these saints

By Peter Agostinelli

Most people know of St. Francis or St. Clare of Assisi. Perhaps they've celebrated Mass in a parish named in



Fr. Jack Wintz, O.F.M.

patronage to St. Clare. Or maybe they've treasured St. Francis, like millions of Catholics, for his teachings to love all of nature as God's Creation.

Many may never be able to visit Assisi, the small town in central Italy where Francis and Clare lived and taught. But the next best thing could be a photo tour on videotape produced by a Franciscan friar who is a native of Batesville.

Franciscan Father Jack Wintz has collected his photographs of Assisi and other places made famous by Francis and Clare in the videotape

Franciscan Holy Ground: Where Francis and Clare Found God. To tell the story of these saints, the 20-minute video takes viewers to important Franciscan shrines and sites in Assisi and the surrounding area, including St. Mary of the Angels, San Damiano, Mount La Verna and Greccio.

ASSISI

continued from page 1

out shortly thereafter were 48-year-old Italian Father Angelo Api, a seminary instructor, and Borowiec Zdzislaw, a 25-year-old Pole who recently made his profession to the order and who had arrived in Assisi 10 days earlier. The bodies of the art experts, Bruno Brunacci and Claudio Bugiantella, were pulled out several hours later.

Father Nicola said the basilica had been closed to most visitors as a precaution following the first tremor, which struck at 2 a.m. He decided to open it to the group of experts after Italian civil protection officials said the risk of a second major quake was remote.

Several of the priests had to move out because their rooms were damaged, along with other historic sections

A graduate of St. Louis School in Batesville, Father Jack has served as a writer and editor for the Cincinnati-based *St. Anthony Messenger* magazine for 25 years. He compiled many photographs from his trip to central Italy last summer. The project grew from his work on a photo story he produced for the magazine.

"A lot of people say they experience the peace of St. Francis and St. Clare in Assisi," Father Jack told *The Criterion*.

"It's a peaceful place. The architecture looks like it's right out of the middle ages. You see a lot of flowers and beautiful natural surroundings. That ties in to the peacefulness that's associated with these saints."

Father Jack wrote the video script. Musician John Michael Talbot provides the narration and music for the program. Included with the video are a study guide written by the Poor Clares of Cincinnati, a map and the narration in printed form.

The Franciscan friar recalls his hometown with affection. Batesville's rural setting nurtured his interest in fishing and the outdoors. And growing up in a Catholic community shepherded by Franciscan friars helped shape his religious vocation. St. Louis Parish has been staffed for many years by Franciscans—the first resident pastor, a friar, arrived in 1873—and the nearby town of Oldenburg is home to the Motherhouse of the Sisters of St. Francis and the Oldenburg Academy for girls, which is run by the sisters. Also, Holy Family Parish in Oldenburg has long been home to friars serving in the parish community.

"St. Francis is one of the world's most popular saints, and there's a lot of interest in saints in general," Father Jack said. "We thought a video would help tell the story of the shrines and the contributions of these people."

(*Franciscan Holy Ground: Where Francis and Clare Found God* can be ordered from St. Anthony Messenger Press by calling 1-800-488-0488. Copies are \$19.95 each.)†

of the monastery.

Father Pasquale Magro, who runs the monastic museum, said the significant frescoes irretrievably lost were Cimabue's ceiling portrait of St. Mark and an early Giotto depiction of St. Jerome. The other frescoes in the church probably have small cracks or other repairable damage, he said. But experts also suspected structural damage to the walls of the complex, which has stood on the site for 700 years.

Throughout the medieval town, sadness, sympathy and faint hope were evident.

Although police were discouraging tour groups from visiting, several hundred pilgrims wandered along the narrow stone streets, glancing up at the cracked walls, reading the death notices and stopping outside the locked churches. Many of the narrower streets were littered with fallen masonry and were blocked off.†

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ParishCapitalNeeds

Newest parish prepares for Oct. 5 dedication

SS. Francis and Clare, Greenwood, answers call of booming suburban population

By Sue Hetzler

Oct. 5 will mark a historical event for the archdiocese when SS. Francis and Clare of Assisi Church in Greenwood is dedicated at 1 p.m., with Archbishop Daniel M. Buechlein presiding. Founded in 1993, it was the first new parish established since 1970 when St. John the Apostle Parish in Bloomington was formed.

The western Johnson County parish was established four years ago as an answer to the area's population surge that was overcrowding two other nearby parishes, Our Lady of the Greenwood and St. Barnabas. South side residential growth during the past five years has been substantial and continues at a rate of about 5 percent annually.

Father Stephen Jarrell, pastor of SS. Francis and Clare, said continued growth will be one of the biggest challenges the fledgling parish faces. At the same time, it wants to promote and encourage that growth, he said.

"We have planned for growth in our physical structure, but not in the way of programs, personnel and Mass times," Father Jarrell said.

The church is located just off Hwy. 37 in Johnson County on a 27-acre tract of land surrounded by corn fields and sparse subdivisions. Those subdivisions, though, are expected to grow rapidly, possibly doubling the 350 household parish membership over the next year, Father Jarrell said.

The parish broke ground for the 30,000-square-foot building that includes the church, parish hall, a nursery, administrative offices, five meeting rooms, and a eucharistic chapel last June. The total cost hovers around the \$5 million mark, of which nearly \$600,000 will be paid for through the parish's three-year Founders' Campaign that concludes next year.

"Of course that's a drop in the bucket

compared to the total cost, but still a very good first step," said Father Jarrell.

The parish also secured a low-interest loan from the Archdiocesan Deposit and Loan Fund (ADLF), a cooperative fund administered by the archdiocese for the benefit of its parishes and schools. They hope that a large portion of that debt will be lowered during the parish phase of the archdiocesan-wide capital campaign that begins in the spring.

The church building is a contemporary brick structure, yet it is conservative in its rectangular shape and gabled design.

Father Jarrell said parishioners wanted to keep the architecture simple in honor of its patron saints, Francis and Clare.

It is not ornate, yet it is filled with tradition and sym-

bolism. The most prominent feature is two circular stained glass windows that have become signature pieces for the parish.

Each window is 20 feet in diameter—the front window situated over the altar area depicts the risen Lord at the eucharistic table; the back window displays Saints Francis and Clare. Both are made with bright red, blue, green and gold colors that construction manager Bob Navarre says are radiant in the afternoon sunlight.

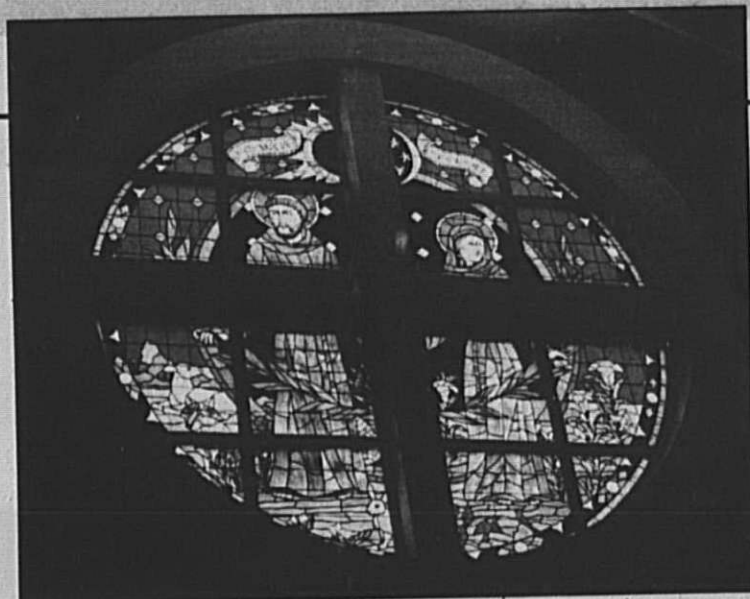
"About 5 p.m. it just jumps with light," he said. "The gold and yellow are radiant on the Savior, just as you would imagine them to be on the risen Lord."

Other outstanding features are the warm hues, exposed wooden ceiling, raised cherry wood altar with a granite top, traditional-style granite baptismal pool, nine-foot crucifix, and hand-carved wooden statue of the Madonna and child.

Also, three icons—St. Francis and St. Clare mounted at the central doorway and an eight-foot San Damiano Cross in the eucharistic chapel, which was hand-painted in Italy—will grace the church's interior.



SS. Francis and Clare Church



Two 20-foot stained glass windows—one depicting patron saints, Francis and Clare, another displaying the risen Lord at the eucharistic table—are part of the rich symbolism and tradition parishioners envisioned in the architecture.

(The San Damiano Crucifix is of Franciscan heritage and contains images of people who have a part in the meaning of the cross. The original cross was in the tumbled down church of San Damiano, near Assisi. The figure of Christ is said to have spoken to Francis, telling him to rebuild the ruined chapel.)

The eucharistic chapel is uniquely situated at the base of the bell tower, which will be topped with twin copper spires and crosses, making the tower more than 100 feet tall.

"When people walk into our church, we want them to see a strong Catholic identity," said Father Jarrell. "Our parishioners wanted a space that would

enhance sacramental worship, where they can see, hear and participate in the liturgy. I think we've achieved that."

Navarre describes the church as having "a warm ambiance that you don't find in many church projects today. But what is unique is that the entire parish and facilities committee was determined from the beginning to build the church around its two patron saints, he said.

"We didn't just want a box with pews, but artistic expression," Navarre said. "I think our parishioners will be stunned by what they see at our first Mass."

(Sue Hetzler is the director of communications for the archdiocese.)†

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The granite full-immersion baptismal pool is one of many features in SS. Francis and Clare Church.

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Editorial

Wrongful birth?

Most everyone has heard of lawsuits involving wrongful death. Now a new twist is emerging in the field of law—at least in Indiana.

Late last month, the Indiana Supreme Court heard a case involving a Fort Wayne couple who want to sue a physician and the genetic counseling center where she works for the "wrongful birth" of their third child.

The baby, Kelly, who was born with hydrocephalus (fluid on the brain), died within four months of birth. The couple's first child had also been born with severe birth defects and also died at four months. A second child is healthy.

The couple sought genetic testing and counseling during the mother's last two pregnancies, having decided on abortion if the tests revealed defects. No problems were found during the second pregnancy, but an ultrasound test uncovered problems with the third pregnancy. Because of an error at the counseling center, however, the parents were never told of these congenital problems, and, by the time they were discovered by the woman's obstetrician, the pregnancy was too far along to terminate.

The couple is now trying to sue for "wrongful birth." They claim that the doctor's failure to inform them of the birth defect deprived them of their "right to choose" an abortion.

Two lower courts have said that the suit could proceed, but it will take the state's supreme court to finally decide if such a thing as "wrongful birth" exists legally in Indiana. (Twenty-two states and the District of Columbia allow wrongful birth lawsuits. Eight states forbid them.)

Several things are very disturbing about this entire issue.

First, how can any baby be "wrongfully born"? While the heartache of giving birth to a severely handicapped child must be excruciating, we are dealing

here with human life. A fetus or a handicapped child is not just a thing to be quickly and quietly disposed of.

Second, where do we draw the line? Will a legal recognition of "wrongful birth" by the state's supreme court open the abortion door even wider, making room for abortions to prevent the birth of less than perfect children—children with relatively minor physical flaws? Will we eventually come to the point where a couple would abort a child because genetic testing revealed a predisposition to Alzheimer's disease that might appear 70 years hence?

Third, will our society ever learn that just because modern science or technology makes something possible that doesn't necessarily make it morally right?

A few months ago, *Life* magazine published a photo from China showing an infant (later discovered to be suffering from pneumonia and a heart defect) abandoned by his parents—exposed to the elements to die. The photo of the little boy lying alone in the weeds on the side of the road was heart-rending.

The photography crew rescued the baby—one of 13 million born each year in China—and took him to a hospital where they were greeted with surprise and amusement from physicians and staff alike. They could not understand why the Americans were so concerned. "You should have left it where it was," they told them. The baby died the next day.

Now, with this news of a "wrongful birth" lawsuit here in Indiana, it seems that before we begin feeling morally superior to the Chinese and their own crude eugenics program, we'd better take a hard look at where our own society is heading. The road may be a bit different—ours has been sanitized and legitimized by science—but the destination looks the same. And it is frightening. †

—William R. Bruns

Seeking the Face of the Lord

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



Society of St. Vincent de Paul serves poor

I am writing this column on the feast of St. Vincent de Paul, one of the great saints of our church who had a special love for the poor and also for the ministry of priests.

We are told that the deathbed confession of a dying servant opened St. Vincent's eyes to the spiritual needs of the poor of France. He himself had grown up on a small farm. Later he would found the Congregation of the Mission, or Vincentians. From societies of charity formed by St. Vincent, with the help of St. Louise de Marillac, the Daughters of Charity were founded "whose convent is the sickroom, whose chapel is the parish church, whose cloister is the streets of the city."

I think St. Vincent must have been an inspiration for Mother Teresa because his 16th century writings sound the radical principles that directed her life. St. Vincent wrote: "If you consider the poor in the light of faith, then you will observe that they are taking the place of the Son of God who chose to be poor." I am reminded of Mother Teresa's refrain "for Jesus, with Jesus and to Jesus" when she described the mission of charity. St. Vincent describes Jesus as the "servant of the poor" who shared their poverty. He also wrote: "Since God surely loves the poor, he also loves those who love the poor."

More encouraging for those of us who struggle to be holy, we are told that St. Vincent was not kind and affectionate by nature. He himself said that but for the grace of God he would have been "hard and repulsive, rough and cross." Yet he became sensitive to the needs of others.

Besides the Vincentians and the Daughters of Charity who carry on the beautiful mission of St. Vincent, the lay Society of St. Vincent de Paul carries on the magnificent work of Frederic Ozanam, whose sanctity was formally acknowledged with his beatification by Pope John Paul II during the most recent World Youth Day events in Paris. It was his founding of the Society of St. Vincent de Paul during his short life of 40 years that is at the center of his cause for canonization. The decree to introduce the canonization process for Frederic Ozanam referred to the Society of St. Vincent de Paul when it said: "The germ of the Society consisted of the Servant of God [Ozanam] and a few companions of like spirit and character, but it struck deep roots, and with

amazing rapidity grew into a vast tree, whose branches by now have spread into all the corners of the earth. The Society has proved itself of incalculable value, not only to vast multitudes of needy persons to whom it extends both material and spiritual help but also to its own members, whom it provides with an opportunity of practicing the works of mercy and every kind of virtue."

Blessed Frederic Ozanam was happily married and had one child. He was a brilliant professor with a double doctorate who taught literature at the Sorbonne University in Paris. In the tradition of St. Vincent, he once remarked, "When you see a poor man like that you should fall on your knees as Thomas did before Christ" When he died in 1854, there were 1,552 conferences of St. Vincent de Paul. Today there are 42,000-plus throughout the world.

I am pleased to say that the Society of St. Vincent de Paul is healthy and strong in our archdiocese. Leaders and members of the society do not like a lot of publicity because they want to embrace five virtues proposed by St. Vincent de Paul (and Blessed Frederic Ozanam): simplicity, humility, meekness, mortification and zeal.

I can tell you that the dollar value of distributions made to the poor annually in the Marion County area alone exceeds a half million dollars, not to mention the time spent visiting the poor and the sick and engaging in other corporal works of mercy.

I know of the inner workings of the society most from my dad who was a quiet and active member in Jasper. Dad served as treasurer until he was no longer able, and he spent many hours visiting the homebound until he himself was homebound. I know of distribution of food and clothing to the poor, and I know of the sensitive manner in which this was and is done. I know not because Dad told me, but from observation.

We need to know that countless members of our church serve the poor in ways that are largely unseen and unsung. Thank you and God bless all of you who serve the poor in unsung ways. You carry on the magnificent tradition of St. Vincent de Paul, St. Louise de Marillac, Blessed Frederic Ozanam and Mother Teresa of Calcutta! †

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Be Our Guest/Fr. Joseph E. Schaedel

'Nothing Sacred' controversy

During the past month, many people have asked me about "Nothing Sacred," the new ABC television series set in an inner-city Catholic parish. Opinions about the series vary greatly. Some people think it's "wonderful" to finally have a TV program that deals with substantive issues like faith and morality. Others are deeply disturbed by the show's irreverent treatment of themes that are sacred to our Catholic tradition.



When "Nothing Sacred" was being promoted last summer, the Catholic League for Religious and Civil Rights, an independent organization based in New York, appealed to clergy and lay leaders to protest the TV show's content to ABC, which is owned by the Disney company. The Catholic League called the program "a frontal assault on Roman Catholicism," and it called for a nation-wide petition drive to urge Disney's chief executive officer, Michael Eisner, to cancel the program.

The response of the National Conference of Catholic Bishops' Department of Communications was more cautious. After viewing the pilot episode last August, Bishop Thomas J. Costello, who heads the bishops' committee on communications, wrote an internal memo to bishops about the series. The basic strategy proposed by the bishops' conference was to avoid a public protest that would only attract attention and, thus, increase the show's ratings. In fact, some critics have speculated that the "controversy" was being fueled by Disney's marketing department in an effort to boost ratings. (In an interview in *Business Week* magazine, Michael Eisner challenged the Catholic League in terms that suggested he was deliberately provoking a fight.)

Thus, the dilemma we faced here in the Archdiocese of Indianapolis (and in dioceses all over the country) was how to respond to the legitimate issues and concerns raised by "Nothing Sacred" without becoming pawns in a Disney/ABC marketing game. The decision we made in this archdiocese was to inform pastors and parish life coordinators about the controversy and to encourage them to use their best pastoral judgment in dealing with the situation at the local parish level. Therefore, on Aug. 28, a communications advisory was sent to all parishes from our Catholic Communications Center. In this advisory, pastoral leaders were informed about the series and about private actions being taken by the bishops' conference to deal with some of the most disturbing aspects of the program's content. The advisory also informed pastors and parish life coordinators that the Archdiocese of Indianapolis would follow the advice

of the bishops' conference and not issue a public statement about "Nothing Sacred."

Many concerned Catholics, who share the Catholic League's opinion that "Nothing Sacred" should be vigorously opposed by the church, are dissatisfied with our silent protest. (Since the controversy started last August, nothing has appeared in *The Criterion* about this series. In fact, we have tried hard to avoid giving the show any free publicity.) Unfortunately, some people have interpreted our silence as implying approval, and that makes it necessary for me to break our silence and comment on the television series, "Nothing Sacred."

In my opinion, the fans and critics of "Nothing Sacred" are both right. And they are both wrong. It's true that the show represents a welcome change from the standard TV fare of violence, sexual promiscuity, and rampant consumerism. But "Nothing Sacred" is not "the best television series ever produced about the rich and often-complicated lives of American Catholics" (as one Catholic magazine reviewer described it).

"Nothing Sacred" is not great religious drama. It is just a TV show, and it should be seen for what it is—a superficial "Hollywood" treatment of Catholic beliefs, traditions and spiritual principles. Even with the best "technical assistance," the show's writers, producers and advertisers are bound to secularize, and therefore distort, the program's presentation of church teachings and practices that are truly sacred to us. This distorted Hollywood view of the priesthood, the sacraments and Catholic moral teaching was evident in the show's pilot, and there's no reason to think that future shows will be any different.

Should we vigorously oppose "Nothing Sacred" through an archdiocesan-wide petition drive or other forms of public protest? I don't think so. Why should we give the program free publicity? Instead, let's all exercise our constitutional right to freedom of speech by switching the channel or pressing the "off" button, whenever "Nothing Sacred" comes on. And just think of all the extra time we'll give ourselves for spiritual reading, personal prayer or conversation with family members! Those things are "sacred."

"Nothing Sacred" portrays parish life and priesthood just as accurately as soap operas reflect our personal and family lives. Every once and a while the daily soaps feature some wacky situation involving a Catholic priest or nun. So what's new? In real life, most of us are simply too busy living the challenging yet joy-filled life of a Catholic priest to have much time for "nothing sacred."

(Father Schaedel is vicar general of the archdiocese and moderator of the curia.) †

A View from the Center/Dan Conway

What is the meaning of priesthood today?

The summer of 1997 was a time of intense planning for the monks of Saint Meinrad Archabbey. Following the painful decision last spring to close their college, the monks want to make sure that they set a clear and confident direction for the future. At stake is one of our country's most respected theological schools.



What are some of the major issues Saint Meinrad School of Theology must address as it looks to the future? As I see it, there are three basic questions about priestly formation that Saint Meinrad (like any seminary today) needs to examine as it looks to the future:

1) What does it mean to be a priest today? This is a complex and difficult question that defies simplistic answers. Those of us who are old enough remember a time when the "image" of the priest seemed clearer and simpler, but the reality has always been a mystery. A seminary's primary challenge is to help those who are pursuing a lifelong commitment to the ministerial priesthood understand what it means, discern whether they have been called, and respond generously in faith and humility. To be successful in its mission, a seminary must have a clear vision of what priesthood is (and what it is not). And that vision has to be evident in everything the

seminary does — its curriculum, its prayer, its service programs and its recreational activities.

2) What kind of environment best suits the formation of priestly identity and spirituality. During the last 30 years, the answers to this question have come full circle — from the isolated, contemplative world of pre-Vatican II seminaries to the opposite extreme espoused by those who argued that all seminaries should be in the city "where the action is." As always, the truth lies somewhere in between. Because priestly ministry is countercultural, the formation required must be outside the mainstream. But priests should not be sheltered from the realities of daily life. The seminary's challenge is to create a formative environment that is "in the world but not of it." This is a tough assignment, but it is essential to the task of priestly formation.

3) How can seminaries best respond to the "mixed signals" they receive from the bishops and dioceses they serve? By listening carefully. And by being open to old ideas (as well as new ones).

Operating a seminary today requires great faith. It also requires a genuine love and appreciation for the priesthood. For nearly 150 years, Saint Meinrad has been a place where future priests have come to understand, accept and embrace the impossible demands that our church makes on its priests (as well as the genuine blessings of priestly life and ministry). *Ad multos annos.* †

From the Editor Emeritus/John F. Fink

Holy Land shrines exist today because of Franciscans

Since Oct. 4 is the feast of St. Francis of Assisi, I thought you might be interested in the Franciscans' connection with the Holy Land. It's not too much to say that most of the Catholic sacred shrines there wouldn't exist if it were not for the Franciscans.



St. Francis founded the Order of Friars Minor in 1209. The order grew and Francis began to call "General Chapters" to decide on future policy. The General Chapter of 1217 divided the world into distinct Franciscan "provinces" and the friars were sent by Francis into the whole world to preach the Good News of salvation through Jesus.

Of all the provinces, St. Francis considered the Holy Land the most important because it had been Jesus' homeland. Therefore, he himself went to Egypt in 1219 to obtain permission from Sultan Melek el-Kamel to visit the Holy Land. The Muslims controlled most of the Holy Land then, ever since Sultan Saladin defeated the Crusaders at the Horns of Hittin in Galilee in 1187. Because of St. Francis's obvious goodness, the sultan gave him permission to visit the Holy Land, which he did during the years 1219 and 1220. While there, he established settlements for his Franciscans.

The Franciscans had to leave, though, when the last Christian foothold in the Holy Land, Acre, was taken by the Muslims in 1291. The Franciscans weren't gone long, though, because evidence shows that they were at the site of the Holy Sepulchre in 1322. And in 1333, the sultan of Egypt gave them the property around the Cenacle, site of the Last Supper and the descent of the Holy Spirit on the apostles. The Franciscans built a convent there that was the center for the Franciscans until they were expelled from that property in 1551. The Cenacle became a mosque, as it is today, but today there is

a Franciscan monastery next to the Cenacle (one of the places where our group from Tantur celebrated a Sunday Mass).

In 1342, Pope Clement VI issued two bulls, providing, in effect, the legal sanction making the Franciscans the custodians of the Holy Land for Catholics. This was the legal beginning of the Custody of the Holy Land, with the head of the Franciscans in the Holy Land called the *custos*. In 1347, the Franciscans settled on a permanent basis near the Basilica of the Nativity in Bethlehem. Later they acquired other sacred sites.

Through the centuries, the Franciscans have had to live under the Muslims, the Mameluks, the Turks and the Israelis. They were also frequently involved in disputes with other Christian denominations over possession of the sacred shrines. These escalated after the Turks conquered the land because of the special relationship the Greek Orthodox Church had with the Ottoman Empire. Open hostilities between the Latins (Franciscans) and Greeks (Orthodox Church) continued for centuries, with some shrines changing hands repeatedly, depending on the whims of sultans and the ups and downs of Turkish politics.

Eventually, the Sultan Abdul-Majid got fed up with the Christians' bickering and issued the famous decree of 1852 that the "status quo" of all the Holy Places was to be preserved. The "status quo" has remained to this date, which means that there is joint ownership of some of the shrines, such as the Church of the Holy Sepulchre in Jerusalem.

Today the Franciscans continue to care for 40 Catholic shrines, the Christian Information Centre in Jerusalem, the Franciscan Biblical Study Centre, and several museums. They also administer 38 parishes and 26 chapels in Israel, Egypt, Jordan, Syria, Lebanon, Turkey, Cyprus and Rhodes. The headquarters is in the Monastery of St. Saviour in the Christian Quarter of the Old City of Jerusalem. †

To the Editor

Concerned about clarity of gospel message

The Sept. 26 issue of *The Criterion* was extremely thought-provoking. "Faith Alive!" exhorted parishes to welcome "invisible" members: the divorced, members of the gay community, those with arrest records, young single adults, the lonely, the poor, refugees. "Discussion Point" described the parish as an extended family. The letters to the editor, however, told of a very different story. One

writer referred to "real Catholics."

Another was "delighted" with churches in Italy where "there were guards at the doors who turned inappropriately dressed people away."

We can only speculate on the broader implications of such divergent thoughts coming from the same church. One can, however, have real concern about the clarity of the gospel message as it is embodied in our parish and our communities.

Pat Conard
Nashville

Cornucopia / Cynthia Dewes

Asking the human questions

Why do we call this month October, meaning eight, when it's the tenth month of the year? Is there something they're not telling us?



For that matter, why do we call flavorings added to our food "seasonings"? What do they have to do with the seasons, as in spring, summer, fall and winter? Or,

conversely, what do the seasons have to do with nutmeg and garlic?

There are other mysteries in life which, having nothing better to do, we may contemplate now and then. And no dictionary or encyclopedia or "Ripley's Believe It or Not" will solve them.

Why is it that there are so many foreign place-names in the state of Indiana, all systematically mispronounced?

Versailles and Russiaville and Milan come to mind. Is this subtle contempt or goofy admiration? I ask you.

Why did it take about 19 centuries before most people except the ancient Romans figured out that it was pleasant for all concerned to bathe regularly? Surely they had water available and knew that hands could be used as scrubbers. After all, people knew enough to launder clothes by pounding them on rocks in a creek.

Why do they call computer technology a forward leap in communication when it forces everyone to sit alone in front of a machine? For that matter, how come it's a "leap" when the whole process involves almost total immobility? And speaking of technology, since when did "simulated" or "computer enhanced" come to mean "better than real"?

The uses we make of the English lan-

guage and its grammar are similarly baffling. Why do we say "presently" when we mean "at present"? Why do we say "at this point in time" when we mean "now"? Why, oh why, do we put an apostrophe in "its" when it's possessive?

There appears to be a conspiracy afoot to obfuscate (look it up) meaningful communication. Euphemisms are used to hide things we feel are painful, embarrassing or dangerous. We say people who are dying are "terminally ill," or that bratty kids are "energetic".

We keep changing the official names of the races, e.g., Negroes to blacks, to people-of-color to African-Americans. Ditto Orientals to Asian-Americans, etc. This may or may not be desirable or necessary, but we've probably effected a good change lately by calling most adult females "women" rather than "girls."

We describe real murders as the most

appalling crimes we've ever heard about, while turning the channel to watch Freddie Kruger or anything with "lethal" in the title. How come?

Why do we say Australia is "down under" when it is not beneath us? Why say that Hell is a "nether region" and conversely, that Heaven is "up"? Why do we think that unseen spirits like angels conceal themselves in the clouds between appearances?

Why do we suspect that left-handers, homosexuals, people with genetic disabilities and politicians are flawed human beings, while at the same time staunchly maintaining that God made us all in his image? Why do we persist in blaming the church for silly, cruel and sometimes evil ways in which humans administer it? Go figure.

Come to think of it, if we knew all these answers we'd be God. Now, there's a real mystery for you.†

Check It Out . . .

"Your Child: Some Assembly Required," is the theme for St. Francis Hospital and Health Center's new monthly Parenting Plus course that will be offered Oct. 7, 14, and 21 from 9 a.m. to 11 a.m. The workshops will focus on three elements: encouragement, communication, and discipline and will be held at St. Francis Hospital and Health Center's South Campus, 8111 S. Emerson Ave., in Indianapolis. Other Parenting Plus workshops will be held Oct. 23, 30 and Nov. 6 from 7 p.m. to 9 p.m. To register for the workshop call 317-865-5554. A fee includes a workbook with tips for raising children at different ages.

Marian College in Indianapolis will honor Christel DeHaan at its fifth annual **"Opportunities for Excellence" dinner auction** at 6 p.m. Oct. 7 in the Physical Education Center. DeHaan, former owner of Resort Condominiums International (RCI), is well-known for her outstanding business accomplishments and for her support of the arts and education. She recently gave a gift of \$1 million to the "Campaign for Marian College," which is the largest individual gift in the school's history. Anne Ryder, WTHR anchor, will serve as mistress of ceremonies for the dinner. Tickets are \$100 per person and corporate tables are available. For more information call 317-955-6207.

"Spirituality and Nature: A Guided Retreat," lead by Dominican Sister Patricia Benson and Benedictine Sister Antoinette Purcell, will be held Oct. 5 through Oct. 10 at the Benedict Inn, 1402 Southern Ave., in Beech Grove. The fee is \$350 and includes a \$75 deposit due upon

registration. For more information call 317-788-7581.

Marian College in Indianapolis will present Sophocles' Antigone, Oct. 9, 10, and 11 at 8 p.m.; and Oct. 12 at 2 p.m. It will be staged in the Peine Arena Theatre, 3200 Cold Spring Road in Indianapolis. Tickets are \$8 for adults, and \$5 for seniors and students of other schools. Marian college faculty, students and staff are admitted free. Group rates are available. For ticket information and reservations, call the box office Monday through Friday from 10 a.m. to 5 p.m. at 317-955-6387.

St. Francis Hospital and Health Centers will sponsor **free confidential depression screenings** on Oct. 9 from 3 p.m. to 7 p.m. in the Hamachek Conference Center, 1600 Albany St., in Indianapolis. In addition to the screenings, psychiatrist Dr. Stephen R. Dunlop will deliver a presentation on the identification and treatment of depression at 6 p.m. For more information call Carol Gaffney at 317-782-6776.

Tickets are now on sale for **Marian College's Madrigal Dinners** to be held Dec. 12, 13, and 14 at the Allison Mansion, 3200 Cold Spring Road in Indianapolis. The house will open at 6 p.m. and dinner will follow at 6:30 p.m. on Dec. 12 and 13. On Dec. 14 the house will open at 1 p.m. and dinner will follow at 1:30 p.m. Tickets are \$21 per person. For more information or to register call 317-955-6110.

The Guardian Angel Guild will sponsor its annual style show lun-

cheon Oct. 16 at the Marriott Hotel, 7202 East 21st Street in Indianapolis. The event benefits the classrooms of the special needs children attending 20 parochial schools in the archdiocese. Social hour is at 11:30 a.m. with lunch following at 12:30 p.m. Fashions are by J. Shepard, Inc.-Pendleton. The cost is \$20 per person. Reservations are requested by Oct. 9. For more information call 317-251-8269.

Sacred Heart of Jesus Parish in Indianapolis invites friends and neighbors to share in the celebration of the opening of its new parish hall Oct. 5. Tours will be available from 2 p.m. to 4 p.m. For more information call 317-638-5551.

The choirs from Holy Cross and St. Michael the Archangel schools in Indianapolis performed at Indianapolis Mayor Stephen Goldsmith's annual prayer breakfast on Sept. 25 at the Indiana Roof Ballroom in Indianapolis. The speaker was Adolf Coors IV.

The World Apostolate of Fatima will hold its **annual Rosary March** at Our Lady of Lourdes Church, 5333 E. Washington St., in Indianapolis Oct. 12. The march will begin at 3 p.m. led by Father Victor Schott, chaplain at St. Elizabeth Hospital, Lafayette, Indiana. For more information call Winferd E. Moody at 317-894-4134.

"Who's Praying, Anyway?" an evening of reflection for liturgical ministers will be held from 7:30 p.m. to 9:30

p.m. Oct. 9 at Holy Family Parish, 815 W. Main Street, in Richmond, Indiana. Father Rick Ginther, the associate director for episcopal liturgies in the Office of Worship and the rector of St. Peter and Paul Cathedral, is the presenter. For more information call Christina Tuley at 317-236-1483 or 800-382-9836, ext. 1483.

"Marriage Encounter, a Weekend of Discovery, a Lifetime of Love," a weekend for married couples, will be offered Oct. 17 to Oct. 19 at the Stonehenge in Bedford, Indiana. For more information or to register for the weekend call Erv and Nancy Otte at 812-279-5144.

"Light for Today . . . Legacy for Tomorrow," a **journaling workshop** will be held from 9 a.m. to 4 p.m. Oct. 11 at the Benedict Inn, 1402 Southern Avenue, in Beech Grove. Space is limited. For more information call Betty at 317-786-8663.

Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, is one of the 77 host sites for the **1997 Race for the Cure** at 10 a.m. Oct. 18. For more information call 812-535-5104.

"A Day For Those Who Minister And For Those Who Mourn," a **conference on bereavement**, will be held Oct. 25 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Register by Oct. 20. The conference will begin with registration at 8 a.m. and will conclude with a social at 4:30 p.m. Drs. Bill and Jackie Morice are the keynote speakers. The cost is \$30 per person and includes lunch.†

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GET GOING AGAIN



Journey of Hope 2001

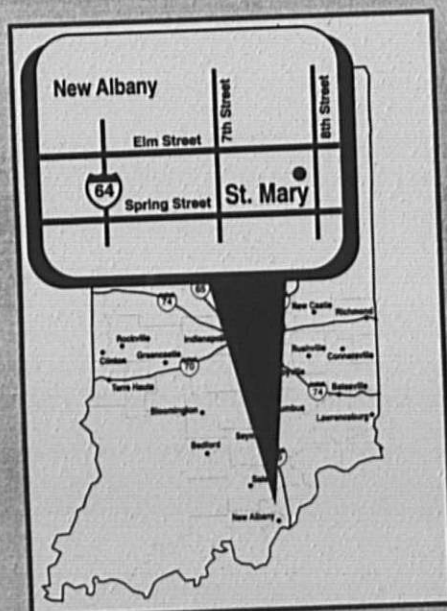
New Albany Deanery

St. Mary Parish New Albany

By Susan Etter

Fast Fact:

Father Joseph Elmer Ritter, a son of St. Mary Parish, was named auxiliary bishop of the Diocese of Indianapolis in 1933. The next year he became its ordinary and when the diocese was elevated to the status of an archdiocese he became its archbishop. In 1947, he was named Archbishop of St. Louis and later received the honor of Cardinal.



Journey
of Hope
2001

Spiritual bonding between parish and school is a focus at St. Mary Parish

NEW ALBANY—Spiritual bonding between the school and the parish is a major focus at St. Mary Parish in New Albany.

"We are trying to zero in on strengthening these bonds," said Joyce Schindler, the principal at St. Mary School.

The school has developed various methods of spiritually connecting the school with the parish. One such method is student participation during a 5:30 p.m. Saturday evening Mass.

Carole Strohbeck, director of religious education, said the Mass gives the children a greater sense of the parish while creating a presence of the school to the parishioners.

"It is inspiring," she said.

Once a month during the Saturday evening Mass students from grades one through eight serve in a

variety of liturgical ministries at the Mass. The children sing in the choir and are servers, lectors and greeters, and a family with a student carries up the gifts.

St. Mary pastor, Father William W. Ernst, believes this type of connection between the school and the parish is important.

"It is important for the school to realize that they are not separate from the parish—

they are a part of the parish," he said.

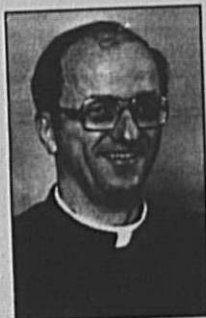
And there are more benefits of student participation at Mass. Schindler said when the children are involved in some way, the parents are more likely to get to weekend Mass.

"The parents will put forth the effort to get there. Put their children up in front of a microphone and the parents will be there," Schindler said.

"Since school started, I have noticed there have been some folks that I haven't seen for a while," Father Ernst said.

Schindler said the teachers and students put a lot of effort toward preparing for the weekend Mass. However it is something they enjoy.

"They look forward to it," she said.



Father William W. Ernst



First grade students gather around St. Mary School Principal Joyce Schindler during a visit to Franciscan Sister Joanita Koors' classroom.

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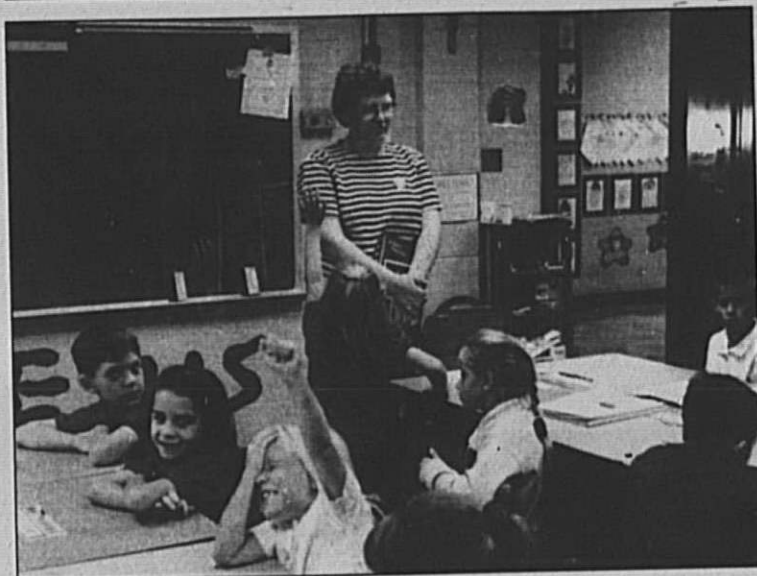
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First-graders at St. Mary Parish school in New Albany raise their hands to answer questions from their teacher, Franciscan Sister Joanita Koors.

Strohbeck said the students in the Sunday religious education program carry out the liturgical ministries as a group once a year. Sixty-eight students participate in the pre-school through twelfth-grade program.

The parish also has developed a youth commission and is in the process of searching for a youth ministry coordinator.

"We are trying to build up our youth program," Strohbeck said.

She believes the youth are hungry for something to do together "and if we are going to keep this parish alive, we have to start with our children and work with them all the way through."

Strohbeck said a lot of times if there is not a program

for the youth, then they "disappear" when they enter high school.

"I think the parish realizes we need to provide something for our youth," she said.

So the parish is working toward what she calls "total youth ministry" that involves a spiritual side as well as education, service and community building.

Service to the community is a common goal among the students at the school, religious education students and the parishioners at St. Mary as well.

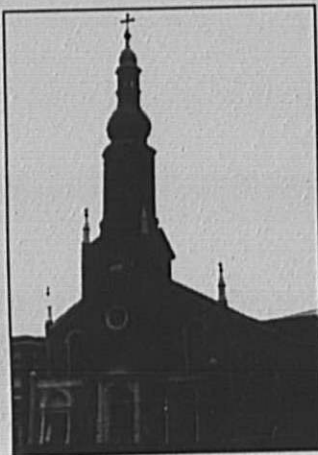
Strohbeck said community service is included as part of the religious education program. Some of the past service projects have included visiting nursing homes at Christmas to sing carols and deliver home-made greeting cards.

At the school, a program called Share to Care involves different grade levels each month that take turns participating in various community service projects, such as visiting a nearby retirement home.

Schindler said having the students participate in community service projects is something the school has built upon.

"It is very important that they think of other people and help their neighbor," she said.

Strohbeck said community service is not just the duty of the school and religious education students, but a duty of the adults in the parish as well.



St. Mary Church, New Albany

St. Mary, New Albany (1858)

Address: 415 E. Eighth St., New Albany, IN 47150

Phone: 812-944-0417

Fax: 812-944-9557

Church Capacity: 900 &

Number of Households: 810

Pastor: Rev. William W. Ernst

Director of Religious Education: Carole A. Strohbeck

Music Director: Mary Vessels

Parish Council Chair: Dennis Reilly

Parish Secretary: Marilyn Klein

Principal: Joyce Schindler

School: 420 E. Eighth St., 812-944-0888 (K-8)

Number of Students: 234

Convent: 720 E. Elm St., 812-945-7337

Masses:

Saturday Anticipation — 5:30 p.m.

Sunday — 8:30, 10:30 a.m. (summer); 9:00,

11:30 a.m. (winter)

Holy Day — 9:00 a.m., 6:00 p.m.

Weekdays — 7:30 a.m., 12:05 p.m. (communion service or Mass)

"We cannot be good Christians unless we go out to serve, care, and love other people," Strohbeck said.

Like religion programs for the children and the youth, there are many programs offered to the adults in the parish as well. The Adult Religious Education Committee is in the process of trying to get people to realize that religious education is a life-long process.

"Religious education is a birth to tomb kind of thing—you don't get out of religious education when you graduate the twelfth grade," Strohbeck said.

Strohbeck said there are several programs going on in the parish for adults. Other than Christ Renews His Parish, a three-year program called Follow Me is currently in its first year. She explained the primary focus of Follow Me is built around getting ready for the millennium. Each year there is new theme. This year's theme is "Jesus Christ." Next year's theme is "Holy Spirit," and the third year's theme is "God the Father."

"It's exciting, it's life-giving, it's inspiring. It has been like a journey and we keep bringing more people on the bandwagon," Strohbeck said.

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News briefs

U.S.

Pittsburgh bishop: Truth, love essential to discourse

PITTSBURGH (CNS)—Christian discourse must add "a commitment to the truth, a pervading sense of trust, a faithfulness to the love of Christ" and other elements to the normal standards of civil discourse, said Bishop Donald W. Wuerl of Pittsburgh. He made the comments in a new pastoral letter titled *Speaking the Truth in Love: Christian Discourse Within the Church*. It was published Sept. 19 as an eight-page supplement to the *Pittsburgh Catholic*, Pittsburgh's diocesan newspaper. "The way we engage in discourse is not tangential but essential to how the world finds Jesus in us," Bishop Wuerl wrote.

Chicago archbishop picks nun as executive assistant

CHICAGO (CNS)—Sister Anita Price Baird, a member of the Daughters of the Heart of Mary, has been named executive assistant to Archbishop Francis E. George of Chicago. Sister Anita, a Chicago native, will manage and coordinate the archbishop's personal staff to provide the day-to-day resources and information the archbishop needs to implement his vision and plans for ministry and administration in the archdiocese. She has been actively involved in church work on both a national and archdiocesan level for a decade.

St. Vincent de Paul Society praised for 'standing with poor'

LOUISVILLE, Ky. (CNS)—For rich and middle-class Christians, salvation can only be attained by "standing with the poor," the president of Catholic

Charities USA told a national gathering of the Society of St. Vincent de Paul. In a talk to 800 delegates attending the 83rd national meeting of the society, Jesuit Father Fred Kammer praised the Vincentians for their work but added that the United States now "faces a crisis" because of an increase in consumerism and materialism and a turning away from those in poverty.

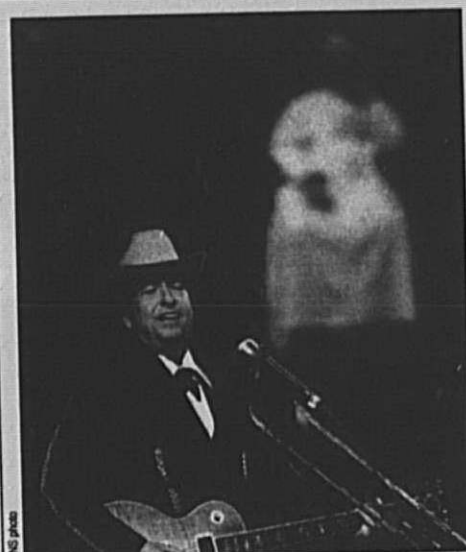
Milwaukee archdiocese launches campaign to spur vocations

ST. FRANCIS, Wis. (CNS)—After two years of ordaining only one man each year to the priesthood, the Archdiocese of Milwaukee has launched an aggressive five-year campaign aimed at attracting 50 men to priesthood graduate studies by the year 2000. The campaign, called "Awaken the Vision: A New Generation of Priests for the Archdiocese of Milwaukee," was announced to priests of the archdiocese at Fall Priests' Day Sept. 24 in St. Francis. Its initiation comes on the heels of recommendations by the archdiocesan Planning Commission that could result in 40 fewer parishes in the archdiocese due in large part to the clergy shortage.

World

Russian religion law favors discrimination, says Vatican

GENEVA (CNS)—The new Russian law on religion opens the way to discrimination against non-Orthodox Christians and leaves their fate up to the arbitrary decisions of local authorities, a Vatican official said. Msgr. Mario Zenari, the Vatican's representative to the permanent council of the Organization for Security and Cooperation in Europe, said the legislation "certainly does not represent progress on the road toward religious coexistence in that great nation." He told a Sept. 25 session of the council in Geneva that "the Holy See learned with regret" of the approval of the law Sept. 24 by the Federation Council, the upper house of the Russian parliament.



Holy folk

American folk-rock singer Bob Dylan performs in front of Pope John Paul II during a Sept. 27 concert in Bologna, Italy. The concert was a closing event of a national eucharistic congress.

Church should ask forgiveness for inquisition, says cardinal

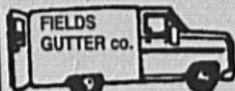
BOLOGNA, Italy (CNS)—Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, said the church should ask forgiveness for the excesses of the Inquisition, which ordered heretics tortured and burned at the stake. "I consider this a sin that should make us reflect and lead us to repentance," the cardinal told reporters in Bologna Sept. 25. "The church must always be tolerant. Therefore, we ask the Lord forgiveness for these facts and ask that we not fall into these errors again. The Lord should make us understand that the church must not make martyrs, but be a church of martyrs," he said.

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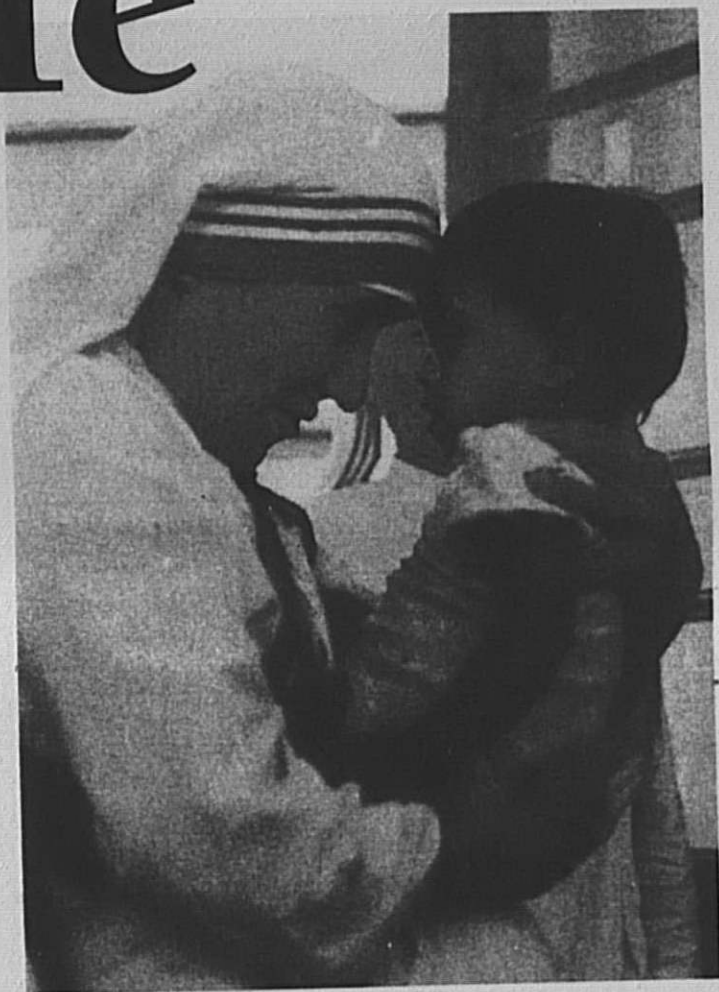
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Mother Teresa



A supplement to *The Criterion*

The 'sexual revolution' leaves disease, heartache in its wake

Each year 13 million people in America are newly infected with symptomatic sexually transmitted diseases related to promiscuity, contraceptive use

By Dr. John T. Bruchalski

As the century comes to a close, we are experiencing the fallout from a revolution that may have involved our parents or our children, altered our views of the marketplace and the family, "liberated" literally millions of women, helped redefine the purpose of government, and divided policy and praxis in our church.

This is the so-called sexual revolution, of which the contraceptive mentality has been the foundation.

As one who sees the human person as both body and soul, I want to examine some of the medical fruits of the contraceptive revolution, particularly the literally exploding number of sexually transmitted diseases and negative contraceptive side effects.

I also want to call attention to a revolution I am witnessing in the hearts of people struggling against the prevailing contraceptive mentality.

In my practice at the Tepeyac Family Center in Fairfax, Va., they have become for me living examples of Augustine's observation that our hearts are restless until they rest in God.

Sexually-transmitted diseases (STDs), a major consequence of the sexual revolution and the widespread use of contraceptives, have become standard topics at gynecology conferences. Exclusivity and permanence are no longer the norms of sexual involvement. The relentless march of the contraceptive movement has encouraged such activity, worsening a problem that human beings have dealt with since prebiblical times.

The estimated total number of people newly infected annually with symptomatic STDs is about 13 million. Its consequences include relentless suffering, infertility, even death, on a scale far wider than most imagine. It is not possible to quantify the value of lives lost due to STDs, fully one-third of all reproductive mortality in the nation.

Sadly, STDs have a predilection for young people. Individuals under age 25 account for the majority of cases, with 66 percent of reported cases of gonorrhea and chlamydia occurring in this age group.

Among the 58 million American women of reproductive age, about 60 percent, or 35 million, use some contraceptive method.

Sterilization of women and men is the most common form of contraception today, followed in use by oral contraceptive pills, condoms, and Depo-Provera. Intra-uterine devices (IUDs) and implants are each being used by only 1 percent of the reproductive age population.

Well over 4 million men choose vasectomy as their method of birth control. Studies show many of them regret having used this permanent method of contraception.

Over 9 million American women have undergone sterilization. Their regret over having been sterilized is greater depending on the age of the woman and a change in her marital status, and on whether the procedure was done around the time of a pregnancy or an abortion. Regret is also greater among poor women, women of Hispanic origin, and women who eventually divorce.

The medical breakthrough which enabled the sexual revolution in America is, without a doubt, the oral contraceptive known as "the pill." The hormonal tablet that came to market in the early 1960s was quite different from the variety available today, which are used by approximately 12 million women in the U.S. and 70 million women worldwide.

Doses of estrogen and progesterone in today's pills are much lower, changing the side effects profile from an earlier time. It is true that low-dose formulations do not raise a nonsmoker's risk for heart attack or stroke. However, blood clots still occur with low-dose formulations at triple the rate for women not on the pill.

The subgroup of women who are young, childless and



The contraceptive mentality in America has caused heartbreak for countless numbers of teen-agers and adults affected by sexually transmitted diseases, infertility and broken relationships.

users of the pill for a number of years is far more likely to develop breast cancer at a younger age and in a more aggressive variety than for non-users of the pill. More startling is the finding that the low-dose pill's tendency to protect women from uterine and ovarian cancer is negated by the increased incidence of cervical cancer.

The pill's abortifacient potential also needs to be mentioned. While the predominant mechanism for the pill is the inhibition of ovulation, it also thickens the cervical mucus and can interrupt implantation of the early conceptus by altering the lining of the uterus. Such interruption is an abortion. Considering the millions of women using oral contraceptives worldwide, the abortifacient potential is great.

Condoms are a popularly promoted method of birth control, and are considered the bulwark against the spread of infectious STDs, including the HIV virus. But a recent large survey of studies documented only an 87 percent rate of pregnancy prevention and a 69 percent effectiveness rate in preventing the spread of HIV. Condoms offer no protection from STDs, like herpes and HPV, communicable from contact with skin areas not covered by the condom.

The two most prominent injectable contraceptives are Depo-Provera and Norplant. Both are progestin-only contraceptives. Depo-Provera has been used by 30 million women worldwide. Its action is similar to that of the pill, including, in some instances, the stopping of implantation, thereby making it an abortifacient. Its side effects include irregular, heavy menstrual cycles alternating with no menstruation in 50 percent of women after the first year, headaches, dizziness, depression, bloating and weight gain. Norplant is used by about 750,000 women worldwide. It causes the endometrial lining to be inhospitable and also is an abortifacient.

I see the effects of the sexual revolution in my practice as a gynecologist. Many of my patients are Christians who use contraceptives. To me, they seem not at peace with themselves or happy with life. Often they talk about wanting the best partner, but settle for a partner who fails to meet their expectations for a relationship. So often they seem to have no sense of self-worth.

They avoid entering serious relationships with others, while going through serially monogamous relationships or a series of physical interactions with several men at the same time. Often these women have a history of physical, sexual or psychological abuse. They may be physically self-destructive, using tobacco, alcohol and drugs.

I see them as restless because they are searching for real meaning and lasting relationships in their lives. They are searching for Christ.

There are many good medical reasons to avoid sexual promiscuity and the use of drugs and devices to thwart the procreative aspect at the essence of our sexuality. But it is not the medical aspects, horrible as they are, that make such a lifestyle unworthy. Rather, human beings want to love and be loved, completely, for who they are and what they are. Contraception gets in the way of that need.

The contraceptive mentality of being closed to the possibility of children leads spouses to see one another as open to being used instead of being unconditionally loved. It is not surprising to me that the rate and incidence of divorce has risen with the increased use of contraceptives since the 1960s. More contraception is not the answer. It has been tried for nearly 40 years and failed miserably.

We must instead follow the path of Jesus, who took on humanity to teach us the way, to teach us the truth. This is the basis for the next sexual revolution.

(Dr. John Bruchalski practices obstetrics and gynecology at the Tepeyac Family Center, "dedicated to the sanctity of human life and natural fertility awareness," in Fairfax, Va.)†

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Project Rachel enables post-abortion healing

Church understands that many factors influence a woman's decision when facing untimely pregnancy

By Dr. E. Joanne Angelo

The Holy Father, Pope John Paul II, reaches out to women who have had an abortion in his encyclical *Evangelium Vitae (EV), The Gospel of Life*.

While condemning abortion as "an unspeakable crime," he acknowledges that "the decision to have an abortion is often painful and tragic for the mother" (EV, 58). The pontiff understands that many factors influence the decision a woman makes when she is burdened with an untimely pregnancy.

"As well as the mother, there are often other people who decide upon the death of the child in the womb," the pope writes. He notes that sometimes the father of the child may be to blame, "not only when he directly pressures the woman to have an abortion, but also when he indirectly encourages such a decision on her part by leaving her alone to face the problems of the pregnancy."

Other factors contributing to a woman's decision to kill her unborn baby include the influence of family and friends; the responsibility of doctors and nurses who place at the service of death skills acquired for the promotion of life; legislators who promote and approve abortion law; administrators of health care centers where abortions are performed; those who encourage the spread of an attitude of sexual permissiveness; and the network of international institutions, foundations and associations that campaign for the legalization and spread of abortion in the world (EV, 59).

While responsibility for the abortion

decision is not entirely—nor perhaps not even primarily—hers, it is the woman who must bear its burdensome consequences almost entirely alone the rest of her life.

The Holy Father's pastoral outreach to women who have had an abortion is tenderly compassionate, forgiving and hopeful in *The Gospel of Life*.

A woman's decision to have an abortion is always a stressful decision, made under the pressure of time and often shrouded in secrecy and shame.

Often, women present themselves for an abortion in obvious distress, tearfully signing forms they do not read, feeling emotionally numb and depersonalized, as if it were happening to someone else.

But in the days and weeks following an abortion, a woman's defensive denial mechanisms may be shattered, as pain and bleeding and emotional liability due to hormonal changes remind her of the assault on her body. But it is not only her body which has been assaulted.

For some women the painful wound is due to a shattered sense of self. She may have always thought of herself as a good person, successful and admired at home, at school and at work. She may never have experienced a major failure, never made a serious mistake in life.

Now the person she sees in the mirror is not the person she has known. Never having experienced unconditional love, never having had any experience of failure or any perceived need for forgiveness, she may be unable to accept her wounded self, forgive herself, or ask for forgiveness.

The concept of a loving, merciful God



The concept of a loving, merciful God may be foreign to a woman whose sense of self has been destroyed by the tragedy of abortion. Post-abortion counseling for women and men is available from physicians, counselors, priests and trained Project Rachel volunteers.

may be foreign to a woman whose sense of self has been destroyed by abortion, and initially difficult for her to understand and believe. Yet if she encounters the personification of this truly Christian love and esteem in priests, counselors and Catholic lay persons, it may be the beginning of healing and a new stage of development as a person and Christian.

The Catholic Church has never minimized the grave sin of abortion. Paradoxically, the Holy Father's strong condemnation of abortion helps women who have suffered through this tragedy and carry feelings of regret in their hearts for years, but find no one understands their profound sorrow and guilt.

Women who have had abortions com-

monly believe they have committed "the unforgivable sin." For these women, the good news—that the Catholic Church forgives abortion and invites them to be reconciled with God and return to full communion with their fellow Catholics—is truly astounding.

The unconditional love of the church and the pro-life community may be a woman's first experience of true Christian charity. The road to healing begins with Project Rachel, an outreach program which is now available in more than 100 U.S. dioceses, for women and men who have suffered the tragedy of abortion.

(Dr. E. Joanne Angelo of Boston, Mass., is a psychiatrist and Project Rachel participant locally and nationally.)†



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Adoption is a loving covenant, not a contract



It is time to get out the good message about adoption, one that celebrates it as both a sound choice and a miracle. The Catholic community needs to tell others about the good news of adoption.

When caring, professional help is not available to women facing an untimely pregnancy, the result can be a hasty abortion or ill-conceived adoption plan

By Brenda Destro

Adoption is a beautiful choice, but you wouldn't know it from the way some people talk about it. In the public square it is hard to find many good messages about adoption.

Most advocates of women's rights present a mixed message. They do not advocate against adoption, but they do not support it either. In fact, they seem uncomfortable with adoption's focus on "the best interests of the child" and with the prospect of taking the pregnancy to term because they see childbearing as a hardship. Such feminists may advocate for "choice," but not for those choices that require some sacrifice. Adoption—like most responsible choices—requires some sacrifice.

The worst messages about adoption come from Hollywood, talk shows and media that so often look for the sensational aspect of a story. They showcase isolated examples and point to adoption as the cause of a birth mother's pain when, in fact, many of her problems predate the adoption issue. A woman's unresolved issues with relationships, fear of responsibility and emotional turmoil can lead to poor choices.

When caring, professional help is not available to women facing an untimely pregnancy, the results can be a hasty abortion or an ill-conceived adoption plan. There are many more hasty (and regretted) abortions than adoption plans. Most adoptions are handled professionally and lovingly.

The Catholic Church and its service providers are in a position to offer guidance to women about adoption. Yet research shows that pro-life centers have no better rates of adoption among their clients than Planned Parenthood.

It is time to get out the good message about adoption, one that celebrates it as both a sound choice and a miracle. The Catholic community is a good place for the telling and celebrating of adoption stories.

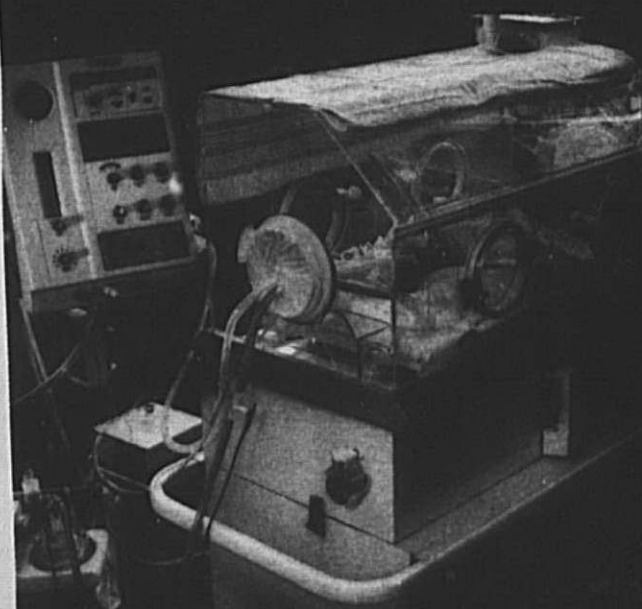
Adoption today is a legal transfer of parental rights and duties. It is governed by state laws that protect the child, first and foremost, and then the biological mother and adoptive parents. There is a clearly defined process that involves social workers, lawyers and judges. It is so thoroughly bureaucratized, one might assume that adoption is an invention of the 20th century.

But ancient civilizations also practiced adoption and codified it in their laws. The Egyptians, Greeks and Romans recognized and legalized adoption. The primary interest of these early societies in a legal definition of adoption was the continuation of power or the protection of society, rather than the best interests of the child.

The Bible provides the first view of adoption as a covenant rather than a contract. Hebrews believed that contracts governed the exchange of property, but the formation of personal relationships was by a covenant, a sacred promise that is the basis of God's relationship with his child.

Continued on page 15

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Mother Teresa's life inspired pro-life theme

The life and work of the late Mother Teresa of Calcutta, founder of the Missionaries of Charity, inspired the theme for the Catholic Church's 1997 observance of Respect Life Sunday on Oct. 5 in parishes throughout the country.

"Every child is a sign of God's love," Mother Teresa said. "A child is the greatest of God's gifts."

The pro-life observance in honor of Mother Teresa's ministry to the poor and destitute and her advocacy for the rights of the unborn was planned months ago. It becomes even more poignant following her death Sept. 5.

The Catholic bishops of the United States began the Respect Life program in 1972. Its purpose is to bring Church teachings on the value and dignity of human life to the attention of the Catholic community and the wider public.

The Respect Life program strives to combine prayer, pastoral services, advocacy and education. Virtually all Catholic dioceses are involved in the program.

Respect Life Sunday observances encompass the Catholic Church's consistent ethic of life, which promotes concern and advocacy for "the least among us"—the unborn, the disabled, the elderly, the sick and the poor. Consistent ethic of life issues also include ministry to persons living with HIV and AIDS, opposition to capital punishment, concern for the environment, refugee assistance, and other topics.

For more information about Church teachings on consistent ethic of life issues, telephone the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, extension 1569.

continued from page 14

dren. They believed that a family bound by covenant was stronger than one bound only by biology.

This view stands in loving contrast to the utilitarian, contractual paradigm found in cultures that did not believe in God. The story of the infant Moses is a classic account of the "adoption as covenant" Old Testament mentality.

When professional adoption practice is merged with the concept of adoption as covenant, the result is a good model of Catholic adoption.

The state provides a safety net of legal protections for the child and families involved in the adoption. But it is the church community that helps families make the most important promise, the covenant with God and each other that this child will be treated as a person made in the image and likeness of God.

In the early 1970s, the U.S. Catholic community was moving to implement a model of adoption that engendered covenants. But in 1973, abortion became legal in every state and the rate and appeal of adoption declined rapidly.

Proponents of abortion claimed that women had been liberated from the burden of childbearing. They perceived adoption as part of that burden and quickly abandoned it.

Trying to stem the tide of the acceptance of abortion, the church did not undertake a major effort on adoption. By 1975, two years after *Roe v. Wade* legalized abortion, the rate of adoption had dropped by 50 percent.

The decline in adoption was a crisis of survival for most adoption agencies. Adoption languished in a legal and social environment that encouraged us to see the unborn child as a woman's property.

But as adoption rates hit rock bottom, a new interest in adoption surfaced among baby boomers. These couples are well-educated, financially secure, and anxious (though sometimes unable) to start a family. Adoption became an attractive option, but they soon learned that there were not enough babies to meet this growing demand.

Adoption agencies welcomed their new clientele, but the couples quickly grew weary of traditional adoption practices they felt were needlessly time-consuming. Why, they asked, could adoption not operate like the business world? Why not streamline adoption procedures and reduce the

waiting? This attitude, coupled with the views of the unborn child as property, shifts the focus from the child's needs to the adult's wants.

In some cases, adoption is becoming more like a business deal than a covenant. Policies and practices that evolved over hundreds of years are disposed of.

Confidentiality, waiting periods, the best interests of the child, privacy, even the creation of a new family are ignored without regard to the consequences.

And there are consequences. Courts are tearing children from their adoptive homes and giving them back to their biological families because proper adoption procedures were not followed. Biological mothers are harassing adoptive families for more involvement or more money. There are even cases where children remain in abusive homes because placement would mean adoption by a family of another race.

As the traditional structures around adoption are dismantled, the important protections that they offered may be lost. What remains has sent everyone involved in adoption clamoring for their "rights."

What the various "rights" groups in adoption are failing to do, and what society has continually failed to do, is treat adoption as a covenant. Children are not the property of their parents. They cannot be bought, sold, bartered or claimed simply on the basis of a biological tie.

Rights in adoption have corresponding responsibilities. To make adoption work, all those involved must make a sacred promise to one another and to God that everyone will be protected, most especially the innocent child.

Sadly, what we seem to have is a modern day Tower of Babel. As everyone seems to talk past one another, no one seems to understand what is at stake. As Catholics, we need to start the translation process. We must promote within the church and in the rest of society the benefits of a model of adoption based on covenant.

When adoption is united with its roots of faith, covenant, sacrifice and love, and when society supports the covenant with legal protections, we will all then have a reason to celebrate adoption.

(Brenda Destro is an adjunct professor at the John Paul II Institute. Her work in counseling, sexuality education and adoption issues spans three decades.)†



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Assisted suicide threatens disabled persons

In a societal environment that allows assisted suicide, the nebulous 'right to die' easily becomes a 'duty' to die

When I am asked to speak to groups on the subject of assisted suicide, my introduction often includes . . . "and she is a resident of Michigan, the Jack Kevorkian state."

Yes, I live in a state where an unemployed pathologist and his attorney have created numerous media sensations. They pat themselves on the back for being "the compassionate ones."

They are part of a subtle seduction of society into believing that the paramount compassionate act is helping a person with a disability or chronic illness to die.

The current desecration of the word "compassion" symbolizes a devaluation of the lives of persons with disabilities and serves as societal justification for assisted suicide.

As an attorney who has represented persons with disabilities, I have learned firsthand how the long history of society's prejudice against the disabled can influence a person's decision about suicide.

They will tell you that from the time they are born with a disability, or

acquire one, they are bombarded with negative messages. They are told they are a physical or financial burden on their family or friends, and that they are a burden on taxpayers and are "using up precious health care dollars."

In this environment, the nebulous "right to die" easily becomes a "duty" to die.

"Knowing someone wants you dead is more lethal than cancer," wrote Rita Marker in her book *Deadly Compassion*.

Equally lethal is the current lack of support for persons with disabilities. Lack of adequate medical care, including pain management, can lead a person to suicidal despair. Lack of mental health services can lead people to, or fail to rescue them from, such despair.

Many of the women Kevorkian assisted in suicide did not have an imminently fatal condition. The first woman he "aided" had been told by her physician that she had at least 10 good years left. However, many of the women did have a clinical level of depression.

Just as critical for persons with dis-

abilities is the often complete lack of support to enable independent living in the community and a means of transportation to make outside employment possible and facilitate recreational opportunities.

Elizabeth Bouvia was working on a master's degree when her desire for physician aid in starving herself led her through the California court system.

If she did not have a disability, the state would have intervened with suicide prevention or mental health services. But because she had cerebral palsy and used a wheelchair, the courts granted her the right to starve herself.

Only after the disability community rallied around and helped meet her emotional needs did Bouvia change her mind about dying.

Then we learned that Bouvia had been placed in an institution by her mother when she was 10. She had recently suffered a miscarriage, separated from her husband, and experienced the death of her brother. She was struggling with financial problems and withdrew from graduate school when she was told that no one would ever hire her.

Her story is a chilling example of how lack of community support and

disparate treatment by the courts, the medical profession and the state can influence a person's decision to end his or her life. And there are countless other examples. Jack Kevorkian crops up in many of them.

One such case involved an elderly woman diagnosed with rheumatoid arthritis. Kevorkian and his attorney, Geoffrey Feiger, showed a videotape of the woman sitting in a wheelchair, asking for help.

"I'm full of despair," she said, "because the pain can't be controlled."

Feiger and Kevorkian announced that if no physician came forward who could control the woman's pain, then Kevorkian would assist in her death.

After my name was mentioned in a syndicated newspaper story because I also have rheumatoid arthritis, physicians from around the country called me hoping to learn the identity of the woman so they could help her.

Most of these doctors were pain management specialists who believed her level of pain was unnecessary because of the current medical technology. They also believed her despair would resolve once the pain was controlled.

Continued on page 17

Statistics tell abortion story

Abortion facts and figures reported during Congressional testimony on partial-birth abortions include these statistics:

Abortions occur at a rate of 1.6 million annually, or 4,400 each day, in the U.S.

An August 1990 Wirthlin poll found that almost half of all Americans believe there are fewer than 500,000 abortions performed annually in America.

No more than 7 percent of all abortions involve any potential threat to the mother's life or health.

No more than 1 percent of all abortions involve cases of rape or incest.

43 percent of all abortions are performed on women who have obtained, one, two or more previous abortions.

The number of abortions nationwide is more than one-third the total number of live births.

About one-fourth of all pregnancies in the United States end in induced abortions.

The United States surpasses all other Western nations in the number of abortions per 1,000 women of child-bearing age.

More than 38 million abortions have occurred in the U.S. since 1973, the year the Supreme Court passed *Roe v. Wade*, which legalized abortion in all 50 states.

The *Roe v. Wade* decision made abortion legal during all nine months of pregnancy.

Even after the sixth month of pregnancy, individual states are required by the *Roe v. Wade* decision to allow abortions for "health" reasons—defined as including all factors relevant to a woman's social and economic "well-being."

(All statistics, unless otherwise noted, are derived from Alan Guttmacher Institute publications.)

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Tragically, they would be denied the opportunity to help the woman.

I gave these physicians Feiger's telephone and fax numbers. Some of the doctors later told me that no one from his office ever returned their calls.

Members of the media also found that no matter how hard they tried, they could never learn the identity of the woman in despair.

The world finally learned that the woman's name was Margaret Garrish—but only after Kevorkian helped end her life later that year. He also revealed that he had treated the woman for two years prior to her assisted suicide.

It is heartbreaking and inexcusable to think this woman suffered needlessly for two years before her life was taken.

Helping people die because they have the nonfatal disease of rheumatoid arthritis hits too close to home for me.

I used to be a runner, logging three to five miles a day before I was diagnosed with the disease. It hit hard and fast.

As I was applying to medical schools, I became totally incapacitated. I was confined to bed and needed to have a glass lifted to my mouth to drink. I had to use a bedpan and needed to be cleaned after each use. But I never felt a loss of dignity.

My caregivers were my mother and grandmother. They loved me and valued me. They encouraged me to continue to prepare for medical school. They affirmed my worth and gave me support.

I have also seen infirmity from another side. When I was getting well enough to move around in a wheelchair,

my mother and grandmother were killed in an accident.

Soon I was diagnosed with another disease—a neuromuscular disease that could be more imminently fatal.

Because I had no family members residing near me, and because I needed day-long dialysis sessions, I moved to a nursing home close to the hospital.

I believe I was the only patient there who was competent. I was placed in a room with the patient closest to me in age, a woman about 10 years older than I who was in a persistent vegetative state.

I wanted to be attending medical school. Instead, I was grieving deeply for a mother who had been my dearest friend, spiritual sister and advocate. Things got so bad that I looked forward to the painful seven-to-eight-hour dialysis sessions in the hospital because this allowed me to leave the nursing home.

I relate these events only to say that I understand how a person could want to end her life under such conditions. I know the difference between being treated with dignity and being treated as a burden.

Unfortunately, both of my diseases are chronic and may become incapacitating again. It is not that possibility of which I am afraid, but rather of the fact that I live in an era when assisted suicide is prescribed for such situations.

People with disabilities, including myself, have heard the pro-assisted suicide message that it is more convenient and humane to offer assisted suicide than to support and value the lives of people like myself.

It frightens me to contemplate a soci-



The lives of persons with disabilities are at risk in a society that rations healthcare on the basis of "quality of life" and allows assisted suicide instead of palliative care that is life-affirming and truly compassionate.

ety that has determined it is more economical to assist my suicide than to care for me, to listen to me talk about my pain and troubles, to administer a healing touch to my disfigured, disabled body.

Our challenge is to expose and reject the false "compassionate society" that offers the convenient and economical solution: death by assisted suicide. To

be a truly compassionate society, we must embrace and value the lives of people with disabilities.

(Lisa Gigliotti is an attorney. She serves as a policy advisor to Michigan state senators on issues of assisted suicide, mental health and human services. She formerly worked in the area of disability rights law, specializing in end-of-life decision-making.) †

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Partial-birth abortion is 'brutal infanticide'

One-third of U.S. Senate, 136 members of Congress, the President and Vice President defend inhumane procedure

(Editor's Note: This article contains graphic clinical descriptions of abortion procedures that may offend readers.)

By Susan E. Wills

I keep a file in my office marked "weirdness."

This is a repository for bizarre news clippings—topics unimaginable a decade ago except as the stuff of science fiction or horror: aborted human embryos sold as health food in China; a custody battle over a dead man's frozen sperm; a proposal to harvest ovaries from aborted baby girls so their eggs can be used to create embryos for experimentation.

Partial-birth abortion once seemed like a candidate for the "weirdness" file. But while the other examples are reasonably isolated, nothing in these other precedents could prepare us for a horror becoming as commonplace as partial-birth abortion, the abortion procedure (as defined by Congress) in which "the person performing the abortion partially vaginally delivers a living fetus before killing the fetus and completing the delivery."

Weirder still, the practice has its defenders. Thankfully, their number is decreasing. But one-third of the U.S. Senate and 136 members of the House of Representatives, as well as the president and vice president, steadfastly defend a form of infanticide so brutal it should instantly provoke universal condemnation.

For decades, about half of Americans have been vaguely supportive of

"choice." Most weighed what they thought of as an undifferentiated mass of cells against the physical and psychological concerns which they assumed were factors in a woman's abortion decision.

Meanwhile, the abortion lobby, having achieved legality, was capitalizing on ignorance to gain further support through lies—lies about the development and humanity of the unborn child, the casual use of abortion as a method of birth control, the physical injuries and deaths among women caused by legal abortion, the enduring emotional turmoil among women, the brutal methods of killing.

Ironically, the defense of the partial-birth abortion procedure may be what blew the whistle on the abortion industry's deceptions. The uncovering of the partial-birth abortion story has stripped away delusions and presented—at least for most people—an undeniable moment of truth.

Although apparently a well-kept secret within the abortion community for over a decade, partial-birth abortion first came to most people's attention in 1993 with a paper presented by Dr. Martin Haskell of Ohio to the National Abortion Federation.

Haskell gave clinic owners and personnel in attendance step-by-step instructions for performing the technique.

Introducing forceps into the partially-dilated cervix, the doctor turns the baby into a breech position, grabs a leg and pulls the entire baby, except for the head, through the birth canal and outside the mother's body. Using scissors to stab the baby at the base of the skull, he then

"spreads the scissors to enlarge the opening . . . removes the scissors and introduces a suction catheter into this hole and evacuates the skull contents." This last step collapses the skull, and delivery of the now-dead child is completed.

How late in the pregnancy, and under what circumstances, are partial-birth abortions performed?

The abortion lobby tells us only late in pregnancy, when a "wanted pregnancy has gone tragically awry" by the discovery of severe fetal abnormalities incompatible with life, or when the mother's life, health and future fertility are at risk.

Practitioners tell a different story. They have acknowledged that the vast majority occur in the 20-24 week range (mid-to-late second trimester). In this period, Dr. Haskell estimates that 80 percent of his procedures are "purely elective."

One New Jersey doctor explained: "We have an occasional amnio abnormality, but it's a minuscule amount. Most are Medicaid patients . . . and most are for elective, not medical, reasons: people who didn't realize, or didn't care, how far along they were. Most were teen-agers."

Is partial-birth abortion ever necessary? Without it, as President Clinton claims—will women's bodies "be ripped to shreds and you could never have another baby?"

Former surgeon general C. Everett Koop and more than 600 doctors who joined the Physicians Ad Hoc Coalition for Truth (PHACT) set the record straight.

In Congressional testimony, letters to the editors of American newspapers, and other public statements, these doctors have insisted there is never any medical reason or justification for partially delivering a child and then killing the child.

Not only that, but turning the baby into

a breech position, the forceps-aided breech delivery (abandoned as risky by the obstetrical community years ago), and the possibility of producing shards of bone when stabbing the child's head which can puncture the mother, all carry enormous risks: placental abruption, amniotic fluid embolism, cervical incompetence, uterine/vaginal laceration and hemorrhaging, most of which are potentially life-threatening.

So, if partial-birth abortion is dangerous for the mother and inhumane to the child, who benefits? The abortionist. Partial-birth abortion ensures fast delivery of a dead baby in an unregulated, nonpeer-reviewed, out-patient setting by doctors who need no expertise in obstetrics.

President Clinton and others who support partial-birth abortion contend that an exception for "health" should be written into the Partial-Birth Abortion Ban Act. Why would anyone think a health exception needs to be carved out to permit a procedure the medical community finds hazardous to women's health?

The good news is that many public acknowledgments of the truth of the unborn child's humanity are cropping up and state legislatures have achieved impressive victories in passing pro-life legislation in the past four years.

These developments are the fruit of pro-life evangelization—thousands of personal conversations and acts of kindness as well as courageous public witness to bring the Gospel of Life to others. We can rejoice in this progress, but this is no time to relax our efforts.

(Susan Wills is an attorney and mother of six children. She is the assistant director for program development for the National Council of Catholic Bishops' Secretariat for Pro-Life Activities.)†



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Imagine what it would be like to be totally happy, full of joy and peace. Imagine being one of the most loved and admired people in the world. Imagine receiving the Congressional Gold Medal and Nobel Peace Prize, and having the pope and presidents of nations visit you.

Few people would even dream of having a life like that. Yet it has happened to one woman—Mother Teresa of Calcutta—who was born to a poor family in a village in Yugoslavia and later founded the Missionaries of Charity.

Everything Mother Teresa said and did reflected her great love for God and her love and concern for each of God's children.

Now it is probably not in God's plan for most of us to go halfway around the world to care for the poor, the sick and the dying alongside the Missionaries of Charity. But Mother Teresa's life taught us that we can show the same respect for other's lives in our homes, schools and cities.

Every day offers many opportunities to show kindness

with a warm smile or an encouraging word, or by helping with a chore, or even just by being patient with others.

When was the last time you wrote a cheerful letter to an elderly relative or visited the residents of a nursing home?

Eventually, treating all people with respect and compassion will become a habit. In time we can expand our concern to those outside our immediate world.

Mother Teresa recognized that every person is unique, created by God to love and be loved by him, and to share in the unending joy of heaven.

That is why we humans have a priceless value and dignity, from the first moment when we were one cell big to the last moment of our earthly lives. Our value does not depend on whether we are rich or poor, quick-witted or slow to learn, beautiful or plain, an Olympic athlete or a disabled person confined to a wheelchair.

Our value comes from our being loved by God, and possessing the special attributes and graces God has given to

humans, and above all the sacrifice of his only son, Jesus. This is why abortion, or the killing of any person, is terribly wrong.

Each morning think about how you can respond to God's love by showing kindness and respect to others in your family, neighborhood and community. Then each evening examine how you've done and how you might do better the next day. Respecting life can change the world for the better—one person at a time, one day at a time.†

Kids' Corner Word Jumble

(Directions: Unscramble each word below. All the words can be found in the reading selection. Then answer the question below using the circled letters.)

1. HOMERT SEATER (famous role model)

_____ O _____ O _____ O

2. EUNIUQ (one of a kind)

_____ O _____ O

3. FYMAIL (good place to show respect and kindness)

_____ O _____ O

4. RAINBOOT (taking the life of an unborn baby)

_____ O _____ O

5. SLEEPRISC (the value of each human life)

_____ O _____ O

How can we all make the world a better place?

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(Kids' Corner puzzle prepared by the National Council of Catholic Bishops' Secretariat for Pro-Life Activities)



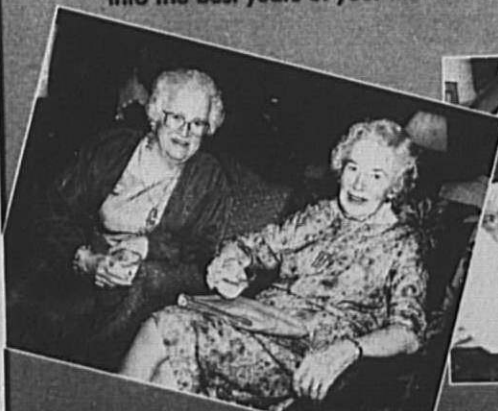
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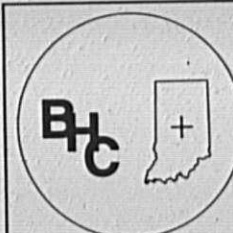
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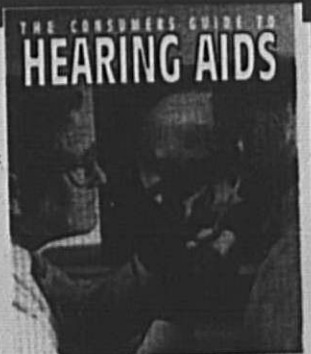
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Christ calls us to help 'the least among us'

Life can be harsh in Latin America, especially for children and mothers, and there is much sickness

By Fr. James Ronan

The Hill of the Goats got its name because the hill rising up from the urban sprawl of the town was so steep only a goat could climb it.

Twenty years ago, as the poor migrated in increasing numbers from rural regions to the city of Guayaquil, Ecuador, there was no place for them to live in or around the city. Soon the Hill of the Goats became the home of the poorest of the poor.

Building shacks of split and dried cane sugar with dirt floors and zinc roofs, impoverished people lived with only their dreams for the future and their willingness to work for a better tomorrow for their children. Beautiful, outgoing and fun-loving, the children are the source of pride, joy, hope and love among the poor of Latin America.

Life can be harsh in Latin America, especially for children and mothers. There is no such thing as a safety net, and social security is available only for those with a good job and regular income. That excludes the great majority of people in Latin America.

Because of poverty, the scarcity of jobs, and the lack of such basics as water, sanitary sewage removal, and health care, there is much sickness and malnutrition.

The Catholic Church cries out on their behalf, the only voice of the poor which might be heard, yet the cry has sometimes been limited, cautious, careful not to

offend—and all too easy to ignore.

When Pope John Paul II spoke at the Fourth General Assembly of Bishops for Latin America in Santo Domingo in 1992, he named the great and sad reality of the continent: we are a Catholic people by baptism and culture, and yet we are unevangelized.

The Holy Father's call for a new spirit of evangelization has been enthusiastically received. Throughout the region there are new efforts in catechesis, formation of the laity, and encouragement of vocations.

Anyone who travels to Latin America and is blessed with the opportunity to walk with the people will experience a new sense of joy and hope. But this attitude must be placed in the context of a social, economic and political reality that is not encouraging. The dynamic growth of a new evangelization in the Church exists side by side with a broader social reality that does not support the family and life.

Machismo, the mindset that considers a woman as man's property, is widespread in Latin America. Its effect on families is devastating as husbands and fathers, unevangelized and poor, abandon their families, leaving women and children desperately vulnerable.

In many Latin American countries, abortion is the great secret: no one talks about it, yet everyone knows.

Abortion is the principal means of



The extreme poverty prevalent in Latin America does little to dampen the spirits of its naturally beautiful, outgoing and fun-loving children. The Catholic Church is a source of help and hope for the poor people of South America, Central America, the Caribbean and Mexico.

birth control in Latin America. It is accessible, inexpensive, and quite often unsafe—yet another expression of the impoverishment of the poor.

One other element in this sad reality is the high infant mortality rate. Unknown numbers of babies die from illnesses such as diarrhea, colds and flu which should not be fatal.

What do such realities have to do with us? Unless we confront this reality in some way, our faith life is missing an important and vital part. Our belief in Christ and the Church, our understanding of life and human dignity, is incomplete unless we carry them to their next logical progression. Our faith calls us forth.

Our relationship with Jesus is meant to bring us into friendship with the Lord of Life and then to acceptance of his mission, with the commitment of building up the kingdom by helping the poorest and most needy among us.

How do we live out our faith in the society of Latin America? In 1960, the U.S. bishops established the Secretariat for Latin America to coordinate an annual collection for the poor there.

This collection in U.S. dioceses enables the secretariat to distribute \$4.5 million in aid annually to approximately 350 human service projects throughout the 33 countries and 728 dioceses that make up South America, Central America, the Caribbean and Mexico.

It may well be that the greatest sin against life is indifference. Each of us is called by Christ to be in relationship—and ultimately that relationship and call leads us to the Hill of the Goats. Any detour appears more attractive, but the journey of faith always ends on a hill.

(Father James Ronan of Boston, Mass., is executive director of the National Council of Catholic Bishops' Secretariat for Latin America.)†

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O great Wonder-Worker of our day, St. Gerard, powerful protector of the Mother and her unborn child, beg God, we beseech thee, to crush the mounting forces of anti-life; and to enlighten those who walk in this deadly way that they may see the enormity of their sin and return to the generous observance of the divine law. Pray, too, for mothers that they may prize the great privilege of motherhood and that they may bring up their children in the holy love and fear of God; so saving their own immortal souls and furthering the honor and glory of their Maker through Christ, Our Lord.

Amen

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- Oct. 17-31 Turkey & Greece - Fr. Leoncio Santiago
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- Dec. 20-27 X-mas in Rome

HIGHLIGHTS FOR 1998

- Feb. 4-18 Pilgrimage to Australia - Bishop Timothy J. Lyne
- May 14-23 The Holy Land - National Council of Catholic Women
- June 22-05 Holy Land, Turkey & Greece - Bishop Edwin Conway
- Nov. 4-14 Knights of Columbus: Italy - Bishop Roger L. Kaffer

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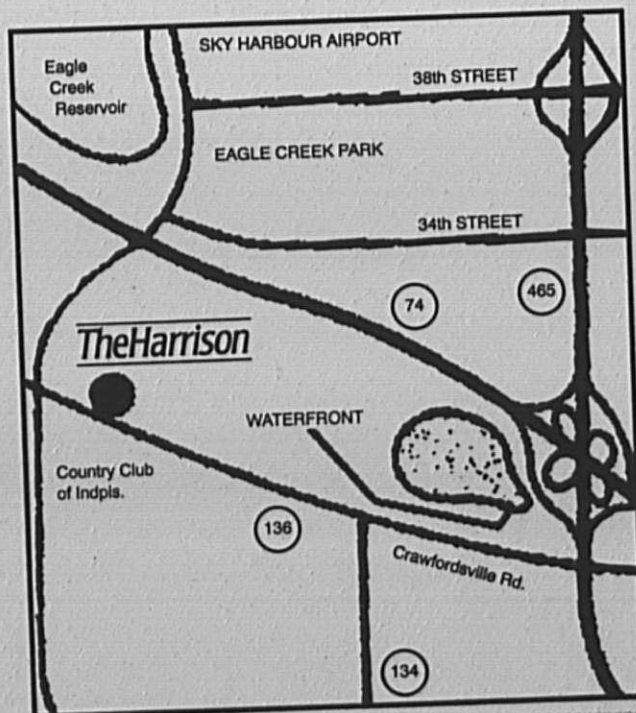
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Faith Alive!

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Equality requires new roles, responsibilities

By Dolores R. Leckey

One ritual of my childhood home was Mother dressing up on election day in a nice dress, special jewelry, her fur coat, and a beautiful hat. All were donned as she awaited my father, who would drive them to the polls.

Mother told me that she remembered when women could not vote, and she was celebrating progress by dressing up for the occasion.

As a graduate student in the '50s—and later in the '60s—I was well aware that certain fields like law and medicine had a "women's quota." Today, those same professions are wide open to women.

That, too, is something to celebrate.

Becoming conscious of the equality of women and men involves a process of continual discovery at deeper levels.

In 1995, women and issues of equality were center stage as the world prepared for the United Nations' Fourth World Conference on Women, held that year in Beijing, China.

All during 1995, Pope John Paul II focused attention on the church's concern for women's dignity. He emphasized that while they are different, men and women are undeniably equal.

From his annual World Day of Peace message promoting women as "teachers of peace" to his universally well-received *Letter to Women* issued three months prior to the Beijing conference, to his *Appeal to the Church on Women's Behalf* in September of 1995, the pope made women a priority.

Especially notable were a series of reflections the pope gave publicly during the *Angelus* prayer. Brief and to the point, they covered a range of women's concerns.

In one, Pope John Paul said there is an urgent need to achieve real equality for women in the workplace. He specified equal pay for equal work, protection for working mothers, and fairness in career advances. He argued that mothers should not be forced to work outside the home against their will.

In another *Angelus* message, he stressed the importance of women's greater involvement in public life.

"How great . . . is the role they can play on behalf of peace, precisely by being involved in politics," he said.

And he called for enhancing women's roles in the church, "making full

use of the ample room for a lay and feminine presence recognized by the church's law."

He specified areas open to women such as theological teaching, the forms of liturgical ministry permitted (including service at the altar), membership on pastoral and administrative councils, diocesan synods and particular councils, various ecclesial institutions, curias and tribunals, and pastoral care of parishes.

Those, he said, are ways of providing for the "feminine genius" in the church's pastoral life.

The pope was opening wide the door of the church's mission and ministry, and inviting women to enter!

In fact, Pope John Paul consistently has called for mutuality between men and women, where each adheres to the vision in the biblical Letter to the Ephesians (5:21), which insists that all Christians are to be mutually submissive to one another.

The pope recognizes that not all in the church have honored the principles of equality, and he calls this a reason for regret.

But consciousness usually grows at a patient pace. Each new awareness opens yet another door for women. And every open door presents challenges.

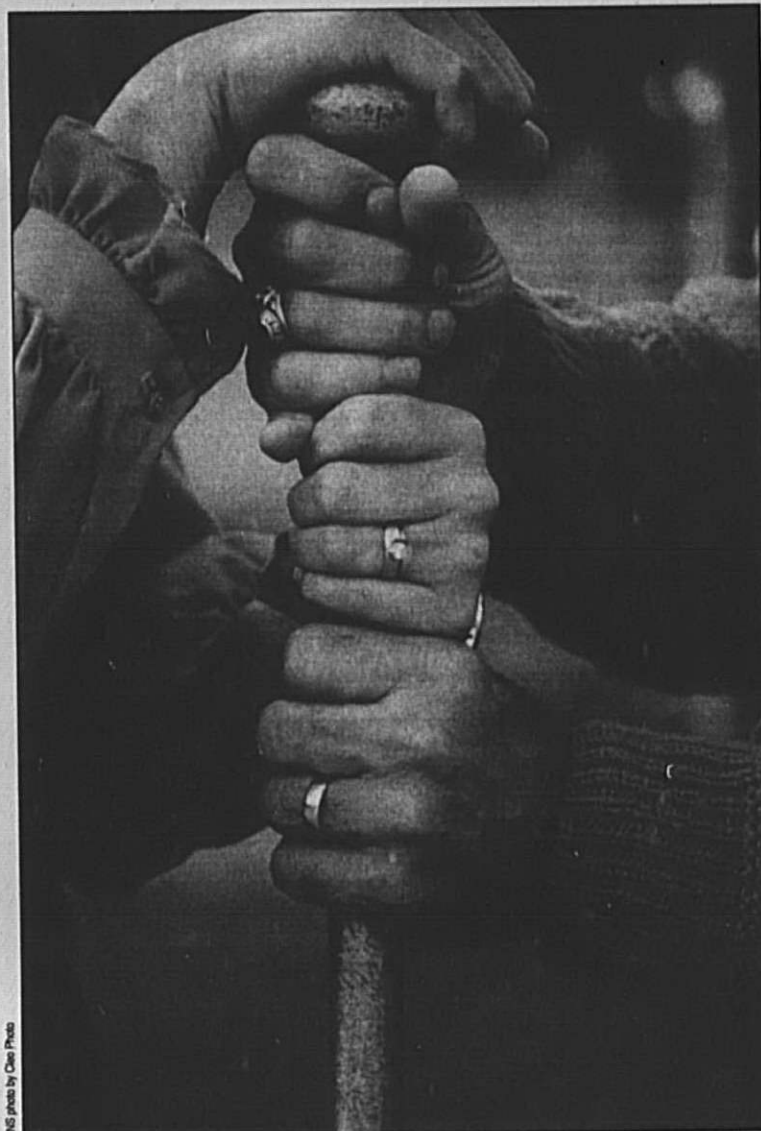
A challenge for the church is to find ways of inviting and encouraging women's leadership.

Since women are not ordained in the Catholic Church, how can their experience, their unique sensibilities, their "genius" (in the pope's language) find a place in decision-making processes?

The pope, in his 1989 apostolic exhortation on the laity, urged that women be involved in the preparation of missionary and pastoral statements. One way to ensure this involvement is to have women working in diocesan and national positions where such documents are developed. Another way is to consult women at all stages of development.

Many believe the time has come for competent women to represent the church at national and international meetings where participation is not linked to ordination.

We had a good example of what can be done with the appointment of Mary Ann Glendon of Harvard Law School to head the Holy See's delegation to the Beijing women's conference.



ONIS photo by One Photo
Becoming conscious of the equality of women and men involves a process of continual discovery at deeper levels. Each new awareness opens yet another door for women. And every opened door presents challenges.

Glendon ably presented the Holy See's views and as a wife and mother ably articulated women's concerns.

The local churches also are making room for the feminine presence in more personal and private ways. For example, there we find a growing number of women who are spiritual directors and retreat leaders—one way the "genius" of women is being expressed.

One current challenge, according to some theologians, is to identify the charisms needed for the 21st century and the ministries to put these charisms into

action. Women surely will have significant roles to play in this regard. How will this challenge be met?

The needed insights are not likely to emerge suddenly, whole and entire. Probably they will be discovered bit by bit.

But we can still celebrate each new awareness, each new commitment. That's how I remember my mother, who remembered and celebrated the brave women who secured for her the right to vote.

(Dolores Leckey is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)†

Discussion Point

Women fill many ministry roles

This Week's Question

What is a major way that women today contribute to parish life?

"I believe women contribute most by walking the talk and setting the example of living out the Gospel message." (Denette Kellogg, Dubuque, Iowa)

"As eucharistic ministers, as ushers, as lectors, with altar care, visiting shut-ins, participating in the choir, teaching the parish school, helping the poor through food distribution, praying the rosary. Women are involved in every aspect of parish life." (Marilyn Rice, Flushing, N.Y.)

"By volunteering, for example by providing transportation for the elderly, helping with fund raisers.

By volunteering their time where they're needed." (Sadie Litsch, Mahoney City, Pa.)

"As eucharistic ministers, musicians, leaders, parish leaders on parish councils or other committees. Women contribute in innumerable ways. They are part of the fabric of the parish." (Ken Portney, Drummond, Mont.)

Lend Us Your Voice

An upcoming edition asks: Who or what helped you gain needed insights on how to be a good parent?

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



Entertainment

Movie Reviews/ Gerri Pare

The Peacemaker must save world from bomb

A madman in midtown Manhattan set to explode a nuclear weapon causes no end of rushing about



for George Clooney and Nicole Kidman in *The Peacemaker*, a new release from DreamWorks.

The first theatrical release from the Steven Spielberg-Jeffrey Katzenberg-David Geffen collaboration

that is DreamWorks turns out to be a noisy, pumped-up thriller. Director Mimi Leder proves that female-directed action pictures also can be brawny and brainless.

Dark, sleek opening scenes in the Ural Mountains depict the hijacking of 10 scheduled-to-be-destroyed Russian nuclear weapons as they are transferred from one moving train to another. One nuke on the hijacked train is deliberately exploded to cover the theft of the remaining nine warheads, destined to be secretly and profitably trucked to Iran.

But a vengeance-motivated Bosnian Serb gets his hands on one nuke and heads to the United Nations headquarters in New York City, determined to make a political statement by vaporizing the city.

Realizing only one warhead was exploded on the train and the others must be tracked down, hard-driving American military intelligence officer Lt. Tom Devoe (Clooney) teams up with nuclear physicist Dr. Julie Kelly (Kidman) to investigate.

They are soon racing from Washington around the globe ducking rapid-fire bullets, crashing cars into one another, madly tapping into high-tech information systems, whizzing around in laser-targeted helicopters and dangling over precipices.

It's supposed to be urgently exciting, but since there is no character development of Devoe or Kelly, it's hard to care about their dangerous exploits. The few peaceful moments in the film where they regret the inevitable loss of life their pur-

suit entails is most unconvincing, so it's instantly back to the go-go, rush-rush pace of focusing their efforts on stopping the maniac set to blow up the Big Apple.

A conventional action movie, its bogus thrills are steadily dished out, but rather than building mounting suspense, it just appears dramatically overcharged as Devoe and Kelly charge from one hotspot to the next. They seem breathless, but their heroics are not very breathtaking.

So intent is Leder on turning in an intense action film, there's not a whiff of romance between these two determined saviors of the Western world. No one can claim the film is not fast-paced, but neither is it emotionally involving.

Due to frequent violence, intermittent rough language and a few instances of profanity, the U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is R for restricted viewing.

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



Nicole Kidman and George Clooney flee danger in the action-thriller *The Peacemaker*. The U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is R for restricted viewing.

The Assignment sets up terrorist's downfall

A CIA agent and an Israeli counterterrorist hatch a plot to flush out international terrorist Carlos the Jackal in the sordid espionage thriller *The Assignment* from Triumph.

Directed by Christian Duguay, this is a loosely fact-based tale of real-life terrorist Carlos' downfall in the late 1980s. The film's moral problems are excessive violence, seamy depiction of sexual violence and rationalization of adultery.

Duguay makes some of the murder and mayhem look almost beautiful, as in the opening scene where Carlos detonates a grenade in a crowded Parisian cafe in 1974 and bodies are seen in a slow-motion ballet gracefully sailing through windows. But there is also no shortage of much brutal violence as well—too much, in fact.

Add to this a few lurid bedroom scenes and the tone of the movie goes steadily downhill towards exploitation rather than inspiration in relating how an ordinary man who happened to resemble Carlos became the instrument of his demise.

Playing a dual role is Adrian Quinn as Carlos and Navy Lt. Annibal Ramirez,

who is snatched off the street by Israeli agents who mistake him for the dreaded, well-hidden Carlos, who operates under the protection of the KGB.

Ben Kingsley as Israel's top counterterrorist persuades CIA agent Jack Shaw (Donald Sutherland) to pressure Ramirez to agree to impersonate Carlos in an elaborate plot that will convince the KGB that Carlos is selling out to the CIA and needs to be immediately killed before he can divulge too many Russian secrets.

While there are moments of tension and suspense, the script is often unconvincing, more focused on sordid melodramatics than in developing a plausible narrative. The climactic confrontation between the two look-alikes feels long overdue and its outcome is predictable but not credible.

Due to excessive violence, rationalization of adultery, seamy sexual encounters with full nudity, some profanity and frequent rough language, the U.S. Catholic Conference classification is O for morally offensive. The Motion Picture Association of America rating is R for restricted viewing.†

MOVIE
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Film Classifications

Recently reviewed by the USCC

The AssignmentO
In & OutA-IV
Mouth to MouthA-IV
The PeacemakerA-III
A Thousand AcresA-III
WishmasterA-III

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

The Movie Review Line is made available through the Catholic Communications Campaign.

WILL TIME RUN OUT?

On shifting sands step by step we trod;
time slips away in our pursuit of God.

What imprint do we make traveling
life's beach?

What more can we give to God within
our reach?

Consider a remembrance of God's poor
in the missions in your will. Your gift
will live on. Just say:

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Indiana, the sum of \$ _____ for its
missionary work with the poor.



Now is the time to make your will.

Sister Marian T. Kinney, S.P.
Archdiocesan Mission Director

Twenty-seventh Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 5, 1997

- Genesis 2:18-24
- Hebrews 2:9-11
- Mark 10:2-16

The Book of Genesis supplies this Liturgy of the Word with its first reading.



Genesis is one of the most magnificently didactic and misunderstood books in the Hebrew Scriptures. For generations, well-meaning people have distorted and forced meanings from Genesis which were never intended, overlooked

its true message, or contrasted it to accepted scientific theory.

To understand Genesis, it is well to remember the circumstances in which it first was compiled. It is by no means the oldest of the Scriptures. However, several realities confronted those who first told these stories, or compiled them in written form, which still exist today.

One of these is the relegation of women to subordinate status in the human race. This diminishment of women was everywhere in the ancient near-Eastern world—except among the Jews.

To be fair, the society of the Jews was no paradise of gender-inclusive equality. However, long ago women were regarded as virtually a different species from men.

The reading from Genesis conveys the Jewish response to this attitude. It is important to note that God is creator and governor of all. God searches for a companion for the man among animals. None is sufficient. At last, God singularly creates woman from the man's rib. This does not demean women. It affirms that women and men share the same nature.

In this sequence of the story, God acts while the man is asleep. God alone created women, a fact emphasizing the equal status of women and men before God.

The two are one in the most intimate of relationships. Such relationships are holy because they are of God. They occur as

God's vocations, in God's plan.

The Epistle to the Hebrews is the source of the second reading. An echo of the first reading, it reminds readers of the divine origin of humanity.

St. Mark's Gospel provides the third reading. One of the most familiar and most discussed passages in the Gospels, this reading reaffirms the holy origin of matrimony and asserts the indissolubility of marriage.

Then the Gospel speaks of the Lord's care for children. He used the children as examples of how all disciples should be in trust and love.

Reflection

The crisis regarding marriage is a major social problem in the United States. Although marriage is the most basic of human relationships, recent history has in many respects reduced marriage in American culture to little more than a failed institution.

If it is recognized that as many as 50 percent of American marriages end in civil divorce, and if it is accepted that discord surrounds many other marriages, then the extent of the problem comes into view.

The Scriptures point to an ideal for marriage which needs to be reasserted. Good marriages stand upon the spouses absolute respect for each other. It is a respect upon which the church insists in these readings from Genesis and Mark.

Hebrews recalls that humans possess great strength, and they can call upon God for even greater strength. It is helpful to remember the surroundings in which Genesis was written. Women were exploited regularly and outrageously. By contrast, the Scriptures call us to realize the equality of all.

St. Mark's Gospel goes farther in asking for this respect. It asks for absolute commitment in marriage—one spouse to the other, and both to God.

When these verses of Genesis were written, inequality, misery and indifference accompanied marriage. The church calls those who are married to respect, love and commitment. These ideals alone make marriages work.†

Daily Readings

Monday, Oct. 6
Bruno, presbyter, hermit
and religious founder
Blessed Marie-Rose Durocher,
virgin and religious
foundress

Jonah 1:1 - 2:1, 11
(Response) Jonah 2:2-5, 8
Luke 10:25-37

Tuesday, Oct. 7
Our Lady of the Rosary
Jonah 3:1-10
Psalm 130:1-4, 7-8
Luke 10:38-42

Wednesday, Oct. 8
Jonah 4:1-11
Psalm 86:3-6, 9-10
Luke 11:1-4

Thursday, Oct. 9
Denis, bishop and martyr
and companions, martyrs

John Leonardi, presbyter
and religious founder
Malachi 3:13-20a
Psalm 1:1-4, 6
Luke 11:5-13

Friday, Oct. 10
Joel 1:13-15; 2:1-2
Psalm 9:2-3, 6, 8-9, 16
Luke 11:15-26

Saturday, Oct. 11
Joel 4:12-21
Psalm 97:1-2, 5-6, 11-12
Luke 11:27-28

Sunday, Oct. 12
Twenty-eighth Sunday in
Ordinary Time
Wisdom 7:7-11
Psalm 90:12-17
Hebrews 4:12-13
Mark 10:17-30
or Mark 10:17-27

Question Corner/ Fr. John Dietzen

Church exercises care on topic of indulgences

A recent convert to our faith asked about indulgences, which were referred to on an old prayer card she received.



I remember much being made of indulgences when I was growing up 50 years ago. But now I have no idea how to answer her.

Do we still have indulgences? If so, what do they mean? It's been years since I've heard them mentioned. (Florida)

For a long time now the church has been extremely careful and quite sparing in its references to indulgences. This element of our faith life has been seriously misunderstood in the past, so there's an effort to put it back into proper focus.

Traditional Catholic teaching on indulgences is based on two Christian truths. First, every sin is not only a violation of God's law, it also violates the social and physical harmony of creation established by God and is at least to some degree a rejection of his love.

Complete repair of sin, therefore, requires not only repentance but a reintegration of that divine order in each of us individually and in society.

This process involves purification and cleansing (purgation) during this life or after, before entering the full presence of God in eternity.

In his reform of the whole indulgence structure in 1967, Pope Paul VI pointed out that the early Christian community "was fully convinced that it was pursuing the work of salvation in community."

Thus, he said, the church found various ways the faithful could cooperate with each other in preparing for the fullness of God's kingdom (*The Doctrine of Indulgence*, No. 6).

During the centuries, indulgences (remission of temporal punishment due for our sins) were attached to certain prayers and actions. They could be applied to oneself or to those who have died.

To respond directly to your questions, indulgences still exist, but the number of prayers and words attached to them have been drastically reduced.

As Paul VI explained, "the main concern has been to attach greater importance to a Christian way of life . . . rather than merely repeat certain formulas and acts" (*Enchiridion of Indulgences*, 1968).

Partial indulgences are granted today using only those words, with no determination of days or years as was common previously.

Among other things, this avoids confusion. Contrary to what many Catholics believed (and some still believe), an indulgence of one year, for example, did not mean "one year off of purgatory."

It meant, rather, whatever alleviation of suffering might be achieved by one year of fasting or other penance. Thus, it did not directly address the question of time in purgatory.

In this light, it is clear why the church exercises great care to keep the understanding of indulgences in harmony with the Gospel and with fundamental Christian doctrines.

Thus, the *Catechism of the Catholic Church* closely links the doctrine and practice of indulgences to the effects of the sacrament of penance and deals with them in the context of this sacrament (Nos. 1471-1472).

I just broke my engagement to a fine man who is generous in every way except one. He doesn't want children, and I don't understand why. (Ohio)

Whatever the reason, you are fortunate in having the wisdom and courage needed to end the engagement.

Many men and women would not have sufficient conviction of their own principles to make such a decision, or in many cases entertain the vague hope that "something will work out." It rarely does.

I hope your experiences will support others in thinking clearly about what to expect from marriage and also in understanding the importance of marriage preparation provided by the Church.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to the same address.) †

My Journey to God

Walk with Me

Walk with me
When I am little.
I might step on your toes
And I might hide behind you,
But walk with me.

Walk with me
When I am a teen.
I will try to run ahead
And I might stumble and fall,
But walk with me

Walk with me
When I am a young adult.
I will try many paths
And I might go down valleys
and up hills,
But walk with me.

Walk with me
When I am a family member.
I will tell them of you
And I might let them walk, too.
But walk with me.

Walk with me
When I am older.
I might not see the path,
And I need to stop more often.
But walk with me.



Walk with me
When I walk that final walk.
I might not feel ready,
But I will hold your hand
And you will walk with me.

By Linda Wischmeier

(Linda Wischmeier is the director of religious education at St. Ambrose Parish in Seymour.)

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 can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of 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 3

St. Mary Parish, New Albany, will hold First Friday eucharistic adoration in reparation to the hearts of Jesus and Mary, 9 p.m.-1 a.m.

Catholic Charismatic Renewal of Central Indiana will gather for a Mass and healing service at St. Philip Neri Church, 550 N. Rural St., Indianapolis. Teaching at 7 p.m. followed by praise worship and Mass. Fr. Herman Lutz will be the celebrant. Information: 317-927-6900

October 3 - 4

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will celebrate its 1997 homecoming beginning with a chili supper at 6 p.m. followed by a pep rally and bonfire at 7:30 p.m. Other events include "Reception of Champions," a volleyball game against Westfield, caravan to varsity football game against Brebeuf, senior night, post-game adult social. Information: 317-927-7828.

October 3 - 5

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a scripture weekend for women and men, "The Psalms Revisited," presented by

Benedictine Father Conrad Louis. Fee: \$110 single; \$180 couple. Information, registration: 317-545-7681.

Abbey Press Gift Shop, State Road 545, St. Meinrad, will hold a fall yard sale, 10 a.m.-5 p.m. Information: 812-357-8290.

October 3 - 22

Saint Mary-of-the-Woods College Art Gallery, Saint Mary-of-the-Woods, will present an exhibition of Jan Tenenbaum's primitive print-making techniques entitled "Sources." Information: 812-535-5212.

October 4

St. Patrick Parish, Indianapolis will sponsor a Hispano-American Festival featuring tamale and taco dinners, booths, games and clowns from noon-9 p.m. at 950 Prospect Street.

St. Christopher Parish, Indianapolis, Singles and Friends will attend the Indianapolis Ice vs. Detroit Vipers hockey game at 7:30 p.m. Information: 317-879-8018.

St. Louis de Montfort Parish, 11441 Hague Rd., Fishers, will

celebrate the second anniversary of the perpetual adoration chapel with Mass at 8 a.m. followed by the rosary and Benediction. Information: 317-849-9821.

October 5

Holy Cross Parish, St. Croix, will hold a Fall Festival featuring chili, pies, hot dogs, country store, and grand raffle beginning at 11 a.m. Mass at 8 a.m. Information: 812-843-5701, 812-843-5713.

Sacred Heart Parish, Indianapolis, will host an open house in the new parish hall, Morris and Meridian streets, from 2-4 p.m.

Saint Meinrad will host Ensemble Florilegia from the Indiana University School of Music in a concert of 17th and 18th century music on period instruments in St. Bede Theater at 2:30 p.m. Information: 812-3579-6501.

Holy Family Parish, Oldenburg, will hold a church festival featuring chicken and roast beef dinners, games, crafts, raffles, baked goods, country store, turtle soup, bingo and quilts, 10 a.m. Carry-out available.

A Life Chain pro-life observance will be held at the Vigo County Courthouse in Terre Haute, 2-3:30 p.m.

Saint Meinrad Archabbey pilgrimage to honor Our Blessed Mother at the Monte Cassino Shrine, "Mary, the Mother of Life," by Benedictine Father Eric Lies, followed by a rosary procession and Litany of the Blessed Virgin.

St. Anthony Parish, Morris, will host a whole hog sausage & pancake breakfast, 7 a.m.-noon, sponsored by Right-to-Life. Information: 812-744-3252.

October 5 - 10

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a guided retreat, "Spirituality & Nature," led by Dominican Sister Patricia Benson and Benedictine Sister Antoinette Purcell. Information, registration: 317-788-7581.

October 5 - 11

Saint Mary-of-the-Woods College Continuing Education Department, Saint Mary-of-the-Woods, will host an elderhostel entitled "Exploring Germany." Information, registration: 812-535-5148.

October 6

The Newman Society of Wabash College, Crawfordsville, will sponsor a lecture by James Hitchcock entitled "Wall of Separation?: Religion and the Supreme Court," in International Hall, Detchon Center at 8 p.m.

October 7

Marian College, 3200 Cold Spring Road, Indianapolis, Mature Living Seminar "Ecumenism: Promoting the Restoration of Unity Among all Christians" with Rev. Thomas J. Murphy, J. D., 10 a.m.-noon. Information, registration: 317-955-6000.

October 8

St. Francis Hospital and Health Centers will sponsor a six-week bereavement support group series from 3-4:30 p.m. or 6:30-8 p.m. at the hospice office, 438 S. Emerson Ave., Beech Grove. Information, registration: 317-865-2092.

St. Christopher Parish, Indianapolis, Singles and Friends will celebrate October birthdays at Red Lobster, 5090 W. 38th St., Indianapolis, at 7 p.m. RSVP, Information: 317-299-9818.

Fall 1997 adult religious education programs are being offered by the archdiocesan Office of Catholic Education, East Deanery Parish Administrators of Religious Education and Marian College Theology Department. Registration required. Information, registration: 317-357-8352, 317-382-3400.

The Saint Mary-of-the-Woods Office of Campus Admissions, Saint Mary-of-the-Woods, welcomes prospective students to visit the campus through the "Wednesday at the Woods" program. Information, registration: 812-535-5106, 800-926-SMWC.

October 9

Holy Family Parish, Richmond, will hold an evening of reflection with Fr. Rick Ginther, 7:30-9:30 p.m.

October 9 - 11

St. Andrew the Apostle Parish, Indianapolis, will hold a rummage sale. Thursday and Friday, 8 a.m.-6 p.m.; Saturday, 8 a.m.-1 p.m. \$1 a bag day on Saturday.

October 10 - 11

Saint Mary-of-the-Woods College Department of English, Journalism and Languages, Saint Mary-of-the-Woods, will hold a "Power of Publishing" workshop for high school women. Fee: \$20. Information, registration: 812-535-5148.

October 10 - 12

Fatima Retreat House, 5353 E.



56th St., Indianapolis, will hold a Koinonia Retreat focusing on the life, death and resurrection of Jesus. Information, registration: 317-545-7681.

Sisters of St. Benedict at the Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, will host a Benedictine Life Weekend for single Catholic women, ages 20 to 40, who want to explore a call to the monastic life. Information, registration: 800-738-9999, e-mail osbnuns@psci.net, or on Worldwide Web at <http://www.thedome.org>.

Saint Mary-of-the-Woods College Theater Area, Saint Mary-of-the-Woods, will present "A Woman's Worth," in the Cecilian Auditorium. Information, reservations: 812-535-5212.

October 11

The archdiocesan Office of Catholic Social Services in

cooperation with St. Paul Episcopal Church is offering a Systematic Training for Effective Parenting (STEP) workshop from 9 a.m.-2:30 p.m., at 10 W. 61st St., Indianapolis. Fee: couples \$80, per couples, individual, \$50. Information, registration: 317-236-1526.

St. Malachy Parish, Brownsburg, Women's Club will hold the annual luncheon and fashion show in Noll Hall, 326 N. Green St., Brownsburg at 11 a.m. \$20 donation. Information, reservations: 317-852-5910.

St. Christopher Parish, Indianapolis, Singles & Friends and St. Lawrence Singles will play volleyball at 4650 N. Shadeland Ave., Indianapolis, 7 p.m. Information: 317-543-0796

October 11

St. Joseph Parish, St. Joseph

—See ACTIVE LIST, page 27

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Sat. 11a.m. - 7:30 p.m. (Parade begins at 11 a.m.)
Sun. 11a.m. - 5p.m.

The Active List, continued from page 26

Hill, Sellersburg, will hold a holy hour for vocations following 5:30 p.m. Mass.
Information: 812-944-5304.

October 12

Saint Meinrad Archabbey pilgrimage to honor Our Blessed Mother at the Monte Cassino Shrine, "Stories about the Rosary," by Benedictine Father Louis Mulcahy, followed by a rosary procession and Litany of the Blessed Virgin.

KC-Schoenstatt Marian Day Field Mass Mary's Rexville Schoenstatt 2:30 p.m., with rosary procession to the shrine, followed by a basket picnic. Bring chairs.
Information: Fr. Elmer Burwinkel 812-689-3551. On the web at <http://www.seidata.com/~eburwink/>; e-mail eburwink@seidata.com.
Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

St. Christopher Parish, Indianapolis, Singles and Friends will attend 10:30 a.m. Mass and then go to brunch.

St. John the Apostle Parish,

Bloomington, will host the series "St. John of the Cross: An introduction to his Thought and Writings," presented by Father Dan Donohoo from 7-9 p.m. Information, registration: 812-339-6006.

Couple to Couple family planning class will be held at St. Joseph Church, Corydon, at 7 p.m. Information, registration: 812-732-4768.

The World Apostolate of Fatima will hold its annual Rosary March at Our Lady of Lourdes, 5333 E. Washington, Indianapolis, 3 p.m. Fr. Victor Schott will preside. Benediction of the Most Blessed Sacrament will follow.

Holy Rosary Church, 520 Stevens St., Indianapolis, will host the series "Rosary as a walk with Jesus and Mary" presented by Providence Sister Mary Slattery, 4 p.m.

October 13

St. Augustine's Home will host an evening of prayer and reparation in the chapel, 2345 W. 86th St., Indianapolis, beginning at 7:30 p.m., sponsored by Mariamante-Lamb of Christ Chapter of Shepherds of Christ Associates, St. Malachy.

October 14

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, Beech Grove.

Marian College, 3200 Cold Spring Road, Indianapolis, Mature Living Seminar "Coping with Change" with Franciscan Sister Olga Wittekind, 10 a.m.-12 noon. Information, registration: 317-955-6000.

October 15

The St. Gerard Guild will hold the annual membership luncheon and fashion show at the Crystal Yacht Club, 6729 Westfield Blvd., 11 a.m. \$18. Information, reservations: 317-849-2833.

Little Flower Parish, 4720 E. 13th St., Indianapolis, Ladies Club will host a Marsh Dinner in the school social hall at 6 p.m. Adults: \$6; children \$3. Information, reservations: 317-357-4225; 317-359-4096; 317-356-5058.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, will host a Mass with healing service celebrated by Servite Father Peter Mary Rookey, Servite Rosary prayer, 6:15 p.m. followed by Mass and

healing service. Information: 317-888-2861; 317-297-5966.

October 16

St. Louis de Montfort Parish, 11441 Hague Rd., Fishers will host a Mass with healing service celebrated by Servite Father Peter Mary Rookey, Servite Rosary prayer, 6:15 p.m. followed by Mass and healing service. Information: 317-842-6778, 317-849-9821; 317-297-5966.

The Guardian Angel Guild will host a luncheon/fashion show "Light a Candle for Your Angel," to benefit Catholic Special Education at the Marriott Hotel, 7202 E. 21st St., Indianapolis. Tickets: \$20. Information, reservations: 317-257-8478.

October 17 - 19

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a Tobit weekend for engaged couples. Information, registration, 317-545-7681.

Recurring weekly

Sundays

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

Mondays

Benedict Inn, 1402 Southern

Ave., Beech Grove, yoga class, 7-8:30 p.m.

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy.

St. Luke Church, Indianapolis, Single Adults Group will meet in the church reception room, 7:30-8:30 p.m. Information: 317-299-9545

The Shepherds of Christ Associates of St. Joseph Parish, St. Joseph Hill, 2605 St. Joe Rd. West, Sellersburg, prays for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

Wednesdays

At Immaculate Heart of Mary Church, 57th & Central Ave.,

Indianapolis, a Marian Cenacle will meet to pray the rosary from 1-2:15 p.m.

St. Francis Hospital and Health Center bereavement support group, 438 S. Emerson Ave., Greenwood, 3-4:30 p.m. and 6:30-8 p.m.

"Wednesdays at the Woods" for prospective students at Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods. Information: 812-535-5106, 800-926-SMWC.

Thursdays

Benedict Inn, 1402 Southern Ave., Beech Grove, "Follow-Up to Centering Prayer," seminar 7-9 p.m.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m.-5:30

—See ACTIVE LIST, page 30

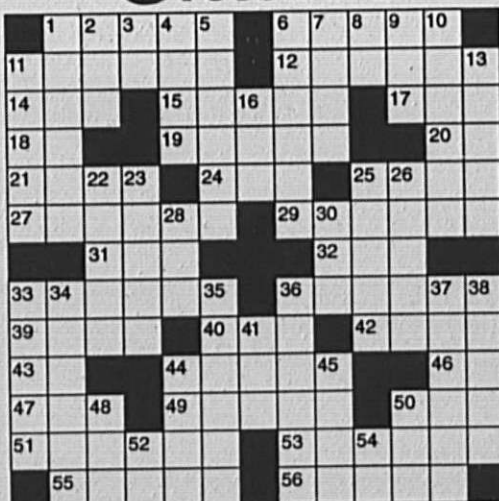
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Crossword

ACROSS

- 1 "Thy bow was made — naked" (Hab 3:9)
- 6 Improvise (Hyph)
- 11 "The bush — with fire" (Ex 3:2)
- 12 Aquarium fish
- 14 "Abraham — unto the herd" (Gen 18:7)
- 15 "Fine linen, and coral, and —" (Eze 27:16)
- 17 Nile snake
- 18 Acceptable
- 19 Stirred up
- 20 Santa's first word
- 21 "The — of hell and of death" (Rev 1:18)
- 24 Chicago trains
- 25 Open a bit
- 27 Blue pencil welder
- 29 Gold measure (Ex 25:53)
- 31 "Give —, O ye princes" (Jud 5:3)
- 32 Fleur-de —
- 33 "Be — with the Spirit" (Eph 5:18)
- 36 First appearances
- 39 "— your beasts, and go" (Gen 45:17)
- 40 "When she was past —" (Hab 11:11)

- 42 Two words of understanding
- 43 Print width
- 44 Couples and Savage
- 46 One of the Kettles
- 47 — and flow
- 49 Cancel
- 50 Choose
- 51 Harsh litany
- 53 Venetian features
- 55 "No man — for my soul" (Psa 142:4)
- 56 Bring to mind

DOWN

- 1 Mount Sinai did this (Ex 19:18)
- 2 Coffee server
- 3 Not out
- 4 "Your kerchiefs also will I —" (Eze 13:21)
- 5 More irritable
- 6 Certify
- 7 "What — is this that ye have done?" (Gen 44:15)
- 8 Capt.'s understudy
- 9 Officer of David (2 Sam 20:26)
- 10 Og ruled it (Psa 136:20)
- 11 Out of money

- 13 Samson made this (Jud 16:27)
- 16 "For — have sinned" (Rom 3:23)
- 22 Give in
- 23 Like day-old bread
- 25 Suspect's story
- 26 Son of God
- 28 Find in a mine
- 30 Pub order
- 33 Group of ships
- 34 Pertaining to a metrical foot
- 35 Mended socks
- 36 Figure out
- 37 "Destroy this —" (John 2:19)
- 38 Benches
- 41 Bible's first bk.
- 44 "We all do — as a leaf" (Isa 64:6)
- 45 Certain southern European
- 48 Swimsuit piece
- 50 Absalom was hanged in one (2 Sam 18:10)
- 52 Clinton's home St.
- 54 City on the Nile (Eze 30:14)

Answers on page 30.

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Campus/Young Adult News

Adoption was 'best decision' for student

By Audra Kalvar
Special to The Criterion

"And how will you be paying today?" That simple question started one young woman thinking about the biggest decision of her life.

"At about five months along, I started going to the doctor," said Anne-Marie Predovich, a birth-mother who is currently 27 years old. "The office manager was trying to figure out how the bill was going to get paid. I told her that I couldn't use my parents' insurance because I hadn't told my parents I was pregnant yet, and I just started crying. The office manager told me about St. Elizabeth's and that's how it started."

St. Elizabeth's is a Catholic Charities agency in Indianapolis that provides a full range of pre- and post-natal programs for young women.

When Predovich became pregnant, she was 21 years old and just months away from graduating from college with an English degree at Indiana University in Bloomington.

A few days after visiting the doctor, Predovich told her parents she was pregnant. She went back to the doctor with her parents and called Noel Honor at St. Elizabeth's to begin sorting things out.

"From the minute I walked in the door, I felt I had made the right choice," Predovich said. "I remember Rosi the receptionist welcoming me. There was no judging. I just felt comfort. Noel was so sweet and supportive. I really liked that St. Elizabeth's wasn't just an adoption agency. I had options and choices and Noel

made sure to make that clear to me. At that time, I was considering placing [my baby] for adoption and Noel was always questioning me to make sure that I understood the whole process and to make sure that it was the right decision for me."

Predovich considered her options and started assessing her situation. She was still a student; in debt with school loans; her parents could not help out emotionally or financially; and she and Henry, the father, were not ready to be parents.

"For the first time in my life I was forced to look into the future and really make plans for five years in the future," she said. "How would I get a job? Finish school? Afford daycare? I knew I couldn't give the child the kind of life I wanted to and the life that child deserved. There were not going to be any quick fixes to this."

Noel Honor drove to Bloomington and met with Predovich for counseling on a regular basis. During one of these counseling sessions, Predovich chose the adoptive couple that she wanted to be the parents of her child.

"They were just perfect," she said. "I had some very specific requests since the child was biracial. The couple was biracial, both were Catholic, and they already had other children, so the child would have older siblings. They were looking to adopt their third child. After I read their profile, it just clicked. They were perfect. I felt comfortable with my decision."

After Predovich gave birth to a girl, the baby was monitored due to a potential heart condition, then she was ready to go to her new home.

"Through the whole time, I decided that



Former St. Elizabeth's client Anne-Marie Predovich of Indianapolis now volunteers for the Catholic Charities agency by sharing her adoption story with other unwed mothers. Predovich received a Circle of Life Award for distinguished volunteer service from St. Elizabeth's in late August.

I needed to name the child," Predovich said. "I chose the name Emma. Her new family named her Ellen, which I think was great. Emma went home to them in an outfit that my mom and I bought her. Noel told me about when the couple came to pick up Emma. She said the father came in and scooped Emma up in his arms. They wrote me a letter right away, thanking me. I could just see the father picking up the baby, and that image really stayed in my mind. It made me smile."

Predovich still receives photographs of her daughter from time to time. She has turned her experiences into a teaching tool for other girls, and has spoken to the St. Elizabeth's Adoption Support Group and to residents of the Maternity House several times.

"For me, the hardest part was making that whole decision," Predovich said. "I was grieving for months, and even five years down the road it still hurts sometimes. That's why it is so important to have the proper support. It was also hard to place trust in people I didn't know to raise my child and to trust the staff at St. Elizabeth's. Things worked out great because the staff was wonderful and the support was there. It takes a very mature and responsible person to place [her baby] for adoption. You have to be honest about what you can and can't handle, and you need to accept it."

Predovich joined an adoption support group after placing Emma, and the group helped her deal with some of the emotions she was experiencing.

"It was my decision," she said. "I was

not forced into anything. Once I made this decision I had to fully understand that it was final. My biggest fear is that Ellen will think that I abandoned her. The whole experience has changed my life. It is so important to have support for your decision. It was great to be a part of the support group because they were feeling the same things I was. Looking at the big picture, it makes me feel better to know that Ellen is OK and happy and living the life I couldn't give her."

Three years after the placement, she said, Henry, the birth-father, was having a hard time dealing with his emotions.

"He somehow felt like less of a man because he couldn't get it together and take care of his child, his responsibility," Predovich said. "He kept the emotions bottled up too long. I called Noel Honor at St. Elizabeth's again and both Henry and I went into counseling to deal with these feelings. In the end, the counseling really helped us move forward together."

As Predovich looks toward the future again, she has just one last request for Ellen's parents.

"When I was in school, my favorite teacher gave me a rosary," she said. "I decided then that I was going to give it to my first child, which I was sure was going to be a girl. Ellen's parents have assured me that they will give her the rosary when she is old enough to understand its significance."

Predovich finished her master's degree in nonprofit management last May. She currently works in youth programming for

—See ADOPTION, page 29

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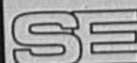
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Fall catechetical day scheduled for Oct. 18

The archdiocesan Office of Catholic Education and the Indianapolis deaneries are sponsoring a Fall Catechetical Day Oct. 18 at Marian College.

Maureen Kelly, director of the Vatican II Center in Allen, Tex., will discuss "Jesus: He Came Unto His Own," during the keynote speech. Thirty other catechists, known for their programs in specific areas, will lead workshops sessions after Kelly's talk.

Since 1974, Kelly has been involved in Christian initiation and religious education at the local, diocesan, national and international levels. She served as associate director of the North American Forum on the Catechumenate and has written articles and other materials about her ministry.

Many of the archdiocesan catechists will share the

materials that have made their programs successful.

Registration begins at 8:30 a.m., with the opening prayer gathering at 9 a.m. The first small group sessions for the "general track"—children and youth ministry catechists—will begin at 10:45 a.m. The second sessions will start at noon and the third, at 1:15 p.m.

Topics include "The Story Teller," "Service Projects for Pre-School to Sixth Grade" and Shirley Dreyer's "Heroes and Sheres" for the children and youth ministers. (Dreyer is director of religious education at St. Jude Parish in Indianapolis.) A two-part workshop will deal with "Learning Disabilities: A Walk in Their Shoes," presented by Patrice Payne and Carol Patterson and their task force. Adult catechists workshops will begin at 10:45 a.m.,

with time for lunch at noon and the second session at 1 p.m.

Those who teach adults will attend a two-session workshop that looks at the process for deepening faith, conversion and spirituality.

Fruit and snacks will be available during the day. The children and youth ministers will need to drop one of their three sessions if they wish to have lunch.

Those who register for the lunch will be served at the Marian College cafeteria for a small fee.

Registration for the catechetical day must be received by Oct. 6 to qualify for the \$10 per person fee. No registration is refused because of inability to pay. Call 317-236-1430, or 800-382-9836, ext. 1430, for more information.†

Annual AIDS fundraiser benefits from archdiocesan sponsorship

By Mary Ann Wyand

Eleven years ago, 50 people gathered at Military Park in downtown Indianapolis on an early October Sunday for the first annual AIDS Walk to raise funds for emergency medical assistance and increase awareness about Acquired Immune Deficiency Syndrome.

Last year, 6,000 people participated in the AIDS Walk and Festival, Father Carlton Beever said, and more walkers are expected to complete the 1997 5-kilometer fund raiser at 2 p.m. on Sunday, Oct. 12.

The festival preceding the walk begins at 11 a.m. with entertainment on two stages, a display of part of the Names Project Quilt, a health education fair and a food court set up at Military Park.

To register for the walk, telephone 888-WALK-1997 toll-free or the Indiana Cares office in Indianapolis at 317-920-1200.

As the coordinator of HIV/AIDS Ministry for the Archdiocese of Indianapolis, Father Beever has helped organize the fund raiser for four years.

"Our goal this year is \$250,000," he said. "Last year we raised about \$240,000. All proceeds go for direct emergency assistance to help people with HIV and AIDS who don't have money for medicine or doctor bills. This emergency assistance also includes help with food,

housing and transportation. None of the money is used for administrative purposes."

Festival participants include the American Red Cross Teen Council, the Damien Center and the Marion County Health Department. HIV/AIDS Ministry for the Archdiocese of Indianapolis is one of the event sponsors.

The route for the walk follows the new portion of the downtown canal, then goes east to Meridian Street, south to Washington Street, and back to Military Park.

More than 150 teams of walkers already have registered, which includes corporate, church, organization and school groups as well as families.

"Every year we see a growth in attendance, in support and in the diversity of people who participate in the walk," Father Beever said. "Walkers are young, old, single and married. I think that change reflects the diversity of people who are touched by AIDS."

After attending the United States Conference on AIDS held Sept. 17-21 in Miami, Fla., Father Beever said the need for education about the communicable disease is greater than ever.

He said more than 2,500 people representing AIDS service organizations in every state and many foreign countries gathered in Miami to hear researchers discuss the latest statistics and methods of treatment for the communicable disease.

with programs that will help kids see there are options and that they can make decisions for their future."

(Audra Kalvar is the public relations coordinator and development assistant for St. Elizabeth's in Indianapolis. For more information about St. Elizabeth's programs, call 317-787-3412 or 800-499-9113. St. Elizabeth's Web site is www.stelizabeths.org.)†

ADOPTION

continued from page 28

the Far Eastside Community Development Council in Indianapolis. She and Henry have been engaged for over a year and will set a wedding date soon.

"The whole adoption experience has really changed my life, and I decided that I wanted to get involved with helping our youth today," Predovich said. "I want to be involved

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BAUER, Helen M. (Habig), 81, Mother of Sorrows, Tucson, formerly of St. Roch, Indianapolis. Mother of Judith Bernal, Lucinda Bauer. Sister of Charles Habig, Louise Sullivan, Marie Atkinson, Mille Annee. Grandmother of six.

BROWN, Talon Joe, 6 days, St. Augustine, Jeffersonville. Son of T. J. and Hillary Brown. Grandson of Stanley Brown, John and Cathy Fugate, Great-grandson of Lora Fugate, Zada Brown, Emylie Bowen, Donna Devine, Nina Wampler.

DAVIS, Suzanne Marie, 50, Our Lady of Perpetual Help, New Albany, Sept. 16. Mother of Lysette Arnold, Joseph Jr., James, Jonathon Davis. Daughter of Francine L. Larson. Sister of Dan, Joe, Bill Onley, Patricia Hock, Betty Pontarolo, Mary (Onley) Linder Boardman. Grandmother of two.

ERTEL, Edmund, 74, St. Nicholas, Sunman, Sept. 11. Husband of Doris (Smith) Ertel. Father of Jacqueline Tate, Linda Boyce, Carol, Ireland, Susan Collins, Michael, Thomas, Gary, Theodore Ertel. Grandfather of 23.

ESAREY, Frances, 78, St. Vincent, Bedford, Sept. 18. Mother of William, John,

Nancy, Bernadine. Sister of four. Grandmother of six. Great-grandmother of two.

FIRSICH, Ruth Mae, 85, St. Louis, Batesville, Sept. 24. Aunt of nieces and nephews.

GILL, James F., 70, St. Augustine, Jeffersonville, Sept. 11. Husband of Mary J. Gill. Father of Stephen R. Gill. Brother of Joe, Bill Gill, Hallie Mahoney, Mary Phillips.

HARRMANN, Robert, 51, St. Agnes, Nashville, Sept. 23. Husband of Peg Harrmann.

HINCHMAN, Charlotte Elizabeth, 85, St. Mary, Rushville, Sept. 19. Mother of Doris Schlichte. Grandmother of six. Great-grandmother of nine. Great-great-grandmother of one.

HOFFMAN, Opal L., 91, Holy Spirit, Indianapolis, Sept. 18. Mother of Barbara L. Smith. Grandmother of 11. Great-grandmother of 12.

KERGER, John Lawrence, 85, Holy Family, New Albany, Sept. 19. Brother of Ida Bryan, Mary Harthorn. Step-grandfather of one.

McDONOUGH, Corinne C., 95, St. Augustine, Jeffersonville, Sept. 20. Sister of Frances J. McDonough. Aunt of several nieces and nephews.

NICHOLSON, Grace Marie, 87, St. Margaret Mary, Terre Haute, Sept. 20. Mother of Arthur J. Jr., Edward Joseph. Nicholson. Grandmother of four. Great-grandmother of seven.

O'LEARY, Daniel A., 58, Our Lady of the Greenwood, Greenwood, Sept. 13. Father of Daniel G., Kevin M. O'Leary, Susan M. Patton, Catherine T. Brown. Grandfather of two.

O'NEILL, Helen S., 82, St. Barnabas, Indianapolis, Aug. 21. Mother of M. Patricia Mennel, J. Michael O'Neill, J. William "Bill" O'Neill. Grandmother of eight. Great-grandmother of six.

PAYNE, Mary Agnes "Susie", 74, St. Michael, Bradford, Sept. 16. Sister of Louis, Stanley, Bernard, Carl, James, Alvin Schenck, Martha Harlamert. Grandmother of two. Great-grandmother of two.

SMITH, Charles Andrus "Andy", 67, St. Pius X, Indianapolis. Husband of Ramona G. (Walker) Smith.

Father of Lisa A. Briner, Julie Winship, Karen S., Michael Smith. Stepfather of Debra K. Legendre, Lisa A. Zigler. Grandfather of seven. Memorial contributions may be made to Cure for Lymphoma or to Sisters of St. Francis, Oldenburg.

THEISING, Helen, 88, St. Mary, Greensburg, Sept. 20. Wife of Maurice H. Theising. Mother of George Morgan. Sister of Richard Lacy, Walter Woys, three sisters. Grandmother of two. Memorial contributions may be made to the American Cancer Society.

WATKINS, Lena R. Bary, 89,

St. Bernard, Frenchtown, Sept. 16. Mother of Robert K., Paul J., C. Eldon Bary, Wanda McMonigle, Mary Taylor, Naomi Jacobi. Sister of Bruce Lincoln. Grandmother of 36. Great-grandmother of 50. Great-great-grandmother of one.

WALLPE, Kenneth J., 73, St. Mary, Greensburg, Sept. 28. Husband of Lucille Wallpe. Father of Gary, Karl, Gregory Wallpe, Sarah Hogg, Jean Johannigman. Brother of Ray, Jim Wallpe, Emma Jean Haverkos, Audrey Elliot. Grandfather of seven.

WELCH, Lawrence Michael,

74, Holy Spirit, Indianapolis, Sept. 16. Husband of Rosemary O'Connor-Welch. Father of Margaret M., Dr. Lawrence J. Welch. Brother of Dr. Patricia, Joan, John C. Welch, Judith Henderson. Grandfather of one.

YORK, Lola, 74, St. Mary, North Vernon, Sept. 22. Mother of Jerry, Pat, Tom, Dave York, Jane Struck, Rosie Kelly, Peggy Harrmann, Ann Green, Cindy Green. Daughter of Doris (Dudley) Hendricks. Sister of Harold, Howard Hendricks. Grandmother of 20. Great-grandmother of one.

The Active List, continued from page 27

p.m. Mass.

St. Mary Church, New Albany, Shepherds of Christ Associates gathers at 7 p.m. to pray for vocations to the priesthood and religious life and lives centered in consecration to Jesus and Mary.

Fridays

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

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 before Mass.

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., Indianapolis.

Saturdays

A pro-life rosary will be prayed every Saturday at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave.,

Indianapolis

Monthly

First Sundays

St. Paul Church, Sellersburg, Prayer Group will meet in the Church from 7-8:15 p.m. Information: 812-246-4555; 812-246-9735.

First Tuesdays

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

Holy Guardian Angels Church, 405 U. S. 52, Cedar Grove, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday vigil adoration from 7-8 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m.

St. Thomas Parish, Fortville, will celebrate Mass and exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist.

SS. Peter and Paul Cathedral Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

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

St. Joseph Parish, St. Joseph Hill, 2605 St. Joe Rd. West, Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold exposition of Blessed Sacrament following 8 a.m. Mass in the chapel, closing with Benediction at 5:15 p.m.

First Saturdays

St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly S.A.C.R.E.D. Gathering will follow in the Parish School.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis.

Second Wednesdays

The archdiocesan Family Life Office Natural Family Planning Classes, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596, or 1-800-382-9836.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office will meet at St. Matthew Church, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available.

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Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization will meet from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Road, Indianapolis, Mass, 2 p.m.

Third Thursdays

Sacred Heart Church, 1530 Union St., Indianapolis, will hold Family Rosary Night, 7 p.m.

Third Saturdays

The Archdiocesan Pro-Life Office and St. Andrew Church, 3922 E. 38th St., Indianapolis, will have a Mass for Life at 8:30 a.m., followed by a prayerful walk to the Abortion Clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

Fourth Sundays

The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, at 3 p.m. Benediction and Franciscan service followed by business meeting and social. Information: 317-547-6651

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; **TUESDAY:** K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. **WEDNESDAY:** St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. **THURSDAY:** Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; **FRIDAY:** St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. **SATURDAY:** K of C Council 437, 1305 N. Delaware, 4:30 p.m. **SUNDAY:** St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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Food Service Workers

WANTED: Food service workers at Cardinal Ritter High School for bingo on Sundays.

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A CPE or NACC certification and preparation in CPE or an MA in Pastoral Counseling are required. Excellent social and professional skills are essential. Must have related experience in pastoral care or pastoral counseling.



Please send your résumé, cover letter and salary requirements to: Sisters of Providence, Human Resources Office, 1 Sisters of Providence, Saint Mary-of-the-Woods, IN 47876-1089.

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THANK YOU St. Jude for prayers answered during my pregnancy and delivery. — C. B.

THANK YOU St. Jude and Sacred Heart Jesus for answered prayers. — J. W.

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