

THE CRITERION

Vol. XXXI, No. 2

Indianapolis, Indiana

50¢

October 11, 1991

Thousands declare they respect life

Human chains, seminar, walkathon, dinner are among Respect Life observances

by John F. Fink

In Indianapolis, more than 9,000 pro-life supporters formed a human "Life Chain" that went from Monument Circle up both sides of Meridian St. to 57th St.

In southern Indiana, 15,000 people from both Indiana and Kentucky formed part of the Clark Memorial Bridge spanning the Ohio River from Jeffersonville to Louisville.

About 1,100 pro-life supporters also organized a Life Chain in Bloomington.

These anti-abortion demonstrators in the Archdiocese of Indianapolis were part of an interdenominational protest against abortion that took place in more than 350 cities in the United States.

The Life Chain was only part of pro-life activities last Sunday in observance of Annual Respect Life Sunday. Others included the annual Respect Life Dinner and the presentation of the archdiocesan Respect Life Award to Valerie Dillon, a Vespers Service in St. Peter & Paul Cathedral at which pro-life committee chairpersons were commissioned by Archbishop Edward T. O'Meara, a walkathon sponsored by the Catholic Youth Organization, a seminar on artificial nutrition and hydration for patients in a persistent vegetative state, and a five-kilometer AIDS walk.

(See article on page 3 about the seminar on artificial nutrition and hydration.) At the Respect Life Dinner, both Dillon and Archbishop O'Meara paid tribute to the memory of Charles E. Stimming, Sr., the first recipient of the Respect Life Award who died Sept. 28 at the age of 83. Another pro-life award, presented annually by the Indianapolis Right to Life, is named after Stimming and Dillon was given that award by Stimming in 1981.

Dillon was given the archdiocesan award at Sunday's dinner by Father Larry

Crawford, director of the archdiocesan Pro-Life Office, who served as master of ceremonies for the evening. Father Crawford read a long list of pro-life positions and activities that Dillon has been involved with for many years.

The principal speaker at the Respect Life Dinner was Father Edward Bryce, former director of the Office for Pro-Life Activities for the U.S. bishops. He spoke about reconciliation for women who have had an abortion.

A highlight of the Vespers Service at the cathedral was a pantomimed presentation on the consistent ethic of life by the youth group from St. Mary's Parish in North Vernon. Those commissioned during the service were members of the advisory council of the Office of Pro-Life Activities, deacony pro-life chairpersons and parish chairpersons.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, led the walkathon. Both youth and adults from area parishes walked from Monument Circle to the cathedral.

For the Life Chains in Indianapolis, southern Indiana and Bloomington, participants held signs proclaiming "Abortion Kills Children" and "Jesus Forgives and Heals."

In Louisville and southern Indiana, about 200 churches were involved with the Life Chain. Of the estimated 15,000 participants, about 2,500 to 3,000 were from southern Indiana. Mary Jean Halbleib, a parishioner of St. Mary of the Knobs in Floyds Knobs, was organizer for the churches in southern Indiana.

In Indianapolis, Victor Ruthig, a co-chairman of the Central Indiana Life Chain, told *The Criterion*, "We had tremendous cooperation from the archdiocese and all the different churches in putting this together. The real organization took place in each church and parish."

Ruthig said the first-time event was such a success that, "Lord willing, we'll do it again."

Priests joined parishioners of all ages in the Respect Life Sunday event.

"There are at least 100 people from St. Lawrence," Father Jonathan Stewart, asso-

(See RESPECT LIFE, page 2)



LIFE CHAIN PARTICIPANTS—Father David Lawler, the Catholic chaplain at Methodist Hospital (center), talks with Immaculate Heart of Mary parishioners Jeanne Guntz (from left), Jaime Guntz, a Purdue University student, and Brian Guntz, a freshman at Bishop Chabod High School, on Oct. 6 during the first Central Indiana Life Chain along Meridian Street in Indianapolis. (Photo by Mary Ann Wyand)



RESPECT LIFE RECIPIENT—Archbishop Edward T. O'Meara and Father Larry Crawford congratulate 1991 Respect Life Award winner Valerie Dillon on Oct. 6.

Vocations supplement

A 10-page special section in which priests, sisters and brothers describe their pathways to religious life begins on page 13 of this issue.

Staffing recommendations outside Indianapolis

by John F. Fink

As part of its long-range planning to determine how to continue to minister to the entire Archdiocese of Indianapolis, the Future Parish Staffing Project Committee has made preliminary recommendations.

Looking Inside

From the Editor: A success story for St. Meinrad College. Pg. 2.

Medical ethics: Panel discusses withdrawal of nutrition and hydration from patients. Pg. 3.

Commentary: Do parishes welcome their Hispanic members? Pg. 4.

To the Editor: A Jewish response to an editorial. Pg. 5.

Social justice: It goes hand in hand with evangelization. Pg. 8.

Faith Alive! We're in the midst of an ecological crisis. Pg. 11.

Anti-abortion: Life chains lined hundreds of miles of roads throughout the U.S. Pg. 29.

Movies: Rating of films in theaters and on video cassettes. Pg. 31.

They were sent to parishes to be discussed with pastoral councils, with comments due back to the committee by Oct. 21.

The committee will study the comments received and then make its final recommendations to the Future Parish Personnel Board. The board will then make its recommendations to Archbishop Edward T. O'Meara for his decisions.

There is no timetable for carrying out the recommendations. The projections of the number of priests available have been made over a long period of time.

Last week *The Criterion* published the preliminary recommendations for the four Indianapolis deaneries. This week we publish those made for the other seven deaneries in the archdiocese.

This report gives only the number of priests and parish life coordinators, who are appointed by the archbishop. Parish life coordinators are lay or religious persons who have been entrusted with the administration of a parish. The report does not consider the number of pastoral associates, lay or religious persons who are appointed by pastors to assist them.

Batesville Deanery:

No change is projected for six parishes: St. Louis in Batesville would continue to have two Franciscan priests; Immaculate

Conception in Aurora and St. Lawrence in Lawrenceburg would continue to have one diocesan priest; and Immaculate Conception in Millhausen, St. Maurice in Napoleon and St. Dennis in Jennings would continue to share a parish life coordinator with a priest minister.

St. Mary in Greensburg would continue to have two priests but one would also serve as the priest minister for Immaculate Conception in Millhausen and St. Maurice in Napoleon.

Holy Family in Oldenburg would continue to have two Franciscan priests, but they would be asked to provide priestly assistance to St. Mary-of-the-Rock in Batesville, which would be staffed by a parish life coordinator. St. Cecilia of Rome in Oak Forest, now served by the priest at St. Mary-of-the-Rock, would be closed.

St. John the Baptist in Dover would share a priest with St. Joseph in St. Leon. At present St. John shares a priest with St. Peter in Br. Okville and St. Joseph has a parish administrator. St. Peter in Brookville would have a parish life coordinator and share a priest with St. Anthony in Morris.

At present St. John in Enochsburg, St. Anne in Hamburg, and St. Maurice in St. Maurice share a parish life coordinator. St. John and St. Anne would continue to do so, but St. Maurice would have a

diocesan priest. The priest would provide sacramental assistance to the other two parishes.

It is proposed that St. Martin in Yorkville, St. Paul in New Alsace, St. Charles in Milan and St. Nicholas in (See STAFFING, page 3)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

A success story for St. Meinrad College

by John F. Fink

This is a success story, or at least the beginnings of one. It's about the efforts of St. Meinrad Seminary to reverse a drastic drop in enrollment through a modern campaign meant to compete with the top colleges and universities in this country.

St. Meinrad has both a college seminary and a school of theology, both owned and operated by the Benedictine Fathers and Brothers. This story is about the college.

For years the enrollment of the college had been falling, until it reached 96 last school year with only 18 freshmen. But rather than think about giving up, the Benedictines determined to do something about it.

Father Eugene Hensell, president-elect, named Father Kieran Kleczewski director of the Office of Enrollment three years ago and gave him a large budget from a grant by the Lilly Endowment. Father Kieran put together a promotion campaign that bore fruit this fall when 46 freshmen enrolled, raising the total enrollment to 123.

FATHER KIERAN STARTED with six assumptions: 1) There is no shortage of young people considering religious vocations; 2) Vocations can be lost; 3) Too few young people are being asked to consider priesthood and religious life; 4) There is a shortage of encouragement; 5) The best place to raise the issue is in high school; and 6) Priesthood must be mainstreamed as a life option.

As he started his work, Father Kieran also soon learned that he would be up against six what he calls "reality factors": 1) Priests do not promote priesthood or seminary; 2) There are many prejudices against college seminaries; 3) Vocation directors do not promote seminary at a college level; 4) The biggest competitors of college



seminaries are other colleges and universities; 5) Not all college seminaries are of equal caliber; and 6) The affiliation process can scare people away.

In the past, much of St. Meinrad's promotion had been aimed at archdiocesan vocation directors. The seminary more or less just waited for the vocation directors to send their prospective priests to them. This obviously wasn't working. The seminary had to start going directly to the students, the same way other colleges do.

TODAY THE RECRUITMENT activities include five programs: a communications program, a direct mail program, a "Come and See" program, an alumni enrollment program, and a high school program.

The communications program was designed to communicate St. Meinrad's mission and program clearly and effectively; to align its recruitment practices with those of other colleges and universities; and to establish and maintain a rapport with prospective students and their families.

For the direct mail program, Father Kieran hired the North Charles Street Design Organization from Baltimore, Md., a firm that specializes in the design and production of college recruitment literature. The material produced is as eye-catching and exciting as any college recruitment literature I've seen (and, having put seven children through college, I've seen a lot of it).

The goal set for this past year was 100,000 direct mailings that it was hoped, would bring 1,000 inquiries which would result in 60 applications and 40 enrollees. Each student who inquires about St. Meinrad receives a series of seven mailings, which include an audio cassette and a videotape. The mailings respond to the questions students and parents may have about a college seminary.

The centerpiece of the direct mail promotion is a slick 24-page-plus-cover brochure that profiles five men who attended St. Meinrad College. One is a bishop and one is a priest, but the other three are a doctor, a college

president, and a TV producer (former producer of "The Cosby Show"). The brochure also describes how St. Meinrad develops its students in five distinct areas: academic, personal, wellness, service and spiritual.

Answers to questions asked by parents is also an important part of the direct mail literature. They tell a lot about the college and about seminary life. One of the 14 questions is, "Does enrolling at St. Meinrad mean my son must become a priest?" The answer is, "No. In fact, we want our students to come here with an open mind so that they can discover what God is calling them to do. Many of our students decide not to become priests. But a seminary such as St. Meinrad provides what few other colleges do: programs for personal and spiritual growth. These programs are highly valued by all of our alumni—priests and lay alike."

THE BEST WAY for a young man to decide whether or not to go to St. Meinrad is to experience the seminary life himself. So the "Come and See" program allows him to do that. During six weekends students from all over the country live the life of a seminarian. This program gives them a chance to meet with seminarians and learn more about the daily activities.

In the alumni enrollment program, 14 committees of alumni in nine states help recruit students. Father Joseph Schaefer of Indianapolis is national chair of this program.

The last piece of the program is the high school program, wherein high schools are made aware of what St. Meinrad has to offer. Personnel participate in college fairs and other opportunities to make St. Meinrad known.

All this work seems to be having good results. At least the first year of the program was successful. It remains to be seen, of course, how many of these students will go on to become priests.

If you'd like to have more information from Father Kieran about St. Meinrad College, the address is simple. It's St. Meinrad, IN 47577.

Respect Life Sunday events

(Continued from page 1)

ciate pastor of the Indianapolis North Deanery parish, said. "We were lucky enough to get the space in front of the cathedral because we had such a high number of people turn out for this."

It was a cold and windy one-hour vigil, Father Stewart said, but the huge Life Chain was impressive. "I think one of the most impressive things is to see children holding the 'Abortion Kills Children' signs," he said.

Father David Lawler, a Catholic chaplain at Methodist Hospital of Indiana, said he participated in the Life Chain because, "I believe in life, and what life is all about." In his work as a hospital chaplain, Father Lawler said, he witnesses miracles of life on a daily basis.

"I think this is important," he said. "This is not a denominational problem. This is a human problem, and we need to join arms and do something to eliminate this insanity that we're doing with the unborn. Not that this is going to solve the (abortion) problem, but it probably will add to the moral fiber of this community."

In his talk at the Respect Life Dinner, Father Bryce urged pro-lifers to have compassion on women who have had abortions. "Keep in mind that this sister of ours has dreams and she wants to hold on tight to her life," he said. "In her mind, she must reinforce a wall of denial in order to avoid the pain of reality. How does she

begin the journey of reconciliation back to the love of God?"

Father Bryce said that the woman's wall of denial cannot stand forever. "When it begins to break, that is the start of a return to reality," he said.

"When we suppress certain truths, we will never be at peace until we bring them back and deal with them," he said. "When someone holds within herself the knowledge that she killed her own child, she needs to talk to someone who will be non-judgmental and will listen to her story. Not only listen but offer encouragement and hope."

"We are able to find forgiveness once we say we're sorry," Father Bryce continued. "But a woman who has had an abortion has a fear that the God who gave life will not forgive the one who destroys that life. Someone must convince her that God not only can forgive but does forgive. She needs to be helped to realize that God does heal."

In his remarks at the dinner, Archbishop O'Meara noted the number of young people present. He called it a "healthy sign" that "gives good hope for the future."

(Contributing to this article were Mary Ann Wund, Margaret Nelson and Cynthia Schulte.)

OFFICIAL APPOINTMENTS

Effective September 16, 1991

REV. RONALD BOHL, OFM Conv., appointed to pastor at St. Benedict Parish, Terre Haute.

REV. RICHARD KALEY, OFM Conv., appointed to pastor at St. Anthony Parish, Clarksville.

Effective October 18, 1991

REV. JAMES KENT, OFM Conv., appointed to associate pastor at St. Anthony Parish, Clarksville.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Archbishop O'Meara's Schedule Week of Oct. 14

TUESDAY, Oct. 15—Legatus Meeting with Liturgy and Dinner, S.S. Peter and Paul Cathedral Chapel, 6 p.m.

WEDNESDAY, Oct. 16—Public Community Celebration of Catholic Social Teaching, S.S. Peter and Paul Cathedral, 10:45 a.m.

World Mission Sunday collection

by Father James D. Barton, Archdiocesan Mission Director

In the mid-1950s in Papua, New Guinea, a young man by the name of Yarogi became a cook in Mendi, an area where missionaries were just beginning to live and serve among the people there. Watching the missionary men and women, he became interested in the faith that motivated their loving service. Eventually after some study of Catholicism, he was baptized.

Yarogi had come from a remote village near Mendi called "Kutubu." After he married and had children, he returned to Kutubu with his family. He was surprised that in Kutubu there were no Catholics. He assembled villagers there and began telling them all he knew about Catholicism; he began sharing the Good News with his neighbors.

He began writing as well, sending letters to the missionary priest who had become his friend in Mendi. "Please send a priest so the people will know more of this Good News!" was his constant plea. He built a home for the priest, writing then, "Father's house is finished; when is Father coming?" Finally a priest did come and with him a catechist. Eventually many in Kutubu were baptized; Yarogi himself became a catechist, traveling to nearby villages to share the Good News with still others to proclaim Christ to them in word and deed.

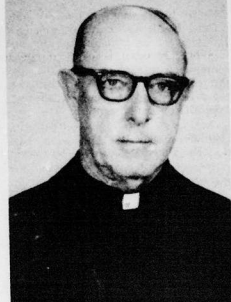
Throughout the Missions, day after day, there is this sharing of the Good News by missionaries, by catechists, by local religious and priests, by the people themselves. In his belief in Christ, no institution of the church can avoid this supreme duty: to proclaim Christ to all people.

Because we have been baptized, we too are called to be missionaries; we are called to share the Good News of our faith with others, to "proclaim Christ to all people." World Mission Sunday, Oct. 20, affords you one opportunity to fulfill your responsibility to the church's mission. Your prayers and personal and financial sacrifices offered on that day through the Society for the Propagation of the Faith help to support the sharing of the Good News throughout the world.

Our Holy Father has called World Mission Sunday "a day of great importance in the life of the church." Our own American bishops in their world mission pastoral, "To the Ends of the Earth," have urged the fullest celebration of World Mission Sunday in every parish and have encouraged giving through the pontifical organizations of the Propagation of the Faith and the Holy Childhood; for in this way the offerings of our people are distributed evenly and are not all given to one mission church while another nearby receives nothing.

The collection on World Mission Sunday is gathered under the aegis of the Propagation of the Faith. Through the society, 51 percent of the collection is given to the poorest faith communities of the developing world to provide for the missionary and pastoral work of the church in Asia, Africa, the Pacific Islands and remote regions of Latin America. Of the balance, 40 percent is for missionary work in needy areas of the United States through the American Board of Catholic Missions, and nine percent is for work of the church in the Middle East through the Catholic Near East Welfare Association.

This World Mission Sunday, when you are asked to contribute prayerfully and financially to the church's worldwide missionary effort through the Propagation of the Faith, remember the powerful witness of missionaries such as Yarogi and remember, too, that you are called to share the Good News, called to be missionary. The duty and privilege you received at baptism was to continue Jesus' mission to help "proclaim Christ to all people." Pray for those men and women in the missions and give generously in support of their work, the work that continues Jesus' mission.



10.11.91

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Staffing recommendations outside Indianapolis

(continued from page 1)

Sunman would be served by co-pastors. It is further recommended that St. Paul and St. Martin form one parish, possibly with a new church and a new name. St. Pius in Ripley County would become a chapel.

St. John in Osgood would continue to have a priest. St. Magdalen in New Marion would become a chapel.

Bloomington Deanery:

Not many changes are projected for this deanery. St. Paul in Bloomington would continue to have two priests, St. Charles Borromeo in Bloomington and St. Martin of Tours in Martinsville would continue to have one, and Our Lady of the Springs in French Lick and Christ the King in Paoli would continue to share a priest.

There would continue to be a priest at St. John the Apostle in Bloomington but he would also serve as priest minister for St. Jude the Apostle in Spencer. St. Jude would have a parish life coordinator.

St. Vincent de Paul in Bedford and St. Mary in Mitchell would continue to share a priest but St. Mary would also get a parish life coordinator.

St. Agnes in Nashville would have a parish life coordinator instead of a diocesan administrator and would continue to have a priest minister from Indianapolis.

Cornersville Deanery:

Only two parishes would not share a priest with other parishes—Immaculate Conception in Rushville and St. Gabriel in Cornersville.

St. Anne in New Castle and St. Rose in Knightstown would share a priest, as they do at present.

St. Bridget in Liberty and St. Elizabeth in Cambridge City would share a priest and a parish life coordinator, as would St. Michael in Brookville and Holy Guardian Angels in Cedar Grove.

The three Richmond parishes of Holy Family, St. Andrew and St. Mary would share two diocesan priests.

New Albany:

St. Anthony in Clarksville would have two Franciscan friars, one less than now.

These parishes would each have one unshared diocesan priest: St. Mary in Lanesville; Sacred Heart and St. Augustine in Jeffersonville; Holy Family, Our Lady of Perpetual Help, and St. Mary in New Albany; and St. Mary of the Knobs in Floyds Knobs.

The pastor of St. Michael in Bradford would also be priest minister for St. Bernard in Frenchtown.

One priest would continue to serve St. Joseph in Corydon, Most Precious Blood in New Middleton and St. Peter in Harrison City. However, St. Peter would become a chapel instead of a parish.

St. Michael in Charlestown would lose its priest and would have a parish life coordinator. The priest at St. Paul of Sellersburg would serve as priest minister at St. Michael.

St. John the Baptist at Starlight would

also have a parish life coordinator instead of a priest. The priest at St. Mary in Navilleton would serve as priest minister at St. John.

Tell City Deanery:

Two diocesan priests would serve St. Paul and St. Pius in Tell City. St. Michael in Cannelton would become a chapel.

St. Isidore in Perry County, St. Boniface in Fulda and St. Meinrad in St. Meinrad would each continue to have a Benedictine monk. The church of St. Martin of Tours in Siberia would become a chapel.

St. Augustine in Leopold and St. Mark in Perry County would share a priest. Holy Cross in St. Croix and St. Joseph in Crawford City would also share a priest.

Seymour Deanery:

St. Patrick in Salem and American Martyrs in Scottsburg would be the only parishes with no change. These two would continue to share a diocesan priest.

Our Lady of Providence in Brownstown would close with parishioners becoming part of St. Ambrose in Seymour. At present, these two parishes share a priest. St. Ambrose would also share a priest with St. Joseph of Jennings County.

St. Mary in North Vernon would share a priest with St. Anne in Jennings County.

The three Madison parishes of St. Mary, St. Michael and St. Patrick would consolidate into one parish with a new name and one priest in this parish would also care for Most Sorrowful Mother in Vevay. St. Anthony in China would close. A priest chaplain would be assigned to Shawe, Hanover College and hospitals.

St. Bartholomew and St. Columba in Columbus would merge with a new name and have one diocesan priest.

St. Paul in Decatur would be consolidated with St. Vincent in Shelby County and share a parish life coordinator. St. Joseph in Shelbyville would have one diocesan priest who would provide sacramental assistance to St. Vincent. St. Paul in Decatur would close.

St. Rose of Lima in Franklin and Holy Trinity in Edinburgh would share a priest.

Terre Haute Deanery:

Three parishes would be closed: St. Mary in Diamond would be consolidated into Annunciation of Brazil; Immaculate Conception of Montezuma would be consolidated into St. Joseph of Rockville; and St. Joseph of Universal would be consolidated into Sacred Heart of Clinton. Annunciation would have a diocesan priest who would also serve St. Paul in Greencastle, which would have a parish life coordinator. The Rockville and Clinton parishes would share both a priest and a parish life coordinator.

In Terre Haute, St. Joseph would continue to have two Franciscan priests, St. Benedict would continue to have one Franciscan priest, and St. Margaret Mary would continue to have one diocesan priest. Sacred Heart would have one priest who would also serve as priest minister for St. Ann, which would have a parish life coordinator. St. Patrick would share a priest with Holy Rosary in Seelyville.

St. Leonard in West Terre Haute and St. Mary of the Woods Village would share a parish life coordinator and a priest minister from the St. Mary of the Woods chaplaincy.

Panel discusses nutrition and hydration for patients

by John F. Fink

The ethics involved in withdrawing artificial nutrition and hydration from patients in a persistent vegetative state were discussed last Sunday at the Catholic Center in Indianapolis as part of the observance of Respect Life Sunday.

The panel agreed that the Catholic Church teaches certain values and principles about care for these patients and that there are certain areas of dispute within the church.

The seminar was organized by the archdiocesan Pro-Life Office and was introduced by Father Larry Crawford, director of the office. He told the audience that his office plans to develop a videotape on the subject and that the panel would make presentations in each of the 11 deaneries in the archdiocese.

Participating in the seminar were Father Joseph Rutenberg, ethicist at St. Vincent Hospital, Dr. James Rogge, head of the Medical Ethics Committee at St. Francis Hospital, Timothy Lawson, an attorney associated with St. Vincent, and Thomas Marzen of the National Legal Center for the Medically Dependent and Disabled.

Father Rutenberg outlined the Catholic Church's teachings. He said that it begins with two values and two principles. The two values are the basic value of life ("Life is a basic good but not an absolute good") and the idea of autonomy (persons have the right to make their own decisions about their medical treatment). The latter value, he said, is the opposite of paternalism, under which doctors make the decisions because they believe that they know best.

The two principles, Father Rutenberg said, are that death may never be intended as a good, and one must do what is proportionately the best. He said that treatment that is futile or disproportionately burdensome need not be continued.

He then listed four areas of dispute within the church: 1. How much benefit is there to sheer biological life? 2. Whose burdens and benefits are to be considered? 3. What constitutes a burden? 4. Who can decide if a patient is unable to decide for him/herself?

Father Rutenberg emphasized that intention is important. The Catholic teaching is that we can dispose of treatment but not patients," he said.

Dr. Rogge defined persistent vegetative state as the fourth of five medical stages. The patient would still have some brain stem action and some functions in this state, he said, which he wouldn't have in the fifth stage, brain death.

He also defined artificial hydration and nutrition as the taking of food and water by any way other than the normal way, by mouth.

Dr. Rogge said that four basic principles must be followed in the treatment of patients: 1. Beneficence: the obligation to do or promote good and prevent evil or harm; 2. Autonomy: the patient's right to make his/her own decisions and have those decisions carried out; 3. Justice: that all patients are treated with fairness and equality; and 4. Fidelity: the obligation to



PRO-LIFE PANEL—Panelists discuss the morality of withdrawing artificial nutrition and hydration from patients in a persistent vegetative state. Left to right, they are Father Joseph Rutenberg, Timothy Lawson, Thomas Marzen and Dr. James Rogge. (Photo by Mary Ann Wyand)

be truthful and keep patients fully informed, and to keep promises made.

Dr. Rogge emphasized three other points: 1. What is being discontinued must be a permanent part of the patient's treatment; 2. The burden of the treatment must outweigh its benefits before it can be discontinued; and 3. The decision must be to withdraw the treatment, not to kill the patient.

Dr. Rogge stated his belief that hydration and nutrition are basic medical treatment and should not be discontinued.

Lawson agreed that hydration and nutrition are basic medical treatment and that they may not be discontinued as long as the patient can take them by mouth. However, he said, when they must be artificially administered, they must be considered the same way one determines whether to continue giving the patient oxygen or dialysis.

Artificial nutrition and hydration are a relative new technology, Lawson said. Until recently, he said, people simply died when they could no longer eat or drink by mouth. Today, though, we keep people alive along after they would have died naturally in former years.

Lawson said that legally, both the U.S. Supreme Court and the Indiana Supreme Court have ruled that artificial nutrition and hydration are part of medical care and can be withdrawn when doing so is determined to be in the best interest of the patient. The courts have also ruled that, when a patient is incompetent to make a decision, those closest to him or her are to do so and not an outside party.

Lawson also disagreed with those who call withdrawal of artificial nutrition and hydration starving the patient to death. He said that when nature has determined that it is time to die and the patient has the "underlying pathology" of the inability to swallow, the withdrawal is no different from withdrawal of other medical treatment. The cause of the death, he said, is the inability to swallow.

Marzen said that his organization, which was involved in the Sue Ann Lawrence case, is concerned about discrimination based on disability. He said that disabled people in a persistent vegetative state might not receive treat-

ment that those who are not disabled would receive.

Marzen argued that tube feeding is not very burdensome, certainly not to the patient. His concern is that the burden is only on people other than the patient.

He said that his center is also concerned with the issue of intention. Often, he said, the intent is to kill the patient because of his or her inability. Sometimes, he said, the families' decision to withdraw treatment is self-serving.

During a short question-and-answer period, Valerie Dillon asked if a person dying of cancer could refuse to be given artificial nutrition and hydration. Dr. Rogge said that the patient could refuse treatment under the principle of autonomy. Father Rutenberg said that, according to Catholic tradition, a patient may refuse treatment.

Before closing, Father Rutenberg told the audience that, beginning in December, a new Indiana law requires that patients who enter a hospital give advanced directives so the hospital officials will know that person's will concerning medical treatment.



CENTENNIAL—Archbishop Edward T. O'Meara presides at the 100th Jubilee Mass at Sacred Heart Church, Indianapolis, before a full church. The pastor, Franciscan Father Michael Fowler and the provincial, Father Kurt Hartlich, are at the archbishop's side. The new altar was fashioned of old communion railings. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

Religion, prayer being recognized in healing

by Antoinette Bosco

In mid-September a headline in the science section of *The New York Times* caught my eye. It said, "Therapists See Religion as Aid, Not Illusion." The article told of a 16-year-old boy with a terrible record of arrests for drugs and crime who had a complete turnaround.

He "found" religion, "or, more accurately, a faith in God."

The article said that in the past, psychologists would have looked down on this as more of a "neurotic illusion" than a step toward healing.

But now, "the emerging wisdom in psychology is that at least some varieties of religious experience are beneficial for



mental health." A series of research papers presented in early August to the American Psychological Association in San Francisco were even on religion.

Topics ranged, said *The Times*, "from the psychological origins of the cult of the Virgin Mary to the effectiveness of religious faith in coping with chronic pain and arthritis."

A few days after reading this, I attended Holistic Health Expo, where one speaker was Dr. Larry Dossey, a physician of internal medicine with the Dallas Diagnostic Association.

He is a proponent of the "intimate relationship between physical health and spiritual awareness."

I was so impressed with this physician's belief in the immortality of the soul and the underlying message that we are "eternal, infinite and one" with God, that I read his book, "Recovering the Soul, A Scientific and Spiritual Search" (Bantam).

Early in the book he tells of a rigidly

controlled scientific study on the effects of prayer, done by cardiologists: Randolph Byrd, which showed startlingly that prayer can be "a powerful force in healing."

Byrd did a 10-month study of 393 patients admitted to the coronary care unit at San Francisco General Hospital. About half these patients were prayed for by home prayer groups; the other half were not remembered in prayer.

To keep the study scientific, neither the patients, doctors nor nurses knew who was in which group.

As Dossey relates, "The results were striking. The prayed-for patients differed from the others remarkably in several areas. They were five times less likely than the unremembered group to require antibiotics... three times less likely to develop pulmonary edema, a condition in which the lungs fill up with fluid...."

"None of the prayed-for group required endotracheal intubation, in which an artificial airway is inserted in the throat... (and) fewer patients in the prayed-for group died."

From the escalating number of books and articles about the correlation between mind and body when it comes to health, it appears certain that as we approach the third millennium medical practice as we have known it will be significantly altered.

No respectable physician can today deny the power of non-drug aids to healing—like prayer, laughter, relaxation, meditation and even such therapies as hypnosis and mental imagery.

Again, reports have told us longer in youth is linked to future heart attacks and that doctors are seeing more patients whose illnesses are expressions of their underlying emotional conflict or need for attention.



How can a pill cure an ailment that stems from an illness of the heart or soul?

One of the most helpful books I've seen for those of us who are seeking the health that comes from being free of tension, overstimulation and a hurried lifestyle is by a Dominican priest and a student of yoga, Louis Hughes.

Called "Body, Mind and Spirit, To Harmony Through Meditation," (Twenty-Third Publications, Mystic, Conn.), the book is a real tool for learning the techniques of meditation, which brings us to a place of stillness where we can find intimacy with God—and health.

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THE HUMAN SIDE

Do parishes welcome their Hispanic members?

by Fr. Eugene Henrick

How would you feel about a pastor who created a special parish committee just to visit the workplaces of Hispanic parishioners, to find ways to incorporate Hispanic music into liturgical celebrations, to get involved with political issues that touch the lives of Hispanics—housing or health-care legislation, for example—and to act as an advocate for Hispanic people?

No doubt many would applaud such a pastor, thinking that it is about time! But some might be put out by the heavy emphasis on so-called "foreigners," complaining that they are eating up precious energy which could be directed to the



faithful old-timers who built and supported the parish.

Such conflicting sentiments are cropping up in many parishes today whose membership has grown genuinely multi-cultural.

The fact is, estimates show that approximately 60,000 U.S. Hispanics are lost to the Catholic Church each year. Evangelization efforts by some non-Catholic groups often are successful among Hispanics and others because the groups have more financial resources than Catholic parishes or because of the warmth and sense of belonging that they offer.

The appeal of these groups is very personal. They use a door-to-door approach, preach to Hispanics in their own idiom and utilize many Catholic symbols such as Our Lady of Guadalupe. Often these evangelizers are caring, and offer the support of a community that serves the immediate needs of Hispanics.

Many social observers feel the Catholic Church is losing out to other churches, religious movements and sects when it comes to Hispanic Catholics. There are those who believe the Catholic Church doesn't have the personnel, finances or, worst of all, a game plan to put up a good fight.

What kind of game plan is needed?

Some propose that we begin by urging all in the church to re-examine their conceptions of Hispanics. Do we feel they are foreigners? Do we realize that many of their ancestors, especially in the Southwest, owned and lived there before it was taken over by the U.S. government?

Do we understand the history of nations from which Spanish-speaking persons emigrate? Do we believe that Hispanic culture has much to offer the U.S. culture, which is, for example, in danger of losing its sense of family life? Do we believe, for

that matter, that any other cultures can enrich U.S. culture?

Another proposal is that parishes take stock of themselves, asking whether a personal atmosphere prevails among their members. Does a spirit of hospitality mean that outsiders will be welcomed with gentleness, no matter what their nationality or color?

Furthermore, is a prophetic spirit in evidence, one that senses the injustices Hispanics must endure? Does this spirit mean that the parish is willing to take steps to be present in the factories or on the farms where Hispanics labor in order to listen to people's voices and to see what is needed to promote justice?

The parish today not only needs pastors with a spirit of hospitality and prophetic vision. The entire parish needs these qualities if we are to cope effectively with the needs of a new, multicultural age.

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EVERYDAY FAITH

Rediscovering the treasure in your dresser drawer

by Lou Jacquet

And now, if you please, a few words addressed specifically to those Catholics who usually stop reading this or any other column when they reach the word "rosary" in a sentence.

A while back I decided, as the editor of a Catholic weekly, to run a feature on a group of diocesan women who gathered monthly to make rosaries for the missions.

The feature I wrote, like the group I wrote about, was not spectacular. It was about good people serving the church in their own quiet way. I have probably written several hundred such features about persons or groups in the church involved with everything from protests over nuclear weapons to the alleged apparitions at Medjugorje.

What interested me about the decision to do this story was the comment—I chose that word very carefully—that it brought out among some in the Catholic press and

some working for the church. There was scarcely disguised contempt for any modern Catholic who would take the rosary seriously, and not much less disdain for any editor who would choose to cover a story about a group that makes rosaries as its ministry.

All of which got me wondering: How has the rosary somehow become associated with a "conservative" agenda in the church? That seemed to be the gist of the criticism I received for choosing to write and run the story. But the rosary has nothing to do with being conservative or liberal; it is simply a centuries-old tool to help people pray.

One of the more "progressive" Catholics I know prays it often and considers it to be a rich source of growth for his prayer life. This person would no more be at home with a "conservative" view of the church than would some Catholic theologians, yet his decision to embrace the tradition of prayer using the rosary has, he told me recently, brought him much inner peace and helped him strengthen his prayer life. This is a Catholic, by the way, who would be more likely to oppose the death penalty

and march for civil rights than be found at a meeting of any Marian group.

Like most college-educated post-Vatican II Catholics, I had long ago put the rosary aside as outdated and foolish and of little use. In fact, like most of these enlightened folks, I was frankly embarrassed by it when some segments of the church would discuss funding the rosary on radio or praying it after Mass in the pews. Hadn't we gotten past all of that?

Imagine my surprise, then, when I rediscovered it during trying times in the past couple of years. I also found that many Catholics of my "baby boomer" generation—regardless of their political or religious stances—have rediscovered it as well. Some pray the entire rosary as we were taught; others pray a decade now and then while driving or between meetings. But all who have rediscovered it seem to find what those who never put their rosaries away always knew: The rosary has endured for centuries because it brings a serenity to those who pray with one in hand. Choosing to pray even a decade forces a person to concentrate and empty one's mind of the problems of the day.

Unfortunately, for some in the church, praying the rosary remains a politically

incorrect approach. I hope they reconsider. No matter what their views on such church matters might be, they could not ask for a better enhancement to their prayer life than this beautiful and ancient treasure which languishes in all too many dresser drawers.

THE CRITERION

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-238-1570

Price: \$18.00 per year

50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Published weekly except last week
in July and December

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



To the Editor

A Jewish response to an editorial

In his editorial commentary of Sept. 27, *Criterion* editor John Fink expresses puzzlement about the position of American Jewish leadership on the issue of Israel's request for loan guarantees and about our dismay at the president's desire to delay consideration of that request for 120 days.

To begin with, it should be stated that successive American administrations have played critical roles in securing freedom for Soviet Jews and in making possible the rescue of Jews from Ethiopia. Many American Catholics played important roles in the Soviet Jewry movement. Now that the gates to the Soviet Union have opened, humanitarian aid is necessary to help successfully absorb and resettle up to one million who are leaving the Soviet Union and arriving in Israel.

Estimates of the costs involved to provide the necessary housing, jobs, education and infrastructure—to settle the immigrants and refugees—run from \$40-\$50 billion. Israelis are already the most heavily taxed people in the world and they have gladly accepted additional taxation in order to bear the lion's share of that burden. Jewish communities all over the world, including American Jews, have gratefully accepted their fair share of that cost as well. To get an idea of the enormity of the task facing Israel, your readers should know that for Israel to resettle one million new citizens is the equivalent of the United States resettling the entire population of France.

Israel's request, as you rightly point out, is not for an outright grant but for the United States to act as a cosigner on a loan. There will be no transfer of U.S. taxpayer dollars to Israel. What this guarantee insures is that Israel can go to commercial banks and other lending institutions and borrow the necessary \$10 billion at preferential rates and with a longer payback period. This last point is critical. Without the U.S. acting as a cosigner, the payback period is likely to be 7-10 years. With the U.S. guarantee, the payback can take place over a period of 30 years, allowing the Israeli economy the necessary time to grow and allowing their new citizens to participate in that payback.

Since the aid in question is humanitarian, it ought to be kept separate from political issues which properly belong at the negotiating table and ought to be the subject of debate among the parties to the dispute. Whatever the wisdom of settlements, and opinion within the American Jewish community is as deeply divided as Israeli opinion on this issue, Israel ought not to be pressured into making concessions prior to the beginning of any peace conference.

The Arab states have not been asked to proffer any confidence-building measures of their own prior to the peace conference convening. The Arab boycott persists; the state of war which every Arab country except Egypt has declared against Israel remains in force; the Palestinian national covenant which calls for the liquidation of the State of Israel remains unamended; Arab support for the infamous UN resolution equating Zionism with racism remains strong; anti-semitism in the official Arab press remains as high as ever, etc. That is why we believe that pressure on Israel alone is misguided and can only confirm the worst fears of many Israelis that they are isolated in the world and can count on no one but themselves.

Rapid political and economic developments in the USSR, which in the long term may prove to be good for the people there, have unfortunately brought about rabid nationalisms with heightened overt expressions of anti-semitism. For example, Lithuanian and Ukrainian intentions to exonerate all Nazi war criminals and Latvian discussions over what constitutes a "true Latvian" only feed these fears. Already we are getting early reports of OVIR (Soviet emigration) offices which are

blocking emigration permits. It is because we are apprehensive that conditions will worsen that we oppose delay. That, in short, is our position and our reasoning.

It pains us to say that we continue to find the *Criterion's* tone troubling when it comes to discussion of Jews or Israel. The "strong Jewish lobby" which the *Criterion* talks about represents American Jews, citizens of this country, who use the political process which is open to all. We petition our government and we put our case before the bar of public opinion in this country. Sometimes we win and sometimes we lose. Such is the nature of American political life—pluralistic and tolerant which makes for a strong and vibrant democracy. To insinuate that there is something perverse or improper about the participation of American Jews in that political process is simply quite wrong. And unbecomingly besides.

The *Criterion's* errs in its characterization of William Safire as an "apologist" rather than a supporter of Israel. Support of Israel is in America's national interest. Israel is a vibrant democracy and is the United States' strongest friend in that region of the world. That is why successive American presidents and the American public have historically supported Israel and will continue to do so.

Marcia Goldstone, Ph.D.
Executive Director

Jewish Community Relations Council
Indianapolis

(The *Criterion* did not criticize the "strong Jewish lobby" but stated that "much has been written in the secular press, and debated over television" about it. We agree wholeheartedly with Ms. Goldstone's second last paragraph. The *Criterion's* position agrees with that of the *Labor Party* in Israel but not that of the present government.—Editor)

Not getting news about Croatia

I am outraged that we are not getting the "real" news about what is taking place in Croatia, Yugoslavia, particularly in Medjugorje. I am not hearing anything in the secular or religious press about the 60th churches that have been destroyed in Croatia by the Serbian communist government. I'm not hearing about the 22 pilgrims that came to Medjugorje last Tuesday (usually there are 300,000 a day from all over the world touring this holy town). I am not hearing about the violations of all human rights that are taking place in cities and towns surrounding Medjugorje.

This morning I phoned a Croatian lady in Pennsylvania who came to the States in 1959. She has made more than 60 trips to Medjugorje and has relatives living in and around that area. She told me that the current Serbian president Slobodan Milosevic is worse than Hussein, Stalin or Hitler rolled into one. As we hear nothing from Dan Rather, Peter Jennings or CNN or USA Today—NO! Why aren't we hearing this from these so-called reliable sources?

From all the sources I have contacted, they agree that there is definitely another source behind this "war," and it is global communism. Communism is not dead or dying, it is alive and well and it is out to destroy churches and any sense of religious influence.

For people interested in the current status on Medjugorje, I can tell you the following about the visionaries: Only Vicka and Ivanka remain in the village of Medjugorje. Both Jacob and Maria are still in Italy as they cannot return due to so many closings of airports, roads, etc. Mirjana and family have gone to Switzerland and Ivan, who was in the States and was unable to return to Medjugorje, is now in Germany, but will return to the States for several Marian conferences coming up.

For updated information on the events of Medjugorje, people can call the following phone numbers: 205-672-2000 to Caritas of Birmingham, and for the monthly messages from Our Lady on the 25th of each month, 1-800-235-MARY.

Mary Anne Barothy

Indianapolis

More about theory of natural law

It was a pleasure to read your careful elucidation of the neo-Scholastic theory of natural law ("What the Church Says About Natural Law" in "From the Editor," Sept. 6 issue). Thank you.

The column transported me to my college days a long time ago when the other women in class and I would smile indulgently as our "prof" expounded at length on that same theory. How little did I, a music major, know in those days that that philosophical thing-or-movers and shakers to make my world radically better or worse.

Dr. Joseph Kempf, my sociology professor at St. Mary of the Woods College, used to explain that the natural law theory, developed by St. Thomas Aquinas, was the basis for the church's social writings and teachings. This theory, Father Kempf would tell us, had its foundation in the Gospel of Jesus Christ. It claimed that every person, a child of the Creator, had personal worth and dignity. It spoke of the transformability by grace of each human person in relationship with the other.

The crux of the theory was that, if a person cooperated with grace, that same being could and should live according to God's natural law, or the way God envisioned and wanted humankind to live from the beginning. The theory stated concrete moral choices that needed to be made to conform with the natural law.

Our professor always continued with an admonition never to confuse natural law with the law of nature (which, I learned later, is itself frequently called "natural law," to cause me further confusion. Here was "doublepeak" before Orwell's "1984") They are diametrically opposed, though they at first seem similar.

The law of nature has its roots, he would continue, in the liberal (now called conservative) politico-economic theory. While this theory begins by postulating that everyone is created equal, and has a natural right of access to life and liberty, it considers the human person to be incorrigibly sinful, seeking only self-interest and having insatiable greed.

Even though a person has this dark side, the theory continued, that one is endowed nevertheless with intelligence (in varying degrees one from another) and is (might be) able to "arise by using one's boot-

LIGHT ONE CANDLE

The joyful love of God

by Fr. John Catoir
Director, The Christophers

St. Therese of Lisieux had one great obsession: the happiness of God. As she lay dying in pain and darkness she claimed that all her actions had been performed to make God happy. Pleasing God was her joy and her magnificent obsession.

Finding joy in our love of God is as old as the church itself. St. Bernard once said, "When God loves me, he desires nothing else than to be loved by me; he loves me in order that I may love him, because he knows well that all who love him find in this very love their joy and happiness."

St. Elizabeth of the Trinity urges us "to love God as a friend... that is the secret of happiness and the secret of the saints." Imagine, God thinks of himself as your best friend. Is he your best friend?

In matters of the spirit feelings are not the issue. No one has to force feelings of any kind. Being a friend to God is a matter of willing it. You begin simply by accepting God's love as real and personal, and because of that knowledge, without forcing any emotions, you simply decide to live your life in an intimate relationship with him, your best friend. Be grateful in all circumstances as a way of honoring him. In spite of everything that might go wrong in your life, you remain quite certain that you are loved.

straps" through hard work and diligence. Eventually the fittest could rise above others and in the end derive endless benefit, the epitome of the "good life."

I suspect that it is because of ambiguity of the words "natural law" that the inquirers at Clarence Thomas's confirmation hearing seemed so confused with the Supreme Court candidate's "answers." His reply once was that natural law is just a theory. Theory, yes, but two theories. Which one is he referring to? He surely agrees with one or the other. I wish he would tell.

Mary Jo Matheny

Indianapolis

Questions column by Dale Francis

After reading the column by Dale Francis in the Sept. 20th issue, I found myself at a loss for a good reason to write the article in the first place and, secondly, why *The Criterion* determined that its readers are interested in "news" of this kind.

Guiltily or not, our former president (John Kennedy) is dead and unable to defend himself from this detraction. I see no good reason to publish articles about the alleged sins of others and I am reminded of the saying of Jesus, "Let him who is without sin among you cast the first stone."

William L. Meyer

Indianapolis

(Francis' piece was commentary, not news, and his point was in the headline, that "people have a right to know the whole man."—Editor)

Welcomes addition of daily readings

The addition of "Daily Readings" to your newspaper is a most commendable move. It is a companion to "The Sunday Readings" column adjacent to it.

Those persons seeking a more satisfying daily devotional experience should find "Daily Readings" very usable.

The suggested daily biblical readings are brief enough to fit the schedule of the busiest persons.

Use of these suggested scriptural readings could complement an individual's existing daily devotional program. For others it could certainly effectively replace the thoughtless recitation of the usual prayers.

Robert J. Brokamp

Batesville

It's not a matter of putting on a front, or forcing a phony smile. You start with the knowledge of God's unchanging love, and you decide to live gladly because of it. It's an act of faith.

But how do you do this, you might ask! The secret is in your prayer life. Prayer is nothing more than the will to give yourself to God. Begin to pray without any grandiose expectations. You may not experience positive feelings at all, but you will be praying supremely well. Give yourself to God as all you need to do.

St. Therese, the Little Flower, suffered from a loss of joy in her final years, but she managed to remain happy: "I am happy to suffer for him." Happiness for her was an expression of her faith and trust. In spite of the cross of sickness her spirit rejoiced in the Lord.

In times of darkness she looked back to the earlier days when wonderful feelings of joy flooded her soul, and she lived off that memory.

It isn't always the joyful mood of the moment that pleases God, so much as your habitual attitude of gratitude. To be grateful in all circumstances is the goal of our asceticism. Joy is the by-product of a grateful heart.

Those who desire the Lord with a sincere heart, will learn to live their lives gladly because of the knowledge of His love.

(For a free copy of the *Christopher News Note*, "Gratitude," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

CORNUCOPIA

It's Columbus, not Ericson

by Cynthia Dewes

How many thousands of us grew up thinking fondly of Columbus as a cross between a pirate and a Halloween costume? How many of us ground out hours of class time, chanting, "In fourteen-hundred-ninety-two Columbus sailed the ocean-blue," and making cardboard models of the Nina, the Pinta, and the Santa Maria?

Although we were advised all through grades K-12 of the romantic sailor's imagination, foresight and bravery, we admired him chiefly for founding the first holiday of the school year.

We memorized paintings of the great man landing on the shores of the New World, and marveled at how crisp he looked in full armor despite the humidity. We tried to figure out how an itinerant Italian became the darling of the Spanish Court.

We lipped our way through first grade dramatizations of Columbus' triumphant return to Queen Isabella and King Ferdinand. We tried to grasp the significance of his discovery that the world was not flat. In short, Columbus was a



patriotic icon and we were the guardians of perpetual humor.

But now the founder of Columbus Day is under attack. Christopher Columbus is being impaled on the swords of revisionist history, and one more childhood hero may be forced to turn in his credentials in absentia.

It pains us to think that one of the great figures in the history of the Western world is now described as a loser, a malcontent, liar, racist and general villain. On the 500th anniversary of his claim to fame, certain meanings want to deny poor old Columbus not only respect, but even a party.

While Spain is mounting an elaborate and expensive anniversary celebration of the founding of America by Columbus, the U.S. is dragging its feet. Critics are implying, if not stating openly, that it is inappropriate to celebrate an occasion which degraded native populations and robbed them of their riches, their livelihoods, and even their self-respect.

Apart from the fact that hindsight is always better, this is ridiculous. Hey, we've been here before for a couple of centuries, so let's start from today and make the best of it.

Think of the alternative. If we'd embraced Leif Ericson as the first to discover America (which he may well have been), we'd be eating lutefisk and saying "Lif da!" even as we speak. Imagine.

We'd be having Norsk festivals in-

stead of Spanish fiestas, and drinking toasts with aquavit instead of Spanish *rojo* in honor of the anniversary. We'd be slurping lingonberries, not olives, and wearing reindeer-fur vests instead of silk sleeves on our costumes.

(One thing might still be the same: no ethnic jokes would be told, since Norwegians have about as much public sense of humor as Spaniards do.)

We'd have to rename about sixty-two million towns and cities, not to mention countries, streets, celebratory events, and a television detective.

Dreadiest of all, we'd have to hold monte carlos at the Knights of Ericson.

vips...

Don "Ski" and Ruby "Ta Da" Berkowski will be part of an American clown delegation touring Poland, the Soviet Union and Hungary in late October. Berkowski, a hobo clown, is president of Clowns of America International. He and his wife, a white-face clown, will be in Warsaw to participate in pre-Halloween festivities leading to All Saints Day.

The 1981 Volleyball State Champions of Roncalli High School will be honored at a Recognition Banquet at 6 p.m. on Sunday, Oct. 20 in the school cafeteria. The event will include dinner catered by Primo Catering, a "new and old" slide show, and presentations to the champions by former coaches and current Roncalli staff members and players. Advance tickets only will be sold; the cost is \$6. Call Donna Smith at 317-787-8277 or Kathy Nalley-Schembra at 317-783-2426 before Oct. 17 for tickets or information.

check-it-out...

Women's Interfaith Table (WIT), a group of Jewish, Catholic and Protestant women brought together by common concerns and visions, will sponsor a talk on "How Theology Contributes to Child Abuse" by U.I. psychiatry professor Dr. Elizabeth Bowman from 6 to 9 p.m. on Monday, Oct. 28 at Congregation Beth-El Zedeck. A kosher meal will be served; reservations are \$8. Call 317-257-2519.

Pope John XXIII School, 201 State Street, Madison will sponsor its Annual Fund Raising Bazaar on the theme "Joining the Journey" from 11 a.m. to 4 p.m. on Sunday, Oct. 20 in front of the school. In case of rain, the bazaar will be moved to Shaw Memorial High School nearby. Roast beef and ham dinners will be served from 11 a.m. to 1 p.m. A carnival atmosphere will prevail, with clowns, jugglers, a "melodrama tent," crafts, a cake walk, children's games, etc.

A Basic Workshop on the principles of Toughlove will be held on Saturday, Oct. 26 at Morris Street Free Methodist Church, 2302 West Morris Street, Indianapolis. The

fee is \$35 per person or \$55 per family. Call 219-293-8959 for more information.

St. Bernadette Parish Center will hold its first Annual Fall Festival of Crafts from 8 a.m. to 4 p.m. on Saturday, Oct. 26 in the parish hall, 4826 Fletcher Ave. Original crafts, holiday items and homemade foods will be featured, and a chili lunch will be available. Admission is free.

The Serra Club of Indianapolis will celebrate its 40th Anniversary on Wednesday, Nov. 13 at the Indianapolis Athletic Club. All former members are invited to attend. For information and reservations call Bob Loughery at 317-846-7271 or Hugh Sullivan at 317-849-0580.

A F.I.R.E. Advent Charismatic Retreat on "The Coming of Jesus Christ" will be presented on the weekend of Dec. 6-8 at Fatima Retreat House, 5353 E. 56th Street. The cost is \$95 per person, \$150 per couple, with non-refundable deposit of \$25. Call 317-545-7681 for more details.

The first of two Dedication Ceremonies honoring the renovation of the Marian College Oriental Pavilion will be held at 4 p.m. on Thursday, Oct. 17. A traditional Japanese kagami-biraki ceremony will follow the ribbon-cutting for the pavilion, built originally by James Wheeler. A second dedication will take place next spring when the oriental gardens and pavilion bridge are restored.

A Neighborhood Halloween Party/Raffle will be held from 7 to 9 p.m. on Friday, Nov. 1 in Holy Cross School gym, 125 N. Oriental Street. Admission to the party and to play each "midway" game is five cents. Needy children will be given tickets, and every child will win a prize. Adult prizes donated for the raffle by businesses include a helicopter ride for two; Pacers tickets and other Pacer items; gift certificates; restaurant dinners, two BMX bicycles; and more. Raffle tickets are available from school children until Oct. 21. For more information call chairwoman Debbi and Bob Hodge at 317-631-5073.

A Drop-In Center for Mental Health Counseling, sponsored by the Minority Advisory Council, Inc., is now open on Saturdays from 9:15 a.m. until 12:15 p.m. at 2822 Dr. Martin Luther King Jr. Street, Indianapolis. The Center is staffed by local mental health professionals who volunteer their time to help adults who feel stress and need to talk; singles who are lonely; pre-teens who look to gangs for respect; single parents and married couples with problems; persons with low self-esteem; seniors who need someone to listen; and African American males. There will be no cost for the service until 1992, when a nominal fee will be charged. No one will be refused because of inability to pay. On Sunday, Oct. 20 the Minority Advisory Council will co-sponsor an appearance from 6:30 to 8 p.m. by Louise F. Bias, mother of the late basketball player Len Bias, at a reception at St. Vincent Marien House Hotel and Conference Center, 1801 W. 86th Street. The event will be held in conjunction with National Red Ribbon Week, a program of commitment to a drug-free America, whose theme this year is "Neighbors Drug Free and Proud." Mental health professionals who are interested in volunteering their services, or persons who require more information about the Drop-In Center may call 317-924-4903.



"A MAN FOR ALL SEASONS"—A royal attendant, played by Michael Deason of St. Andrew (from left); Cardinal Wolsey by John Phillips, a teacher at St. Barnabas School; and the Duke of Norfolk by John Moore, a counselor with Catholic Social Services, during a production of the Robert Bolt drama now being produced at Edvayne Repertory Theatre at CTS. For ticket information call 317-923-1516.

Seek & Find

\$25 — A PUZZLE FOR PRIZES — \$25

The object of this game is to simply Seek & Find nine of the Criterion advertisers. If you need help, you have a definite "Ad" advantage... the answers can be found in the advertisements as marked in this issue of The Criterion.

Below you will find the page numbers of nine Criterion advertisers. Seek & Find, then circle each one. The names will read forward, backward, up, down and diagonally, always in a straight line. The ninth advertising name will be used as a tie breaker (see rule #5 below).

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1) Anyone can enter "The Ad Game," with the exception of employees of the Criterion and their families.
2) Entries must be received on or before noon on the first Thursday following publication of the game.
3) The Criterion cannot be held responsible for delays caused by the postal service.
4) All entries must be accompanied by the name and address of the person submitting the answers.
5) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in two weeks

North Deanery plans workshop on social justice

by Margaret Nelson

A new group is being formed in the North Deanery of Indianapolis that will provide a combined social justice ministry for those parishes.

A parish peace and justice group was the hope of Shirley Gilson. But after approaching Holy Names Sister Louise Bond about the idea, Gilson agreed when sister "perceived the need for a broader base."

Then the St. Matthew member learned that the North Deanery pastoral council polled parishioners about what they saw as the needs for the future. One strong idea that surfaced was for people to become involved in peace and justice work. So Gilson is pulling together social action leaders from these churches.

The first event will be a day-long seminar on "Catholic Action in Our World," to be held on Saturday, Oct. 26, at St. Matthew Church, from 8 a.m. to 2:30 p.m.

In the brochure, Gilson wrote, using thoughts that came at the preliminary meetings: "You're invited to explore the foundations in Scripture and in Catholic teachings of the Christian responsibility to help build up the kingdom of God here—in this world."

"Alone, this seems an impossible

mission. But we are not alone. The Holy Spirit will guide and empower us as we open ourselves to God's spirit in prayer."

Together we share our experiences of building up God's kingdom, and dare to envision and find ways to insure a more peaceful and just future," Gilson concluded.

Speakers for the Oct. 26 event will be Andrew Hohman, R. Michael Clark, and Ann Marie Hanlon.

Hohman, chairperson of the theology philosophy department at Marian College, will talk on "Biblical Foundations." His presentation will be followed by small and large group discussions.

Clark served the Catholic Worker in Detroit and is now teaching theology at Marian while writing his doctoral dissertation for Boston College on the theology of peace. His talk will be: "Catholic Social Teachings."

Hanlon served with the Catholic Worker in New York City and has a master's degree in theology. She has demonstrated a commitment to social justice issues, particularly in housing for the poor. She established Volunteers in Ministry for the Urban Parish Cooperative in Indianapolis and currently works with Eastside Community Investments, which sponsors the Caulk-of-the-Town community effort each October.

During the afternoon, groups will discuss, "What is Happening?" concerning social justice action on the international, national, state and local levels, in parishes or personal lives. Next, participants will consider, "Where Do We Go From Here?"

Attendance at the workshop is not limited to members of North Deanery

parishes. Those interested may call Gilson at 317-849-6328, or Ken Sauer, 317-925-9015 (evenings).

Reservations may be made before Oct. 19 by sending a check for the suggested donation of \$5 to: St. Matthew Catholic Church, Religious Education Department, 4100 E. 56th St., Indianapolis, Ind. 46220. Refreshments and lunch will be provided.



CLAYWORKS—Artist Don Edwards shows Christ the King 7th-grader David Honaker how to work with clay on a potter's wheel. Part of a Young Audiences in Indiana program, Edwards stressed the need for balance and creativity as he demonstrated throwing on the wheel, slab and coil construction. He also gave facts about glazing and kilns during his work with one 4th-grade and two 7th-grade classrooms last month. (Photo by Margaret Nelson)

Gibault School for Boys observes 70 years of aiding troubled boys

by Cynthia Deves

Gibault School for Boys, founded by the Indiana Knights of Columbus in 1921 as the Father Gibault Home for Boys, celebrated 70 years of serving troubled children on October 9. Enrollment in the residential facility, for boys ages 10 to 17 with moderate to severe behavior problems, has grown from 13 to 135.

Daniel P. McGinley, executive director of the school for the past 10 years, heads a lay staff of 180 professionals who help youths in trouble with their families or the law, by providing a safe, healthy environment and a reality-oriented program. Students are given the opportunity to control and direct their own behavior in a positive way.

Gibault is accredited by the Council on

Accreditation (COA) of Services for Families and Children. Following the philosophy that "Every child deserves a chance," the school provides several programs, including the Intensive Sexual Intervention Systems (ISIS) program for adolescent sex offenders, the Wilderness Program and the Independent Living Program.

In 70 years Gibault School has grown from one building to a campus of 13 buildings and a group home in Terre Haute. From 1934 to 1981 it was administered by the Brothers of the Holy Cross.

Gibault accepts boys of every race, creed, and socio-economic background. Although most are from Indiana, students are admitted from throughout the U.S. They are referred to Gibault by juvenile courts, welfare departments, licensed child-placing agencies and the Indiana Department of Education.

St. Jude, Spencer, to observe 40th anniversary October 20

by Cynthia Deves

St. Jude the Apostle Parish in Spencer will celebrate its 40th anniversary on Sunday, Oct. 20 with an outdoor Mass and an October Fest dinner for parishioners and guests.

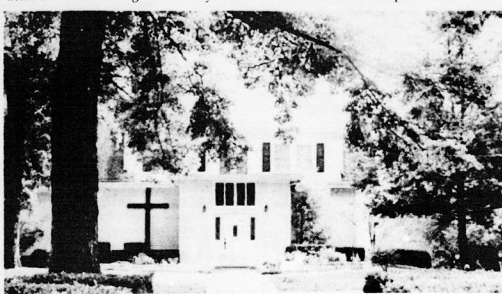
Father Paul Dele, administrator of the parish, will celebrate the Mass at 2 p.m. on the church lawn in front of St. Jude's shrine.

Children from the parish and founding members will be involved in the special liturgy. Father James Higgins, dean of the Bloomington Deanery and

pastor of St. Martin of Tours Parish in Martinsville, will be guest homilist.

St. Jude Parish was founded by Oblate Father Joseph Pucca in Spencer, the seat of Owen County, in 1951. The first Mass was celebrated that year on Sunday, Sept. 30. The church, offices, parish hall and rectory are all housed in a large house, built about 1928, which is located at 300 West Hillside Avenue.

The congregation of St. Jude Parish, which is drawn from a wide geographic area, has more than doubled over the past five years. It now numbers 115 families. Many visitors to McCormick's Creek State Park, located nearby, also attend services at the parish.



St. Jude Church in Spencer marks 40 years



Jeffrey L. Gole

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Evangelization and social justice must go hand in hand

by Father Clarence Waldon
Director, Office of Evangelization

"If you want peace, seek justice." In fact, if you want anything having to do with the kingdom of God, you must first seek justice. This is especially true of the most basic and central mission of the church—evangelization.

Evangelization is sharing the Good News of our faith in such a way that others are attracted to it and invited to share the Good News with us. The ultimate goal of evangelization, according to Pope Paul VI, is "to evangelize man's culture and cultures." This is done "always taking the person as one's starting point and always coming back to the relationships of people among themselves and with God." (All quotations from Paul VI are from his exhortation "On Evangelization in the Modern World"). "The relationships of people among themselves" is what justice is all about.

Pope Paul stated: "As the kernel and center of his Good News, Christ proclaims salvation, this great gift of God

which is liberation from everything that oppresses man." This is a very big statement—"liberation from everything that oppresses"—everything.

Many people find this statement hard to believe. It only becomes understandable when we realize that evangelization is actually sharing the Word of God. The Word of God is not a static reality. It is dynamic and contains both creation and redemption. The Word of God created the universe and then redeemed it. When God speaks, things happen. God's Word is power and glory. Let us look at the Word of God.

The Word of God is everything that anyone ever needs to hear. The Word of God first tells us who God is—that he is a loving and merciful God and he is our God; therefore, we have nothing to fear. Then we find out that he is our Father, we are his children, we are all brothers and sisters—one family.

That tells us about ourselves and gives us a powerful self-image—a divine family that includes everyone. As faith in Jesus grows, we realize that we are all one body; when one is hurt, we are all hurt.



Father Clarence Waldon

The world is redeemed and all is good; that includes me, and I am really good. Moreover, the power of God actually resides in me; in fact, God is in me and everything is possible with God. I can overcome, I can be victorious, even over death—Jesus' resurrection proved that. The Word of God is really GOOD NEWS.

Is there any way that a person could experientially believe Jesus' Good News (we are not talking about head trips) and not be freed from every internal oppression? Would it be possible to really believe and knowingly treat a brother or sister unjustly? That is why we can say there is no evangelization without liberation. The Word of God is truth and Jesus said that "the truth will set you free."

To be evangelized is not just to hear, memorize or even to believe a certain truth. It is to make that truth so much a part of you that it has an effect upon your life to the extent that you begin to live out that truth. That truth becomes a guiding light for your daily living, decisions and actions.

That is why St. James says, "If a brother or sister is ill-clad and in lack of daily food, and one of you says to him or her, 'Go in peace, be warmed and filled,' without giving him or her the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead" (James 2:15-17).

The first step in evangelization is witness. Witness of life is the only witness that counts. If people are experiencing injustice the only way to witness to them meaningfully is to unite with them in their struggle for justice. To simply do "band-aid" charity without

entering the struggle for justice causes resentment in those who are served because they realize that band-aids alone simply prolong their pain. Once solidarity is experienced, faith can be shared.

One of the greatest drawbacks to evangelization of minorities in the U.S. is that the institutional church is not seen as working with them for justice. Although individual Christians get involved working for justice, a greater majority of Christians either are involved in injustice or enjoy the fruits of injustice.

Since the bearers of the Good News do not always bring good news to specific groups, the Good News they proclaim is called into question. The bearers of the Good News brought bad news to the American Indians and the Africans who were captured and brought to the Americas as slaves. As a result, there will always be room to question the faith that failed to liberate all God's children.

At the same time, there are those who do engage in social justice activity. However, many times this activity does not help bring the Word of Jesus into society. Why not? Because no explicit witness is given.

Some of the greatest atheistic humanists are avid social justice activists. Social justice in itself is not a Christian activity nor does it witness the love of God. For social justice activity to be a witness to the Good News of Jesus a sign must be added that shows Christian love is the motivating force. At a well-timed moment, Jesus should be explicitly proclaimed as author of that love and only savior of mankind.

Pope Paul wrote: "There is not true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God, are not proclaimed." It is in evangelization that the Christian social justice activist is different from the atheistic humanist or even the Christian humanist.

Much social justice looks only at the need for external liberation. We have all seen the sad situation of one who has been freed from physical shackles only to be destroyed by his or her spiritual shackles of sin. Real justice activity seeks to liberate both internally and externally.

Even though all social justice actions do not necessarily evangelize, no evangelization is complete if the call to social action is missing. The Word of God demands action on behalf of justice. If I am preaching that Word, I must be living it. For those experiencing injustice, anyone not working on their behalf is not credible as a preacher.

Social justice and evangelization go hand in hand. You can't have one without the other. Therefore, both evangelizers and social justice activists need to be more intentional about the other dimension of their vocation. When we can put both of these dynamics together—the witness with our social justice activity and share our faith with those experiencing injustice—the kingdom will truly come.

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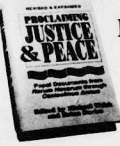
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Pastoral council development workshops are drawing crowds

The council development workshops for parish pastoral councils have drawn large numbers of parish leaders. The double focus of the workshops is "Effective Councils and Pastoral Planning."

On Thursday, Oct. 9, more than 250 council representatives from 27 parishes in the Indianapolis area were scheduled to gather at the Catholic Center for the fall workshop. An additional 36 were to meet Oct. 10 at St. Mary in Rushville, representing seven parishes in the eastern half of the archdiocese.

Eighty-eight council members, including several pastors, attended the first session at St. Joseph Parish in Corydon on Sept. 19. St. Mary Parish in North Vernon hosted a meeting for 70 people on eight parishes on Sept. 24.

Last week, a third workshop was held at St. Paul Parish in Greencastle, where 25 participants gathered, including pastors from the five parishes. Participant received packets of council self-help materials to take back to their parishes.

The workshops emphasize the idea of councils learning from the successes and difficulties of other councils. This collaboration meets the goal of the staff of the Office for Pastoral Councils.

To prepare for this series of workshops, the archdiocesan office provided an assessment instrument, asking for responses from council members. This

tool targets the areas of greatest need concerning the quality and productivity of council life and work.

The survey revealed the need for methods to upgrade council effectiveness and the desire for further assistance in pastoral planning.

Under council effectiveness, council members targeted orientation needs; spirituality in groups; council relationship with parish committees, boards and organizations; and council evaluation. Pastoral planning subpoints were council involvement in planning, impact of planning on parish mission, and integration of planning and budgeting.

"Last week, we celebrated the seventh anniversary of the opening of the Office for Pastoral Councils," said Providence Sister Marie Kevin Tighe, director. She said that the staff continues to be energized by the dedication and commitment shared by participants.

"The fact that more than 470 persons came forward to improve their knowledge and skills as council members shows an understanding among our people of the need for formation, development and renewal of council groups in an ongoing way," Sister Marie Kevin said. "Such commitment is evidence of strong faith and a sign of great hope for shared responsibility in planning a vibrant future for the church in our archdiocese."

Patti McDaniel has empathy for suffering

by Cynthia Schultz

"Maybe I have more strength than I thought," said Patti McDaniel. The former secretary at St. Mary School in New Albany sat on her porch swing and talked about the importance of appreciating life.

After several disappointments in her 37 years, McDaniel said, "I would like to think that this is all for a purpose. Maybe it's for the benefit of others."

Afflicted with diabetes since the age of six, she began facing retina and kidney problems when she was 30.

She and her husband, Russ, moved to the country near Elizabeth, where they dreamed of becoming parents. The McDaniels were discouraged by the long waiting list for adoptive parents, so they prayed for their own child.

Doctors warned the couple about the health risks, but they decided to accept the consequences. In 1987, after 15 years of marriage, Patti McDaniel learned she was pregnant. The couple was elated.

"We made ourselves a pot of coffee and sat on our porch dumbfounded. We had the house of our dreams. We were happy—and pregnant. It was perfect timing. God had answered our prayers," she said.

But their joy was short-lived. The pregnancy was difficult. Despite her efforts to remain immobile, McDaniel was hospitalized several times to adjust her insulin and control the fluid build-up.

Halloween night brought an emergency situation. "Doctors had to deliver the baby. My life was in danger and so was the baby's," she said. "They told me the baby had a slim chance of survival." McDaniel prayed that the one-pound, 12-ounce baby would live, while the doctors continued to fight for her life.

Ten days later, the infant died.

"It was hard, but a blessing because Joshua was in such pain," McDaniel said. "But I was relieved because he was going to be with the Lord. In his wisdom, he knew I wouldn't be able to take care of him."

McDaniel's pregnancy accelerated her health problems, but she has no regrets. "I'm not sorry. I'd do it again," she said.

Because of rapid kidney failure, she was put on a dialysis machine. Her name was added to the kidney transplant list. In early 1990, she began to have trouble with the toe on her left foot. Eventually, she had to have her leg amputated above the knee.

Wheelchair-bound, McDaniel found herself slipping into deep depression.

"I had the faith, but I couldn't put it into action," she said. "When I lost my leg, I was mad at me. I took it for granted. I realized how precious time was. I was feeling sorry for myself."

Things began to look better when McDaniel developed what she calls a "survival spirit."

She "survived" after racing to a Louisville hospital when a kidney match was located. On the operating table, the surgical team discovered that McDaniel's arteries were too small.



Patti McDaniel

(Photo courtesy New Albany Tribune)

"In a certain way, I was relieved. Maybe it was a blessing. A transplant would mean more trips to the doctor, medications and the possibility of rejection," she said. Now, McDaniel connects herself to a dialysis machine in her home each night.

In January, 1991, McDaniel was walking with a training prosthesis and a cane. She hoped the worst was in the past, but a toe began to deteriorate on her right leg. Doctors were ready to amputate the toe. Fearing future problems for their patient, they suggested taking the leg as well. But she refused.

McDaniels prayed that her foot would heal and that she could keep her right leg. "Even though I prayed, I was willing to accept the Lord's will," she said. "He won't give you more than you can handle."

Currently, her foot continues to heal and her condition has stabilized. She looks forward to being fitted with a permanent prosthesis for her left leg. She's excited about driving again. Following the suggestion of doctors, she talks with other amputees.

"Patti's been a sweet inspiration to a lot of people," said McDaniel's friend Linda Stewart. "There is a sweet peace that she has in her life. There are no questions like, 'Why did this happen to me?'... God has his hand on Patti's life in a special way."

McDaniel's mother-in-law, Mary McDaniel, helps care for Patti and drives her to doctor appointments.

Meanwhile, Patti McDaniel has set her goals for the future. "I want to be as healthy as I can, so I can help people," she said. "I have so much empathy and understanding for suffering. I want to be able to pass on the Spirit of God to give others the comfort and joy that he offers. It's too much to keep to yourself."

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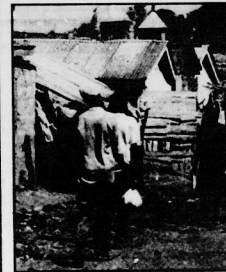
Jesus Leads Us...

To the young and innocent victims in our world



Jesus Leads Us...

To the outcast victims in our world



Jesus Leads Us...

To the dying victims in our world



FOR LIFE—Anne Maas (from left), 4th grade; Kate Gray, 2nd grade; and Amanda Moore, 5th grade, display their winning posters in a Respect Life Sunday contest sponsored by Jefferson County Pro-Life. The students of Pope John XXIII Elementary School in Madison were asked to address the problems of environment, world hunger or homelessness. The school displayed all of the posters. (Photo by Laura Hodges)



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Faith Alive!

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Preservation of world environment must be fundamental life issue

by *Richard McCord Jr.*

The tiny island was 3,000 miles from the nearest continent. When an explorer came upon it recently, he felt sure he was the first ever to set foot upon its shore. But he found, much to his dismay, that civilization had preceded him. The beach was littered with garbage discarded by ships and carried by ocean currents.

Another sad tale of paradise lost! Add it to the litany of bigger incidents—oil and chemical spills, disappearing rain forests, worsening air pollution—and we have overwhelming, convincing evidence that we're in the midst of an ecological crisis!

Our national and international security is being threatened in a way that armies and military hardware never have done.

Alarms have begun to sound. It has become more evident how many deaths are linked directly to the amount of lead in our water and the level of carbon emissions in the air we breathe.

The greenhouse effect is having multiple consequences for the climate and agriculture, and even is placing restrictions on how long we stay out in the sun. Nature itself is sending us a message.

So, too, are concerned groups and individuals—organizations like Greenpeace that have battled for a safer environment.

In his 1990 World Day of Peace message, Pope John Paul II spoke of the ecological crisis as a moral crisis and a threat to world peace.

Early in 1991, the Catholic bishops of Florida called preservation of the environment "a fundamental and critical issue of our time" and urged everyone to learn a new version of the three Rs—recycle, reuse and reduce.

Despite all the evidence, exhortation and warnings that now surround us, we have to admit we've done a better job at mastering other Rs—notably, reluctance and resistance.

When I look into my own heart I find several factors that block a more effective response to our suffering Earth. Why am I reluctant to recycle, reuse or reduce?

First, there's simple laziness and lack of attention. It's quicker and easier to toss paper, plastic and all sorts of things into the trash than to save, sort and set aside for recycling.

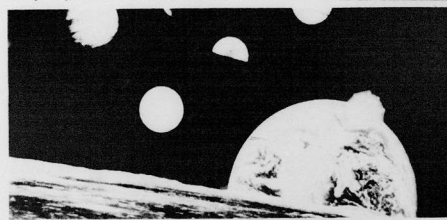
It is easier and often cheaper to buy disposable products than those which can be cleaned for reuse. The heedless patterns of a lifetime make it possible to ignore the consequences that flow from the use of certain pesticides, fertilizers, Styrofoam or aerosol sprays.

Then, too, I often find myself overwhelmed by the complexity of the situa-

tion. There seem to be just too many labels to read, too many questions to answer, and too many decisions to make.

How do you find the time to examine the claims of "environmentally safe" products when your child is distracting you in the supermarket aisle?

Is it worth trying to preserve a certain species of bird if the result is the loss of jobs for those in forest industries? Complexity leads to confusion about such



issues, and confusion becomes an excuse for doing nothing.

"Why bother?" I plead. "It's all too much to think about."

Fear is perhaps my deepest wellspring of resistance.

I suspect that my lifestyle, with its built-in patterns of waste and pollution, may be part of the bigger problem. But I fear losing what I have—the comfort and convenience—if I really take a hard look at what is costing the planet to maintain my standard of living.

"It's not that I don't want a clean environment or a better life for poor countries," I protest. "I just don't want to lose what I've come to depend on and feel entitled to."

Laziness, negligence, rationalization and fear are all habits of my heart that reveal how much I need conversion. The symbol of a new heart is often used in the Bible to describe conversion. "Create in me a new heart," prays the psalmist.

If the ecological crisis does not reach people's hearts and evoke a spiritual response, it will never be resolved.

Conversion begins with little steps: recycle, reuse, reduce. Gradually, as our reluctance and resistance are worn away, we reach a point of spiritual awareness.

All creation is interdependent. We care for the Earth. It cares for us. God cares for all. And peace is possible.

(McCord is associate director of the U.S. Catholic bishops' Secretariat for Family, Laity, Women and Youth.)



ECOLOGICAL CRISIS—We are in the midst of an ecological crisis which will only be resolved if people are willing to make personal sacrifices. Conversion begins with three steps—recycle, reuse and reduce. (CNS photos from S. C. Delaney/EPA and NASA)

People feel powerless about ecological crises

by *David Gibson*

People don't actually want their children's children to inherit an earth lacking the beauty and natural resources it once knew. But it is difficult to focus on the needs of future generations when present needs are so great.

Something always seems more important than taking action on behalf of the environment!

And people often feel powerless about the environment. They wonder if anything they do makes a difference.

"Three stubborn illusions" stand in people's way when it comes to the ethics of ecology, Cleveland's Bishop Anthony Pilla said recently. They are:

►the illusion that there will always be plenty of water and fish or oil and plants,

►the illusion that the world is "our property to do with as we would like,"

►and the illusion that "it doesn't matter" if a species of animal becomes extinct or if air pollution controls begin this year or next.

Who is harmed if the environment is exploited? Future generations? Today's poor and oppressed people?

Florida's Catholic bishops described nature as part of a "life-sustaining organism or system."

And, the bishops said, "Injury to any part has repercussions on the whole." They also emphasized that the "inherent punishment for destructive action against nature... falls upon the innocent as well as the guilty."

(David Gibson edits Faith Alive!)

DISCUSSION POINT

We need healthy world to survive

This Week's Question

What do you see as a major reason for making ecology a moral priority?

"We've got to have someplace to live. It's a matter of self-preservation." (C.G., Greenville, South Carolina)

"In the past few years, our weather has changed drastically. Personally, I think that it is due to the loss in the ozone layer. So we need to take care of our environment. It's got to be done to preserve our lifestyle." (Michael McDonald, Wynote, Pennsylvania)

"The future of our children, making the world safe for our children." (Miriam Barth, Buffalo, New York)

"We are obliged by God's graciousness in giving the

Earth to us to husband and take care of it." (Albert Grant, Hot Springs, South Dakota)

"It's a question of how we see ownership of a gift. Did God give the Earth to us to take care of or to pillage? Ownership has conditions and responsibilities. If we have any respect for God, we should use our resources wisely." (Lisa Cain, Grammer, Indiana)

Lend Us Your Voice

An upcoming edition asks: What plan or activity have you tried during the weeks before Christmas that has altered your approach to the coming holiday for the better?

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



Environmental crises threaten all of creation

by John F. Haught

Many knowledgeable people gradually have become aware of the extent of the environmental crisis, but organized religion until recently has been largely unresponsive to it.

Russell Train, who chairs the World Wildlife Fund, finds this remarkable.

"Here we have issues that go to the heart of the human condition, to the quality of human life, even to humanity's ultimate survival," Train said. "Here we have problems that can be said to threaten the very integrity of creation. And yet the churches and other institutions of organized religion have largely ignored the whole subject."

Can Christianity now make the environment a major ethical concern? John Passmore, an environmental philosopher, doubts it. He voices the opinion that Christianity is so oriented toward life in the next world that caring for this planet simply cannot become a priority item for Christians.

Passmore has a point. For some Christians even the world's destruction would not come as very bad news, since such an event ushers in the next world. Fortunately there is no firm basis in Christian tradition for such a negative attitude toward the earth and the physical universe.

The present environmental predicament challenges us to internalize what we have perhaps only notionally affirmed, namely, that creation is good—blessed and cared for by the Creator.

In Genesis, where we are made stewards of creation, God declares that nature is good in itself, independently of any use to which humans try to put it.

The Christian sacramental tradition

even sees the likeness of God in natural realities like clean water, fresh air, fertility and life. So an obvious reason to care for the environment is to preserve the natural realities at the basis of our sacramental relation to mystery. (Imagine what religion would be like if we lived on the moon, says historian and theologian Thomas Berry.)

The current environmental crisis is a great opportunity for Christians to find powerful new meanings in traditional teachings. What do some of these teachings look like if we regard them with an ecological sensitivity?

We gain a new appreciation of St. Paul's vision that redemption has a cosmic meaning.

►The notion of "sin," which always meant a state of "relationlessness," now seems more clearly than ever to entail our alienation from nature and not just from one another.

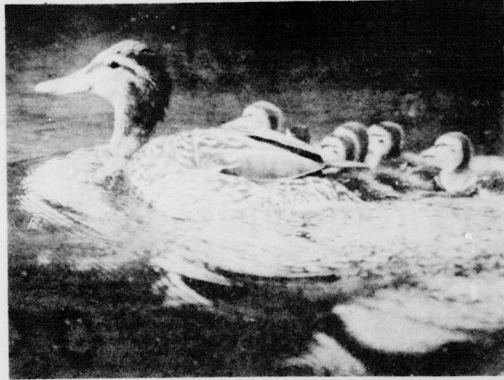
►Reconciliation (at-one-ment), or redemption, requires also our reintegration with a renewed universe.

Likewise "revelation" means not only a series of divine self-disclosures in history, but also the process whereby the natural world in its 15 billion years of evolution unfolds the divine mystery.

Accordingly, Christian hope embraces not just the individual's destiny or that of the human species. In the spirit of St. Paul, we look forward to the ultimate unity of all creation in God.

Fired by this hope, we could adopt an ecological asceticism, the discipline of taking into account the full consequences of our actions for the future of life on this planet.

Sensitive to ecology, we could shape religious education to give closer attention to the cosmos and our connections with it.

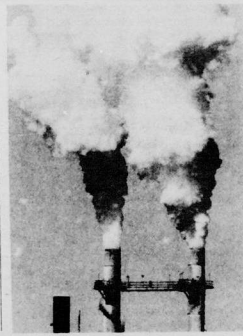


PREDICAMENT—The present environmental predicament challenges Christians to internalize what we have perhaps only notionally affirmed, namely, that creation is good and that it is blessed and cared for by the Creator. We can no longer ignore the irreversible damage already caused by pollutants. (CNS photos by S. C. Delaney/EPA)

We could teach children to value the cosmos as our constant companion on the religious journey rather than as something that is eventually to be discarded in the quest for God.

Christian ethics could also assume an environmental focus. The ethic of life, for example, could be extended to include all dimensions of the biosphere, and not just human life. After all, can human life flourish in isolation from the wider web of the earth's life-systems?

(Haught is chairman of the Theology Department at Georgetown University.)



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VOCATIONS SPECIAL

A Special Supplement to *THE CRITERION*

Place trust in the Lord, for all pathways are his

by Fr. Paul Koetter
Archdiocesan Vocations Director

Sometimes choosing a path can be an adventure in itself.

Two years ago I was leading a group on a nine-day canoe trip in Canada. It was a new route with unknown portages (carries) between the lakes.

One day I found myself on a path between lakes with an 80 lb. canoe on my back. The path led along a swampy bottom land that did not look very inviting.

All of a sudden the path I was following headed directly into the water. I suddenly realized that to reach the next lake I had to walk through 50 feet of knee-deep swamp water.

The paths of life are not much different. Most of us start out on a path that appears smooth, level and inviting. We strive to walk above the swampy situations. Yet we soon discover that the paths we have chosen lead us directly into the messy situations of life. If we are going to keep going, we have to plunge in.

How does one choose a path of life? First, take an inventory of individual gifts, talents, likes, dislikes, limitations, etc.

I think God wants us to use our gifts and therefore invites us into pathways where those gifts will be utilized. A person who fishes well is certainly welcomed on a canoe trip!



Second, ask "Does this path lead me to where I want to go? Will it help me to love God and love my neighbor?"

Sometimes we struggle with this question the most. Being busy with the normal activities of life, we fail to ask the question "Where am I going?"

It isn't pleasant to discover that we are on the wrong paths when we have already traveled a good distance.

Third, decide who will travel with us.

We certainly would want someone who will be a good companion, who will help us carry the burdens, and who will challenge us to make this trip the best trip possible.

Do we invite Christ to journey with us? Christian wisdom points out that when Christ shares the path with us the journey is better.

Walking life paths will often find us confronted by unexpected changes. Just when we think the direction is clear, the path suddenly veers off.

The death of one's spouse, the loss of one's job, the call to radically change one's ministries, all can challenge with the question "Do I continue on?"

We can get off the path and sit on the side of the hill, watching life go by us and allowing feelings of negativism to overpower us.

Or we can stay on the path, rolling with the unexpected turns and trying to remain faithful to companions, goals, and to ourselves.

The right talents, the right direction, and the right companion make for the right path.

There are many paths that are the "right paths."



INVITING—Pathways invite us to follow the trail, to look beyond the curve, to journey into places unknown. (Photo by Franciscan Sister Mary Beth Gianoli)

This Vocations Issue of *The Criterion* will touch upon some of the paths that priests and religious have chosen.

While each person in religious life shares a central way of life with God, there are many different paths.

Some have chosen the hospital corridor as their path through which they minister to the sick.

Some walk the streets of the inner city, where the homeless are walking their journeys.

Some are walking the mountain paths in eastern Indonesia or in Central America.

In trying to discern God's call through our talents, our dreams, and our fellow travelers, religious can discover many roads.

Walk with sisters, priests and brothers as they tell their stories.

Listen well as they talk about the mountain tops and the swampy valleys through which their paths have taken them.

Benedictine postulant ministers to inner city youth

by Margaret Nelson

It's nothing new for Kathleen Yeardon to serve others. But as the director of Neighborhood Youth Outreach (NYO) at St. Joan of Arc Parish in Indianapolis says, "My love is ministering to center city children."

On September 7, Yeardon became a postulant for the Beech Grove Benedictines. When she starts her novice year in June, a new director will take over her job at NYO.

Why did she enter the Benedictines? "After the three years I spent with the Covenant House, I missed its strong focus on prayer and community," Yeardon said. "I was very much attracted to that. It was a pretty easy choice. Before, I wasn't interested in a vocation. (Benedictine) Sister Joan Marie (Massura, archdiocesan

coordinator of youth ministry) kept talking to me about it. After I went back to visit the Covenant House in Panama, I knew I was going to join a religious community. It was like God said, 'I'm ready for you.' The Benedictines were ready for me, too.

"When people think of religious life," she said, "no one thinks of the love and the fun and the friendships. They act like, 'This poor person! I am so glad I am single. Last Saturday, my sister Patty and I helped someone move. It took about six hours. How many people are free to do that? I am so glad to be available so that I can be part of their joy.'"

"In religious life, you choose all that," Yeardon said. "Christ chose the cross. He's asking us to do the same thing. The whole basis of our faith is to give up our lives, so we can pick them up again in his service. My mom was ever so subtle in influencing me. She gave me a book, 'The Cross and

the Sword' in the seventh or eighth grade. It was like God said, 'Kathleen, I need you and I'm calling you.' She made the opportunity available for me to grow."

Kathleen was the middle of the 15 children of Bill and Dolores Yeardon. She said she was there "at the end of the foster kids, to see how all that worked out. I got blessed by the position I was in the family. When everyone moved out, I got to be part of so much more."

"I've had many volunteer experiences throughout my life," she said. "When I was out of college, I wanted to give a year of my life to help people. I chose the Covenant House. It ended up being three years because I went to Central America two years—one in Guatemala and one in Panama."

"The only time that was scary was when there was an attempted coup in Panama. The presidential palace was right across the street from our house. But when does your whole faith life have meaning if you don't live it out day-to-day?" she said.

"I found that kids are universal. They need to be loved. They need to be fed. They need to be given attention. Most kids are starved for it," she said. "It helped me to come back here, knowing that kids have the same basic needs."

"When I first started working with NYO, it was scarier two blocks from my own house than it was in Guatemala and Panama," she said. It was the unknown. "Now I'm not afraid. I beep the horn at everybody when I drive down the street and they wave back."

"NYO involves two nights of sessions that begin with one hour of tutoring and then the kids can play basketball for one hour. We have an open gym on Saturday for basketball. We have what we call The Pit, with a pool table and ping pong table. "We work with the schools," Yeardon, who has a degree to teach high school history, explained. "Franklin Township sends teachers to tutor. This year we're working with Broad Ripple and Northwest. Once there's a school connection,

they just love it. When they first started out, it wasn't that way. That is the neat part to watch. Now there is peer pressure to be in school."

"There is a community service part to it, too," she said. "On Tuesday morning, we get a delivery of bread. The kids help pass the bread around the neighborhood that afternoon."

"We use the Young Life Club, with spiritually low-key evangelization. They have skits, songs, a short Bible story. We plug into the *Group* magazine. That has Bible study and group activities."

"This year, we go with kids to their schools when they participate in sports. We like to show some support for their activities. You'd be surprised how much it means to them."

"These kids live day-to-day," she said. "It's hard for them to plan, but they're fairly responsible. They challenge me to be on time, to be where we're supposed to be."

Recently Yeardon had to appear in court following her participation in a pro-life demonstration.

"I chose to get arrested," she said. "It is an experience of repentance. Of course, it is inconvenient in terms of spending a day there, or going to trial, but how can you compare that to the cost of a baby's life? I can't really turn down God."

"You see so much that happens in jail," she said. "It makes the Gospels so much more alive. While we were there, I sang 'He's Got the Whole World in His Hands' with the people in jail."

While incarcerated, Yeardon talked with a 34-year-old female drug dealer and user who had experienced three abortions. Until Yeardon explained the process to her, she never realized what happened during an abortion. The Benedictine novice said she told the troubled woman that she was a gift from God and that "she should straighten out her life just for herself."

All 33 demonstrators defended themselves, asked for jury trials, and refused to



Benedictine novice Kathleen Yeardon

(See YEARDON, page 20)

Franciscan trades school work for health care administration

by Mary Ann Wyand

For nearly two decades, Franciscan Sister Marilyn Oliver walked the halls of parochial schools in northern Indiana as a teacher or a principal.

Education was her chosen career and she loved working with children. In fact, Sister Marilyn recalled, she couldn't imagine spending her life doing anything else.

But 11 years ago a telephone call from the provincial superior of the Sisters of St. Francis of Perpetual Adoration dramatically changed her vocational pathway. The superior asked her to return to college to prepare for a position with the order as assistant to the corporate treasurer.

Sister Marilyn completed graduate studies at the University of Notre Dame, then served the Sisters of St. Francis as a financial advisor at their corporate office in Mishawaka.

Four years later, she accepted another new challenge when she opted to work in hospital administration. Now she walks the busy corridors of St. Francis Hospital Center in Beech Grove as vice president of mission services.

Sister Marilyn acknowledged that sharing the administrative responsibilities at a 500-bed state-of-the-art health care center is quite different from teaching students how to figure out mathematical equations or collaborating with members of the parish board of education on school curriculum and projects.

But she said careers in education and health care are similar because both vocations help people.

"I was used to being involved in parish activities and working with parish councils and school boards and in adult education," she said. "I told my superior, 'If the need is really in health care, then my skills in administration are going to carry over from the school to the hospital even though it's a different setting.'"

Switching career paths meant completing a one-year residency program in hospital administration at St. Francis Hospital.

In 1985 she accepted an administrative position as vice president of operations for the order's St. Anthony Medical Center in Louisville and was responsible for administering a full range of health care services at the busy metropolitan hospital.

Five years later, Sister Marilyn went to work at another St. Anthony Hospital located in Michigan City. Then last May she returned to St. Francis Hospital to oversee mission services.

"Every day is different," she explained, "just like when I sat in the principal's chair. I probably spend 80 percent of my time in meetings. A lot of that time is spent working with people and trying to be sure that our mission and our philosophy are continually being carried out in all aspects of hospital life."

During a recent financial briefing, Sister Marilyn said, hospital administrators carefully examined a number of health care services to ensure that they are in keeping with the Franciscan mission of serving all people, especially the aged, the poor, and the neglected.

"There is a lot of pressure," she admitted, "and that's why prayer is so important. At our motherhouse in Mishawaka we have at least two sisters praying 24 hours a day every day. They pray for the needs of the civic community and the religious community. We call our senior sisters our powerhouse for prayer because they are the ones, I'm convinced, who really keep the rest of us going."

When children ask about her life as a member of a religious community, Sister Marilyn said she shares with them the importance of being close to the Lord as well as being able to help other people.

"I think that's the beauty of our community and vocation," she said. "We have a strong emphasis on perpetual adoration at the motherhouse and also on the local level. We try to set aside time every day for individual adoration besides our personal prayer and other prayer times. It's important to us that we are an apostolic community, but we need to make sure there is a balance."

If apostolic work becomes too much of a burden, she said, "then we aren't refreshing our souls, our lives, to be able to go out and help other people."

Technological advancements in health care are truly miraculous, the administrator said, yet state-of-the-art technology creates many ethical dilemmas.

"Medical ethics issues are going to be the most challenging issues we are going to face in health care in the future," she said. "It's important to remember our Catholic moral traditions. Many times people stop me in the hallway



Franciscan Sister Marilyn Oliver

to discuss medical issues. It's not just me. It's who I stand for. I represent the church, someone who is safe, whose values are demonstrated, and people know that. Sometimes they start crying when they see me."

People need to learn to look at death as the last important act of living, she said, but helping them work through grief is hard.

"The strength that I pull from prayer is what helps me face heavy responsibilities," Sister Marilyn said. "Otherwise it would be too difficult. Besides my prayer life, my community life is very special. I know the sisters all profess the same vows that I do, they have the same motivations, they have the same value system, and if my life falls apart they are there to pick me up. And that's the real joy of community."

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Brother finds grace in recovery

by Cynthia Deves

"My journey was simple, but the path was something else," exclaimed Franciscan Brother Theodore Ballman of Sacred Heart Friary in Indianapolis. He was referring to his journey through life as a religious brother in the Order of Friars Minor.

The journey began with "a spark that was started" years ago by a Franciscan friar who spoke to Brother Theo's high school class in Washington, Mo. "He was a chaplain at Joliet (Ill.) penitentiary," Brother Theo said, "but he spoke with such enthusiasm and care for the inmates that I was impressed."

When Brother Theo entered the Franciscan Order on September 9, 1954, the preliminaries took only one month from the time he expressed interest until his acceptance into the community. Almost immediately he was expected to choose between the religious brotherhood and the priesthood tracks, and his path was set.

Those who desired to be brothers were trained for manual work or skilled trades, while candidates for priesthood attended college and seminary.

Brother Theo learned to be a cook and baker, a tailor, and later the laundry manager for the friars. His ministry was "manual labor and being of service to my community."

As assistant director of the post-novitate formation program at Sacred Heart Friary, Brother Theo knows that those who enter religious life today take a very different path. Prospective brothers are often older, more mature, and already trained or educated in various skills and professions.

"In fact," he said, "one of the problems that comes up is the struggle to give up independence in favor of community life."

After Vatican II, the role of religious brothers began to change. Brother Theo explained. He himself was invited to give up manual work for parish ministry. But a year after he celebrated his 25th jubilee in the order while working in a parish, an unrelated problem became so disturbing that he considered leaving religious life.

Brother Theo and his closest friend in



Franciscan Brother Theo Ballman

the community began to realize that they both had problems with alcohol.

When the friend was sent to a treatment program, Brother Theo promised himself, "While you're away, I won't drink."

This event "was a blessing in disguise," Brother Theo said, because it led him to Alcoholics Anonymous, sobriety, and a satisfying, if unexpected, new ministry. He worked for three years as a spiritual director in the Matt Talbot Inn halfway house for recovering alcoholics in Cleveland, Ohio.

Today, although his chief ministry is "guiding young men, sharing with them" in Franciscan formation, Brother Theo continues to counsel alcoholics. He has been chairman of his province's alcoholism committee for several years.

Describing his reasons for entering religious life as a brother, Brother Theo said, "It was attractive to me, and grace sparked in me. At the time of my formation, everything went according to schedule, but alcohol intervened. God's grace was working, and the greatest grace came when my friend went to treatment."

Pathway to the priesthood begins in fraternity

by Cynthia Deves

Bill Marks, now a fourth year theology student at St. Meinrad Seminary, started along the pathway to priesthood when he joined a college fraternity.

A fraternity may seem an unlikely place for a priestly vocation to thrive, but, Marks said, "In good fraternities they have a good sense of community."

And community is what a parish is all about, Marks believes. When he described the parish of his dreams, he said it "will be alive, a place with good liturgy where the people are engaged."

Marks grew up in Lisle, Ill. near Chicago, in a large parish run by Benedictine monks. He said the seed of a priestly vocation was probably planted in him there during a fifth-grade vocation lecture.

"Father said, 'Those who are interested in taking up religious vocations, raise your hands,'" Marks recalled, "but no one did. After a long pause, I raised my hand. 'What do you want, Bill?' said Father, thinking I wanted to ask a question. He was really surprised when I said I thought I might like to be a priest."

Marks attended a Catholic grade school and high school. When he reached college age, he decided to try a secular atmosphere for a change.

He enrolled in Western Illinois University with a public relations major, and he pledged the Lambda Chi Alpha social fraternity.

During those years, Marks said, he led a "typical college life."

After graduation, Marks went to work for the national office of his fraternity as an educational leadership consultant.

"In that job, the seed of priesthood developed," he said, because "I lived with a different bunch of guys every three days, in community."

Marks said he found himself wanting to help young people answer the questions and meet the challenges that arose in their lives.

Because he was attracted by the Dominican emphasis on good preaching and the "built-in security and spirituality of a monastic order," Marks spent nine months in a Dominican community.

The monastic approach was to focus inward and then reach out to others, he said. "I learned from them that prayer is a very important part of ministry."

But Marks said he realized that he was even more attracted to establishing community, as diocesan priests do in parishes.

From that comes "serving, and being served," he said. Diocesan priests "have the opportunity to be part of people's lives."

Priesthood offers "the ability to bring the sacraments alive for people," Marks continued. "God calls (the priest) and the people affirm (him)."

"I love to preach," Marks said. "It's a way of witnessing to Christ in our midst."

The seminarian said he also loves the inner dynamic of a parish, the "inner relations where members of a parish experience tensions, but love each other and have hope in each other."

In a typical parish environment there are "different ideas but the goals are the same," Marks said. His role as a parish priest will be to challenge, to manage conflict and to "be a part of it."

Since entering the formation process for the archdiocesan priesthood, Marks has served at St. Mary Parish in North Vernon and also at St. Luke and St. Andrew parishes in Indianapolis.

As part of his formation, Marks said he also made a 30-day Ignatian retreat "to deepen my covenant with God."

He will be ordained to the priesthood by Archbishop Edward T. O'Meara on June 6, 1992, at St. Peter and Paul Cathedral.

Has it been an easy path?
"Growth is never easy," he said, "but it's not impossible. Self discovery is always difficult, but I feel affirmed in my decision."



Seminarian Bill Marks

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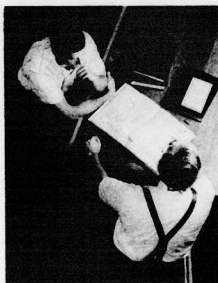
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Providence guides sister's path

by Mary Ann Wyand

As a second grader, Providence Sister Dawn Tomaszewski went to Mass every morning before school. "My grandmother lived with us," she explained. "We called her Busia. We were very close. She was an early influence on my life and taught me my appreciation for a relationship with God. She encouraged me to go to daily Mass. She always woke me up in the morning, and we would have breakfast together, and then she would send me off to Mass."

Sister Dawn said love and support from her Polish Catholic parents and grandmother led to her decision to serve God as a member of a religious order.

"I grew up in a very loving environment," she said. "My parents were wonderful, and I am very grateful. I can directly link my call to religious life with that loving environment. There was a sense in me my whole life of being greatly loved, and I had a real sense that the source of that love was God—something beyond me, my mother, my father, my sisters, my brothers. In some way I wanted to return that love, and religious life was a way for me to do that."

Sister Dawn said her calling to religious life never wavered during childhood.

"The thought was always there," she said. "I can't remember a time when I didn't think about it. In fact, I can pinpoint times when I was very conscious of it. I can remember when I was in the eighth grade announcing at the dinner table that I was going to join the convent."

She attended a Sisters of Providence high school, Mother Theodore Guerin School in River Grove, Ill., the only high school the order currently owns and operates, and that led her to register at St. Mary of the Woods College.

"In high school my mother talked me into taking a journalism class," Sister Dawn said. "I think she saw this ability within me to write and she encouraged me to take the class. That changed the whole direction of my life."

Journalism became an important focus, she recalled, and it led her to search for a small college which offered journalism as a major study area.

"St. Mary of the Woods offered the very thing I was looking for," she said. "When I came to the college, I saw a lot of Sisters of Providence on the grounds of the motherhouse here. I got in touch with the charisma of the Sisters of Providence in a very powerful way. I think you choose a particular religious order, not because you're attracted to a charisma, but because you already have that charisma. I felt at home with these women."

While a student at The Woods, Sister Dawn said she

began putting the pieces of her life together and thinking ahead to future goals.

"The kind of environment with its witness to and profession of religious values that I was experiencing with the Sisters of Providence here at St. Mary of the Woods—that sense of community—confirmed the values I already had," she said. "Being here gave me the courage to dedicate my life to full-time service of both my values and beliefs."

However, she said, a wise woman who became a good friend during college encouraged her to wait until after graduation to decide about pursuing religious life.

"I was still developing as a journalist," Sister Dawn explained, "and I felt that I owed it to myself to work a year in my field before I joined the Sisters of Providence. I went to work as the managing editor of a suburban newspaper outside of Chicago for a year and I loved the work, but something was missing and I think that again confirmed in me that what was missing was what I thought the Sisters of Providence could provide."

At that point, she said, "I realized, 'Well, I've got to try this. I'll never be happy until I try this.' That was 16 years ago. I have always been happy and confirmed in my choice and, to me, that's the measure of a right decision if it brings happiness and brings others happiness."

Sister Dawn said the Sisters of Providence are dedicated to "honoring divine providence by bringing God's loving care into the world through acts of love, mercy and justice. And that again is a cause of my happiness. I have been at home here because of who I am and the gifts that I brought with me."

As a member of the Sisters of Providence, Sister Dawn said she experiences affirmation and opportunity.

Her pathway as a religious woman began when she entered the community in 1975 and continued as a journalism and theology teacher at high schools in Illinois and California. Six years later, she went back to school to pursue a graduate degree in journalism and organizational communications at the University of North Carolina.

"When I finished my master's degree, I was appointed director of communications for the congregation in 1984, the same year I professed my final vows," she said. "I have often thought that religious communities were the first to liberate women, to push women to live up to their full potential, to put them into situations as administrators of schools and hospitals. Religious life has been very fulfilling."

Sister Dawn served her order as director of communications until August of 1990, when she was asked to help merge the offices of communications and development into the Office of Congregational Advancement and



Providence Sister Dawn Tomaszewski and friend

accept increased responsibility for fund raising, communications and marketing.

"Communications is relationship-building," she explained. "You can't do fund raising without building relationships. We're trying to listen to the needs of the time and of the church, and answer them in the best way we can. I know that's why I have stayed in the order. I want to be a part of that."

Last year, Sister Dawn said, she had the "wonderful opportunity" to visit Taiwan to celebrate the 70th anniversary of their mission there and also the sesquicentennial anniversary of the congregation.

Being a member of the Sisters of Providence is a great challenge, she said, because "I've got something to live up to and I want to make my own contributions too. We're all called to Christian living, to right living, but for me living in community is what gives me the strength to live out the vocation that every Christian is called to. Community life is very important to me. I want to live with others who share my values, pray with me, laugh with me, and cry with me. My strength comes from the relationships I have with my sisters and also from our individual and collective relationships with the Lord."

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'I COULDN'T STAND PEOPLE PUTTING OTHERS DOWN'

Parish priest also ministers to migrant workers

by Cynthia Schultz

All of his life, Father John Beitans, pastor of St. John Parish at Starlight, has empathized with immigrants.

The 44-year-old priest is a Latvian immigrant who was born in a German refugee camp following World War II. His parents fled from their native country shortly after the Russians stormed in to occupy the territory 51 years ago.

For the first few years of his life, Father Beitans said he didn't realize that his life situation was different from anyone else.

"At that young age," he said, "I didn't have any sense that everybody in the world wasn't experiencing this."

But his life changed drastically when he was five. His family, along with other immigrants, boarded a ship for a seven-day trip across the Atlantic Ocean to begin a new life in the United States.

He said he can still remember the boat docking in New York Harbor, his first glimpse of the Statue of Liberty, and the emotional cries of the refugees.

The Department of Immigration and Naturalization found sponsor families for the Beitans family in North Terre Haute and Clinton, locations that Father Beitans describes as the "United Nations melting pot" because of the diverse nationalities of the people residing there.

After his family settled in, the priest said he remembers feeling different in this new location, mostly because of his inability to speak the English language.

"There were no special classes of any kind," he recalled. "You were expected to pick up the English."

He eventually did, but said he always felt he had to drive himself a little harder than his classmates in order to measure up.

He said he also remembers feeling that his clothes were different, making him the target of jeers from other children. And he said he can recall feeling ashamed of his home, which he described as poor with no telephone or television like other families.

The scars, he said, remain today.

"I really did feel different," he reflected. "I knew what it was like to feel poor. I wanted to be liked so badly."

The few Latvian families living in North Terre Haute didn't mix with the Americans. Instead, they socialized by visiting with each other.

Outside of their homes, Father Beitans said, the Catholic Church was the only place where they felt secure.

"The place we felt at home was the church," he said. This feeling led him to contemplate the priesthood at an early age.

"I remember, as a tiny kid, playing Mass," Father Beitans said. "The priesthood was so special."

By the time he entered junior high school, he had developed a strong empathy toward certain people.

"I couldn't stand people putting others down," he said. And because of that concern for others, he decided to become a priest.

Father Beitans is a 1969 graduate of St. Meinrad College. He was ordained in 1973.

"In the priesthood, I could address those issues," he recalled. And that's exactly what he did.

A couple of years ago, Father Beitans said he began to question why he wasn't doing more for the Mexican migrant workers who harvest the fields surrounding the Starlight parish.

Because of the lack of work in their own country, the migrants are forced to come to the United States to find employment in order to support the families they leave behind.

Father Beitans decided to do more than think about the plight of the people he classifies as "struggling." He took his concerns and desire to develop an outreach program for the migrant workers to the St. John Parish board of education. Member Barbara Renn suggested that the parish apply for a \$4,000 grant from the Eli Lilly Foundation. The grant was awarded, and the parish contributed an additional \$1,500 to fund the project.

Father Beitans contacted Benedictine Sister Alice Gronotte, who is fluent in Spanish and had just completed an 18-year stint as a missionary in Columbia, to help with this unique outreach ministry.

They teamed up last year to organize a twice-monthly Spanish Mass, along with regular meetings in which they encouraged the Mexican people to share their concerns and feelings. They also arranged English classes through the New Albany-Floyd County School Corporation.

"The migrant worker is some 2,000 miles from home," Father Beitans explained. "His clothes are dirty and he doesn't understand the language. He feels overwhelmed and lonely."

The grant money paid for Sister Alice's salary as program director and financed Father Beitans' trip to Mexico to learn more about the Mexican culture.

Father Beitans said he learned that the migrants are carrying a tough load as they attempt to raise bilingual children, assimilate their families into the American culture, and work at the same time.

Currently there are about 30 migrant workers employed at three farms in that area of southern Indiana, he said. Most are related or are friends who hail from the same small Mexican towns. Many migrant workers harvest crops from spring until fall or even into the winter months, pruning Christmas trees or repairing machinery. Others later travel to southern states to pick vegetables before returning to Mexico.

Adan Torres, a 40-year-old former migrant worker who first came to southern Indiana 18 years ago, said Spanish Masses are crucial for his people, who are mostly Catholic.

"It has helped a whole lot for them to feel welcome," Torres said. "The church belongs to all of us."

The grant money is depleted now and Sister Alice is serving the church at a parish in Madison.

Although the outreach program is in the infancy stages, Father Beitans said he is hopeful that this ministry has created an awareness that will linger for the migrants.

The priest said he is happy that the new outreach program for migrant workers has been received so well in the Starlight area.

And he said he also has another reason to be happy these

days because Latvia recently declared its independence from the Soviet Union and has been admitted to the United Nations.

"I never thought I'd see this in my lifetime," Father Beitans said. "The day Latvia was freed, I was liberated."

In August, the priest traveled to Latvia with his mother to visit relatives that she had not seen for 45 years.

Father Beitans said he has tried to stay close to his roots and that his Latvian ministry is close to his heart. For more than 10 years he has celebrated a monthly Latvian Mass in Indianapolis for as many as 100 people.

And he said that while he loves his native country, he also likes to talk about his patriotism, how he weeps on the Fourth of July, and how proud he is to live in the United States of America.

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- How do you parents encourage your children to develop their talents and gifts?
- How do you single, married and religious develop your own God-given talents and gifts as a living witness to His glory?
- How do you encourage children, adolescents, and young adults to consider Church ministry as a possible life choice?

A vocation is a call to serve the Lord. It is only when we consider how we have been called to serve the Lord in our married, single, or religious states that others will be able to confidently find what the Lord would have them do.

God bless you and those you influence!

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To be a believer is to respond

by Mary Ann Wyand

"Faith is saying, 'We believe,'" Archbishop Daniel E. Pilarczyk of Cincinnati explains in his book on the essentials of Catholicism.

"But what does it mean to believe?" the president of the National Conference of Catholic Bishops asks readers.

"For one thing," he notes, "belief means to accept something as true, whether we can personally demonstrate its truth. But believing is something far more profound than merely accepting a statement as true. Believing also means being a believer. It means having faith. Being a believer, having faith, means voluntarily becoming part of the story of God's love for the world, becoming part of the story of the life and destiny of God's son Jesus."

In "We Believe," published by St. Anthony Messenger Press, the archbishop invites lay men and women to consider the role of faith in their lives and to place their trust in the Lord.

"The world has problems, of course," he writes. "Sometimes the problems seem so great that the term 'world' is used, in Scripture and elsewhere, as a synonym for everything opposing God. But the basic truth remains that the world is good because it was made good by the good God, who was beginning a love story that would go on forever. Those who examine the world, rejoicing in its complexity and beauty, help us grasp these truths more firmly."

But, Archbishop Pilarczyk continues, "If we refuse our part in God's story, our lives lose their center and degenerate into meaninglessness. The story to which we give our lives in faith is a single story. It is a love story, a story about God's love for us and about the way God invites us to respond. It is a story in which each of us has an important part, a part that can be played by no one else. It is a story filled with meaning for each individual human being and for all of us together."

Religious faith is a personal relationship, the archbishop stresses. It is "a love affair between ourselves and the Lord, a love affair between ourselves and those the Lord loves. As our relationship with God deepens and develops we face challenges within ourselves, challenges to our selfishness and superficiality. But growth and maturity will come if we hold on to our relationship with the Lord and weather the storm in the company of Jesus and the church. To take seriously our part in the love story that God has written for our life and for our world is the commitment we make when we say, 'We believe.'"

Why are some people called to walk the pathways of religious life? Why do some believers hear the call to a vocation during childhood, while others respond as adults?

"We do not always see how our life fits with other people's," he explains. "We do not always realize the effect that we have on others. But the reality is there. God is working in and through us. To believe is to respond."

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Franciscan Sister Lynn Matteson

Franciscan praises delayed vocation

by Cynthia Deves

It is not surprising that Franciscan Sister Lynn Matteson describes her religious pathway as having "lots of curves."

She was raised a Presbyterian, taught history and Spanish for many years in the public schools as a Catholic laywoman, and adopted a daughter who later presented her with a granddaughter.

Now Sister Lynn is in the final stage of religious formation in the Oldenburg Franciscan community, known as "temporary professed."

Sister Lynn is the adopted child of a religious family, active in church work, which was vigorously anti-Catholic.

When she was 16, Sister Lynn said she "realized she didn't belong here," and she began to look at what she considered to be more "extremist" religions such as Buddhism and Shintoism.

After reading one of the family's anti-Catholic books, Sister Lynn said she thought all the Catholic arguments in it "made sense." By age 18 she knew the Catholic faith was the right one for her.

Sister Lynn said that when she joined the Catholic Church, three years before Vatican II convened, it was "for the wrong reasons": adolescent rebellion against her family, novelty etc. But after she joined, she found all the "right reasons": the ability to pray better, a sense of community, a sense of tradition.

Looking back at the Presbyterian Church as an adult, Sister Lynn thought later her adolescent view of it was "too narrow." It was "not that bad," she said. But nevertheless, she has no regrets about her decision.

When she sent her daughter to parochial school, Sister Lynn became acquainted with Franciscan sisters who taught there. Her friends also included Dominican sisters from St. Mary of the Springs. Later, she made a Christ Renewal His Parish (CRHP) retreat and experienced a call to greater commitment in her spiritual life.

"I wanted full-time ministry, more intense prayer life, and community," Sister Lynn said. She entered an associate program with the Oldenburg Franciscans and, as they say, lived happily ever after.

Sister Lynn said the "curves" in her religious pathway were essential elements in her call from God. She believes she was called to the family she was adopted into, called to another faith, called to be an adoptive parent herself, and called to attend Christ Renewal His Parish.

"I pray for bravery for others who are called (later in life)," Sister Lynn said. The courage for commitment seems to be lacking these days, and "people are afraid." Giving up financial independence can also be a problem, she said, but "it's different if you give your money away, than if someone takes it from you."

Despite its difficulties, discovering a delayed vocation brings satisfaction, Sister Lynn said. It's "comforting to know that calls are going to come."

Why God calls us to one life instead of another remains a mystery, but Sister Lynn likes the interpretation she was given by Franciscan Sister Letitia Meyer, an older member of the community, who once told her, "God sent you (middle-aged candidates for religious life) to take the place of those who left in the '60s."

Sister Lynn said her experience as a teacher, counselor and parent has been helpful in religious life. Although having a child (and grandchild) is sometimes distracting, "I feel it's been a blessed path."

Priest pursues artistic pathways in leisure time

by Mary Ann Wyand

Divine Word Father Sylvester Jaworski is a priest, a poet and a photographer.

The former associate pastor at St. Rita Parish in Indianapolis recently set out on a new vocational pathway after years of service in Divine Word schools and at Catholic parishes in several states.

Due to health problems, Father Jaworski has moved to Wisconsin to assist with spiritual direction and retreat programming at the Divine Word Seminary in East Troy, on the western shore of Lake Michigan.

But semi-retirement beckons with new opportunities, he said, and offers especially welcome chances to pursue his artistic interests with a pen and a camera.

His creative musings mix honesty and humor, as when he noted in poetic verse that "Poetry rescues from boredom/saves us from madness, indeed, makes us come alive and generates an awareness/both gentle and relentless/so that we recognize/as never before/who we are/where we are going."

Framing life through a camera lens and capturing bits of its magic on film offer similar rewards, the priest explained, because both art forms embrace the vitality and variety of the human existence.

"I have not been abroad today," Father Jaworski admitted in "Spring Fever," a poem written a few years ago, "my room a dull prison, work a stern warder. But a haunting, beautiful, God-given day beckons through glass, inviting me down to the stream to sit on the bank in the warm spring sun, to gaze on crystal water, perhaps to read Walt Whitman, or better, to sit and muse and let thought mingle . . . run and swirl, eddy and glide with the clear and silent water, till finally stream and thought in union serene meet yon river and fuse . . . to be lost in oblivion forever!"

The Divine Word priest served the church in the Archdiocese of Indianapolis for five years. Before that, he served the church abroad as a teacher.

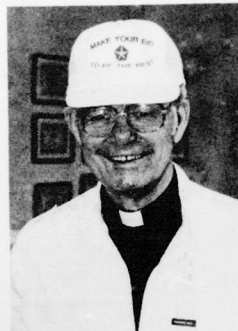
"When I joined the Divine Word Missionaries, I volunteered to work as a pastor in the missions," he recalled, "either

China or Africa or Japan. I was ordained in April of 1949 and got a letter from Rome saying 'Congratulations. You will report to St. Richard's College in England, where you will teach.' I didn't want to do that, but in those days it was forbidden to get angry or upset, so I just went. I spent eight years in England and two years in Ireland doing vocation work, but it was always school-connected in some way."

The Chicago native said this pathway was not the path he chose for himself.

"I didn't want to be a teacher," he said. "I wanted to be a pastor in the missions. But they needed me elsewhere, and I got stuck in academic life. Later I served the order as vocation director, but I missed the community life so I got back into teaching. Then I worked as a principal."

Father Jaworski said he decided to become a priest when a pastor asked him, "What does it profit if you gain the whole world if you lose your soul?" I thought, 'Well, if that's so important, I guess the solution would be to work for the Boss.'"



Divine Word Father Sylvester Jaworski

Finding Your Way

When you trust the Lord
Providence chooses the
path.

Grace is your companion
and Obedience waits
at the crossroads.

When you trust the Lord
all paths are his,
they all lead home.

by Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



Bishop Gerald Gettelfinger

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generosity to respond to
your call.

I pray especially for those
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brothers, sisters, deacons
and lay ministers.

Keep them close to you.
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of many other men and
women that they may
accept your challenge to
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Amen.

—by Sr. Roseann Kaszka, OSF

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PRIEST, SISTER OR BROTHER

Priest writes black Catholic history

by Margaret Nelson

In the '40s, only young Clarence Davis could have guessed what path his life would take. But one due to the future of the Protestant student in the segregated Washington, D.C. high school was that he "read history avidly."

Today, Benedictine Father Cyprian Davis is professor of church history at St. Meinrad School of Theology. Last year his book, "The History of Black Catholics in the United States," was published, documenting the contributions made by African Americans to the church.

"I wanted to be a priest, even as a youngster," said Father Cyprian. "I was interested in the Catholic Church. I was interested in monasticism. I wanted to become a monk, at the same time I wanted to become a Benedictine. But like any kid, I wavered among a lot of options."

On his own, he became a convert to the Catholic Church as a teen-ager. Before he was ordained, his mother followed him into the church. But it took some searching to find a community that would accept a black novice.

"Race definitely played a part. In that period of racial segregation, the number of black priests was comparatively rare," Father Cyprian explained. "Many religious communities did not accept blacks. In my

letters to the rectors, I told them I was Negro. I had many rejections, some of them suggesting that I try the Josephites.

"I never bothered to write to St. Meinrad," he said. "I was told they didn't take blacks. But a classics professor at Catholic University took it upon herself to ask a monk from St. Meinrad who was in her class. He got in touch with me.

"I visited St. Meinrad right after graduation from high school," Father Cyprian said. "At that time they had one black brother. There were two brothers in the novitiate before I got there, but they both left. There had never been anyone to become a priest. I was the first to stay."

"St. Meinrad was very good for me in the sense that I was fortunate enough to be asked to teach there," he said. "I was sent away to school. At the University of Louvain, I specialized in medieval history. I shied away from African-American history because it was painful. In my all-black public high school, there was in-depth study of the history of blacks in the U.S."

But several things happened during his two periods of study (1958-63 and 1968-71) at Louvain to change Father Cyprian's attitude. As African countries became independent, more and more of their students came to Belgium to study.

And there was an interest in black culture there—especially in jazz music. "There was a tremendous respect for it as

an art form developed by black Americans. They studied it in a scholarly way," he said.

When I came back to the U.S. from my first studies, the country was in the full throes of the civil rights movement. I was just in time to join the march on Washington with Martin Luther King," Father Cyprian said.

"My initial sort of hesitancy changed. I found myself delving into black history," he said. More important, he used that theme to do a required supplemental thesis (on a topic removed from his main subject) for his doctoral at Louvain.

"In preparing it, I became aware of the movement of black Catholics in the U.S. in the late 19th century—that there was a black Catholic newspaper published and a Black Catholic Congress in the 1890s."

This study also made Father Cyprian realize that very little had been written about black Catholic contributions. At Louvain, training for historical research went beyond listing contributions, but also stressed methods of investigation. He learned: "How do you start digging? How do you do your own kind of historical research."

"I am very grateful for that. I had before me a newspaper and speeches to look at the great people in the 1800s. I saw how I could look back, further. That was very good," Father Cyprian said.

"I was asked to do the book," he said of the 1990 publication, "Lilly Endowment funds research in African-American religious history. It was involved in a project to write works dealing with black churches in the U.S. No one was doing it for black Catholics."

"My name was recommended," he said. "I realized no one else was going to be doing it. I was given a grant. It gave me the opportunity to go to Rome to do the research. It became obvious that the Vatican Archives and the Congregation for the Evangelization of Peoples Archives should lead to more information."

There was so much information that Father Cyprian said he could have spent a couple of years in Rome. "I have only brushed the surface. I hope the book will be an incentive to others to continue this study."

The research for the book has also been good for him in his teaching. "That's one thing that keeps you from becoming stale. When you do your own research and ask your own questions, it keeps you having a certain authenticity," he said.

Father Cyprian sees the actions of Father George Stallings as part of that history, too. "We have seen a community conscious of itself," he said. "It is not at all surprising to have some sort of schismatic movement."

But, he said, "It has been the history of black Catholics, despite all sorts of difficult times, to remain very loyal to the church, to take great pride in being Catholic."

Father Cyprian finds it interesting that Father Stallings' Imani Temple remains "very Catholic. It has kept most of the externals of the church as well as the externals of black Catholics. How significant is it that he ordained a woman? It is not surprising."

"How well he will succeed in drawing other black Catholics, I think is another question. I do not see a massive movement



Benedictine Father Cyprian Davis

toward Imani Temple," he said. "Charismatic leaders—and I think George Stallings is a charismatic leader—might conflict with other personalities. You could end up with fragmentation."

One significant event was the 1968 gathering of black U.S. priests. Father Cyprian said that the formation of these groups of black priests, religious, sisters and seminarians was normal because the same thing was happening in other churches—especially churches where there were both black and white members.

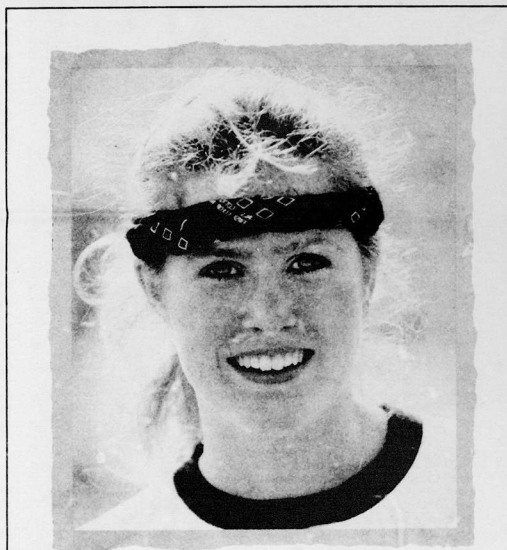
"I was at the first meeting of the Black Catholic Clergy Caucus in Detroit," Father Cyprian said. "It is interesting that it has survived this long. Many similar organizations haven't. Over the years there has been a shift, not only in its attitude, but some of its goals. Some of its main goals are the same. But what began more or less as a protest group has grown to provide comradeship and mutual support."

"Now it is much more sophisticated. These are men and women with an awareness of the kind of roles they should be playing in the Catholic community. There is a greater stress on what kind of real contribution they can make, rather than dealing with grievances," he said.

"I think it's very good. I go to the meetings regularly. I've been on the board. You can gather a certain strength. It is a very positive thing for keeping vocations alive," he said. "When I was ordained, there were not yet 100 black priests. Now there are 300. I think there should be more. The only way there are going to be more is when black priests themselves encourage vocations among the youth. I would like to see us do more of that."

"My research of black Catholic history has helped increase my love for the church," Father Cyprian said. "I always felt I could put things in better perspective by studying them."

"It doesn't make me angry or make me feel hostile, because the church in the U.S. is as much a product of black Catholics as it is a product of white Catholics," he said. "It is not what the church has done to us. That is part of the general experience in this country. I believe black Catholics increase the richness of the church—its breadth and its universality. I believe in a real sense the story of black Catholics provides a unique aspect that doesn't exist for the Protestant denominations."



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Yeadon enjoys working with teens

(Continued from page 1)

pay fines. Yeadon said this kind of protest experience is not for everyone. "They have got to feel called by God. For some people it's a great way to see the Gospel lived out. It helps me to grow a little bit more."

"I'd like to work in the inner city the rest of my life," she said. "I prefer to work with high school students. I like lots of activity. I hope to develop paraministries to get the kids trained better so they can help each other. The more skills we can give them, the more self-esteem they will have. They need to be organized. When they develop skills, those skills go out to the homes and the blocks they live in. It is not like the typical youth ministry."

"It's like that saying, 'Teach a man to fish and he will eat for a lifetime,'" she said. "We can't just give them basketball. We need to fill their minds, to give them skills. For the most part, the kids have done a super job in learning skills."

"I love the job. The kids are so open. I love to see them develop," she said. "But I

only see them a couple of hours a day. I can only do so much."

"I take them home in the van," she said. "Transportation is very important for the kids. Most of them don't have a car in the family. Sometimes we just ride around. They are in their glory when they can show off for their friends. Sometimes we don't even turn the radio on, they are so intent on talking with each other."

"At Our Lady of Grace Monastery, there is so much going on. When I first went over there, I noticed that the hospitality is so genuine. My family and friends noticed it, too."

"One reason I like the community is that it will force me to be open and flexible with people. If this is what God wants, this is easy," she said. "Sister Harriet (Wehler) will be there to walk me through these five years. I will have a lot of support; the sisters are never going to leave me."

Kathleen Yeadon said her vocation is "faith lived out. We live our prayer day-to-day. There is only one response: 'Yes' to God and to moving onward."

'I'M HAPPY DOING WHAT I'M DOING'

Jesuit works with students, officers and victims

by Mary Ann Wyand

"Being a member of the Society of Jesus has given me the freedom to be a good human being," Jesuit Brother J. Patrick Sheehy explained. "I've experienced God. I answered a call."

Brother Sheehy blends dual ministries in education and administration as the president of Brebeuf Preparatory School in Indianapolis with a completely different type of ministry as a counselor for the Marion County Sheriff's Department.

Five years ago, he became the first Jesuit brother to be appointed president of one of the religious order's college preparatory schools in the United States. But he said he prefers to downplay that distinction.

"I don't see myself as an exception being the only brother doing this," he said, "because there are a lot of other brothers who are achieving 'firsts' too. I'm very conscious of referring to myself as a Jesuit, not as a brother. I'm a Jesuit. That's my bread and butter. That's what is important to me."

Brother Sheehy has been associated with Brebeuf Preparatory School for more than a quarter century, first as assistant to the rector as well as campus minister and cross country coach at the then all-boys school. In those days, more than 20 Jesuits served at Brebeuf in various capacities.

He has watched enrollment grow from the time the first class of senior boys graduated in 1965 through the school's historic transition to a coeducational academic institution in 1976.

When Brebeuf marks its 30th anniversary next year, Brother Sheehy will celebrate the school's three decades of educational and administrative service with dedicated faculty and staff members and nearly 640 students who are learning to be "Men and Women for Others."

And even though the number of Jesuits now serving at Brebeuf has dwindled to six men, Brother Sheehy said he is confident that talented lay faculty members will

continue to teach the Ignatian educational precepts well into the second millennium.

While he continues to assist with counseling needs at the Marion County Sheriff's Department on a part-time basis, Brother Sheehy no longer serves as their chaplain. He enjoyed that full-time position for 14 years, but relinquished some of those responsibilities when he was named president of the school in 1986.

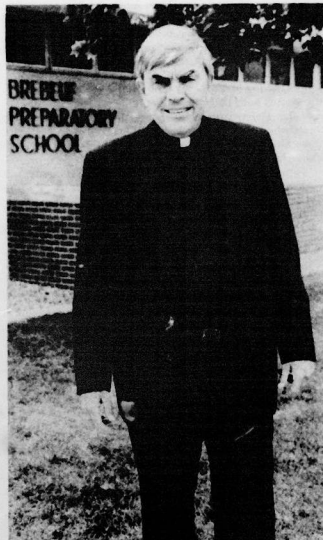
"I've always lived at Brebeuf and have always been involved in the school just by my presence here, even during the time I worked as chaplain of the sheriff's department," he said. "Although that chaplaincy was my principal work for 14 years, the fact that I lived here meant that I stayed involved in the school and knew the kids and their parents. The school has always been home to me."

Brother Sheehy describes himself as a "people person," and said he appreciates the opportunity to continue part-time counseling and victim assistance for the sheriff's department because it is a "ready-made ministry" and provides balance in his life.

"It gives me great opportunities to help people," he said. "I now work on an 'on-call' basis, generally every Friday afternoon through Monday morning, and I am called in the event of any unnatural death. I still do counseling with the officers and their families at night, but nowhere near the amount that I used to do before becoming president."

Brother Sheehy attributes his decision to enter religious life to a friendship with a Benedictine priest during high school in Chicago. He considered joining the Benedictine order, but chose to enter the Society of Jesus instead at the urging of a good friend who also became a Jesuit.

"I have no question in my mind that this is where God wants me," he reflected. "I know at this minute that this is where I should be. I wanted to be the chaplain for the sheriff's department, and I wanted to be president of Brebeuf. I'm happy doing what I'm doing, and I'm good at what I'm doing. I don't have another goal, a 'tomorrow goal,' and that gives me tremendous freedom. My life has just seemed to follow the right pattern at the right time. That's why I believe in God so much."



Jesuit Brother J. Patrick Sheehy

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Faith helps priest regain health

by Margaret Nelson

"All life has its ups and downs," Father Patrick Harpenau said. "Mine has been 99 percent up."

"Pat" Harpenau grew up on a small family farm near Tell City in St. Mark Parish. He was influenced by his pastor, Father Paul "Red" Oter, who "came over to school during recess several times a week and got right in the games with us."

After Harpenau's confirmation in the seventh grade, Archbishop Paul Schulte followed his tradition of going to the school and asking, "How many boys in here are going to become priests?"

Father Harpenau remembers that, "For some odd reason, my hand went up in the air. I had never thought about it before. That was my first experience with the Holy Spirit."

Though St. Meinrad High School was only 17 miles from his home, he had never been more than 12 miles away (for the family picnic), so he was homesick. He struggled, and considered quitting many times.

About one year before ordination, young Harpenau went through a serious questioning period. "I always wanted to marry and have children," he said. "One night I went to bed thinking, 'If I still have this on my mind when I wake up in the morning, I'm going to my spiritual director.' The next morning, there were no questions in my mind. It became clear to me. I wouldn't have my own flesh and blood children. I would have everyone else's."

"Now I wouldn't trade my work in the priesthood," he said. "I love the teaching, the pastoring, the shepherding. I feel that I am good at it. My feedback confirms that. If I have a disappointment, it is in the church's discipline about celibacy, but I accept that. I made the decision 30 years ago. I don't dwell on that. Married life demands a lot of time, energy and presence. I wouldn't have been able to spend as much time with people. That's one of the things people credit me for—that I'm present to them."

Father Harpenau went to St. Meinrad for high school, college, and theology. "They affectionately refer to us as 'lifers,'" he said. "Now, I wouldn't trade those 12 years for anything."

His first assignment was at St. Mary of the Knobs at Floyd's Knobs with none other than Father Oter. People warned him that his old friend was a hard taskmaster. "It worked out beautifully. I couldn't have had a better mentor." And his pastor was understanding about his loss as a full-time teacher at Our Lady of Providence High School.

Father Harpenau laughed about getting a teaching assignment. When interviewing the future 1961 priests, Msgr. Jim Galvin asked if they were interested in teaching. "I made it clear to him that I wanted nothing to do with teaching. Of the 13 ordinands, I was the only one

assigned as a full-time teacher." Of course, his college biology degree "prepared" him to teach Latin and religion.

"Once I got into teaching, I just loved it. That's got to be the Holy Spirit," he said. A year later, he began summer studies for his master's degree in biology and a 13-year stint at Bishop Chatard High School in Indianapolis. "I love high school kids dearly," he said.

"I've moved several times during my 30 years, but I never really left anywhere," he said. "I still have a support group behind me. These people have been very important to me throughout my priesthood."

Father Harpenau sends about 1,000 Christmas cards, half of them to married couples.

"I particularly enjoy working with young couples, helping to prepare them for marriage, celebrating their marriages with them, and following up—walking along with them and being there for them," he said. "I consider that aspect of my priesthood one of my hobbies."

Non-ministry hobbies include golfing, hiking and gardening. "I helped a lot on our farm," he said. "When I retire, I will have a garden."

After ordination when he was asked what type of parish he wanted his reply was: "I have a deep longing to get back to the country. I miss the dirt." On Sept. 4, 1991, he became administrator of St. Joseph Parish in St. Leon.

"I have a gift of being able to relate to people easily and well," Father Harpenau said. "Distractions people come in and seem to feel comfortable after a few minutes." He said he relates well with babies and older people, too.

"I will listen to people," he explained. "Many comment it is the first time in their lives that anyone has listened. In my counseling experience, acting as a listener has been most effective. People resolve a lot of their own concerns. I am a reflector or facilitator. I thank God for those gifts."

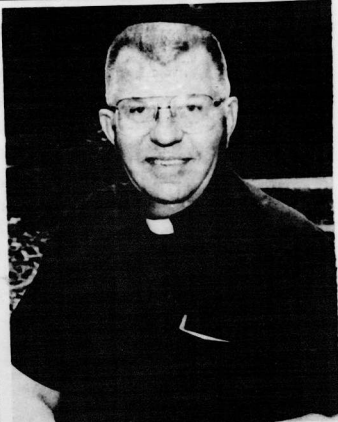
"I consider myself a people person," he said. "That's my life. I thrive on it. It takes a lot of time and energy. People say, 'You're not judging me.' So many people have low self-esteem. You bring me a person who is 'no good' and I'll find something good about that person."

He said this attitude especially helps with high school students because "how to be a disciplinarian and be effective in the classroom (and as a counselor) all go together."

The priest said Oct. 1, 1991, is "the first anniversary of my second life on earth." One year ago, he had surgery for colon cancer. Never sick in his life, he knew "something was drastically wrong" in April, 1990, but extensive diagnostic tests did not identify the problem. By late September, he was informed of the need for an operation. "I was resigned to God's will," he said. "At the same time, I hoped he would give me a little more time."

He lost consciousness the three days before the surgery. "I saw the light at the end of the tunnel. It was a very pleasant experience. I was at peace."

Father Harpenau said he believes the delayed diagnosis



Father Patrick Harpenau

was "the Spirit holding me off again," because surgeons found, and were able to remove, four small cancerous nodules from his liver that were probably not there in April.

He said his non-Catholic internist, surgeon, and oncologist agreed there was something more than medicine working for him. The oncologist recently told him, "I think you're cured."

"At St. Vincent Hospital, it was not a job for the doctors and nurses. It was a ministry," he said. Even though he could not see visitors or open his get-well cards, Father Harpenau said, "A major factor that pulled me through was all of these people who once crossed my path. I knew they were there with me. When I was sick, I didn't feel like praying. I realize now the importance of someone being there, praying for people when they are sick."

Father Harpenau said the chemotherapy never caused any of the side effects that he was warned about. He faces two more in a series of 10 treatments, to end in December. He will continue to have tests for five years.

"I've never felt better than I do today. I am more of a whole person than I was before. I still appreciate my life and my health," he said, though he always had.

"If someone would ask me, 'Is there anything else you'd rather do in life?' I'd have to say, 'No,'" Father Harpenau said. "I know with certainty that God has called me to this ministry of the ordained priesthood."

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TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, October 13, 1991

Wisdom 7:7-11 — Hebrews 4:12-13 — Mark 10:17-30

by Fr. Owen F. Campion

TI Book of Wisdom, one of Christianity's favorite writings for Jews living in places beyond the Holy Land. There it confronted the prestige of Greek wisdom, but they also saw that that wisdom supported idolatry. As response, writers such as the author of the Book of Wisdom appeared to present to the devout the idea that while human logic indeed was majestic, its greatest achievement was in discerning the existence of God.

In the centuries immediately before the birth of Jesus, Greek influence came to dominate Western thought. Greek political superiority and military advantage fell before stronger forces, but Greek thought reigned supreme. It included a pattern of observation and analysis still at the root of our law and many of our customs.

Greek influence had its bearing upon the Jews. It was especially so for Jews living in places beyond the Holy Land. There they confronted the prestige of Greek wisdom, but they also saw that that wisdom supported idolatry. As response, writers such as the author of the Book of Wisdom appeared to present to the devout the idea that while human logic indeed was majestic, its greatest achievement was in discerning the existence of God.

From such a situation emerged the first reading. The pious have the benefit of understanding life and fact as they truly are. Their fidelity to God brings them prudence and wisdom. This passage employs the literary device, frequent in this



style of writing, in which wisdom is personified.

The greatest reward in life, the reading asserts, is to be wise—to possess wisdom. That inevitably means awareness of God.

The authorship of the Book of Hebrews, the New Testament writing that supplies the second reading, is obscure, but it is clear that Hebrews was written early in the Christian era to converts from Judaism. The imagery is decidedly Jewish.

In this weekend's reading, Hebrews insists that the revelation of God is profound and basic. It is, in fact, a "two-edged sword." As a sword, it sharply defines what is good and what is bad, and it calls human beings to a definite choice, either to love God or not to love him.

St. Mark's Gospel is the source of this weekend's Gospel reading. For Jews contemporary with Jesus, and for those who lived in the years immediately after Jesus, times were hard and feelings were heavy with bitterness and self-condemnation. Roman occupation left few reasons to be cheerful, and the devout Jews have their hardships in the belief that difficulties befell those unfaithful to God.

In such an atmosphere Jesus taught, and from such an atmosphere he heard impatient questions such as those in this reading of how best to obey God. "What must I do to share in everlasting life?" (Mark 10:17).

In reply, Jesus cited the Commandments, but he went on to say that true devotion to God consists not in lip-service nor in empty acts, but in a genuine and complete change-of-heart to prompt such

nations by means of preaching had its origin; and there was a foreshadowing of the union of all peoples in a universal faith, through the church, of the new covenant" ("Ad Gentes," 4).

The descent of the Holy Spirit at Pentecost resulted in the creation and institution of a community filled with a love capable of overcoming all earthly differences and divisions. The apostles received the ability to express their faith in God in a way which all people could understand, whatever their language. The infant church was thus immediately revealed to the whole world as an apostolic and missionary community. By the power of the Holy Spirit, all who become part of this community through baptism are made witnesses of the Good News and should be prepared to hand it on to others.

The Acts of the Apostles describe the Holy Spirit's work of building up the church in unity and harmony. "Walking in the fear of the Lord and in the comfort of the Holy Spirit" (Acts 9:31), the early church experienced peace and growth.

MY JOURNEY TO GOD

Agnus Dei

In darkness, newly created,
in a paradisaic garden
my dawning consciousness
is exultant.

I wriggle with
the pleasure of being,
take delight in warmth
and comfort.

I am a constellation—
glowing
protected.

Suddenly, faint light
interrupts
the stillness

My tiny form
shrinks from
blunt metal

relentless steel jaws
seize me

a diminutive arm
is torn from my small body

(Newburg is a member of St. Pius X Parish in Indianapolis.)

my silent scream
is disregarded.

Who heeds
my frail limbs
my mutilated body
my murder?
...agnus Dei.

And now my spirit
flies from Eden
to darkness

angels illumine my way
with black chrysanthemums
I join the drifting stream
of slaughtered ones
who slowly wheel
through dim galaxies.

Our great eyes
are weeping doves
our innocent eyes are large.

—by Harry Newburg



Daily Readings

Monday, October 14
Callistus I, pope and martyr
Romans 1:16-25
Psalms 98:1-4
Luke 11:29-32

Tuesday, October 15
Teresa of Jesus,
virgin and doctor
Romans 1:16-25
Psalms 19:2-5
Luke 11:37-41

Wednesday, October 16
Hedwig, religious
Margaret Mary Alacoque,
virgin
Romans 2:1-11
Psalms 62:2-3, 6-7, 9
Luke 11:42-46

Thursday, October 17
Ignatius of Antioch,
bishop and martyr
Romans 3:21-29
Psalms 130:1-6
Luke 11:47-54

Friday, October 18
Luke, evangelist
2 Timothy 4:9-17
Psalms 145:10-13, 17-18
Luke 10:1-9

Saturday, October 19
Isaac Jogues and
John de Brebeuf,
priests and martyrs,
and companions, martyrs
Romans 4:13, 16-18
Psalms 105:6-9, 42-43
Luke 12:8-12

obedience to the Commandments. It is a devotion that requires absolute attention and unwavering commitment. For that reason it is difficult for anyone distracted by other things to turn totally to God.

Peter answered by telling Jesus that he and the other disciples had abandoned everything to follow the Lord. Jesus then assured him that if that indeed were true then they could expect hardship now but also everlasting glory.

Reflection

Christianity has many allurements in its beauty, tranquility, and calm. It is easy to applaud the Christian message, and to seek its benefits, under such conditions. The church reminds us that such appeal is true, but that the Christian message stands in the midst of a hostile world, and that it demands choices that very often the world neither understands nor accepts.

For weeks the church has been inviting us in these liturgical readings to live the Christian life. However, as a truly loving teacher, the church realizes that it must give us all the facts. It warns us that true Christian commitment will require absolute commitment and we will face many who will argue with us or misunderstand us.

It is no exaggeration to say that Christianity is in conflict with the world.

As consolation, the church also reminds us in these readings that this world will pass away. For those who love the Lord, eternal happiness awaits. In realization of that, and in consequence of accepting God's law as a personal blueprint for living, is genuine and perfect wisdom. In the end, the wise will be those who look to the Gospel for a guide in how to live while those who accept the contrary promptings of the world will find themselves stuck and hopeless.

THE POPE TEACHES

Holy Spirit builds church unity

by Pope John Paul II

Remarks at audience October 2

In his messianic activity and his preaching of the kingdom of God, Jesus prepared his disciples for the coming of the Holy Spirit and the beginning of "the time of the church." Before he ascended to the Father, he told the disciples "not to depart from Jerusalem, but to wait for the promise of the Father" (Acts 1:4). After he had ascended to the right hand of the Father, Jesus sent the Holy Spirit on the day of Pentecost to those gathered in the Upper Room. The coming of the Spirit marks the beginning of the mission of the church.

The Holy Spirit had of course been at work in the world before Christ was glorified, particularly in the history of the people of Israel and in the Lord's earthly ministry. "On the day of Pentecost, however, the Spirit descended on the disciples to remain with them forever; the church was openly made manifest to the multitude; the spread of the Gospel to the

nations by means of preaching had its origin; and there was a foreshadowing of the union of all peoples in a universal faith, through the church, of the new covenant" ("Ad Gentes," 4).

The descent of the Holy Spirit at Pentecost resulted in the creation and institution of a community filled with a love capable of overcoming all earthly differences and divisions. The apostles received the ability to express their faith in God in a way which all people could understand, whatever their language. The infant church was thus immediately revealed to the whole world as an apostolic and missionary community. By the power of the Holy Spirit, all who become part of this community through baptism are made witnesses of the Good News and should be prepared to hand it on to others.

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Entertainment

VIEWING WITH ARNOLD

'The Commitments' is highly charged comedy

by James W. Arnold

"The Commitments" is a highly charged rock 'n' roll movie about a dozen or so young people from North Dublin who come together to form a "soul" band, succeed briefly, then (much too quickly) begin to fight and bicker, then go their own ways.

While it's bawdy and raucous and sometimes barely comprehensible, the movie is highly entertaining on its own terms—a mix of energy, satirical comedy and infectious music on a level somewhere between "This Is Spinal Tap" and "A Hard Day's Night." Beyond that, it also provides a rare glimpse into the setting, the environs and lifestyles of Ireland's impoverished urban working-class.

This is supposed to be a "light" movie for often intense Brit director Alan Parker ("Angel Heart," "Mississippi Burning"). In fact, "The Commitments" is probably not even as serious as his hit early 1980s high school musical, "Fame." Still, it's easy to be struck by the grim social reality of the lives of these Irish kids and their families, even though they appear only as background.

Some social conscience also emerges in the central character, the young entrepreneur, Jimmy Rabbitt (Robert Arkins), who brings the group together. Jimmy presumably comes from the 1988 novel by school teacher Roddy Doyle, on which the film is based. The band's style, Jimmy says, "has to be soul" for use he wants the band "to reflect the reality of the streets and where you come from." It's the music of the workingman, honest, with "no BS."



It's mostly comical that Jimmy identifies with American blacks and forces the puzzled musicians to watch tapes of James Brown so they can understand what they're supposed to do. He's probably only being whimsical when he describes the Irish as "the blacks of Europe" and the North Dubliners as "the blacks of Ireland."

But Americans are bound to notice similarities, like the crowding, the debris and devastation, the humor and "street talk," and the high-rise "project" apartments. For kids in the big cities of the British Isles, rock 'n' roll is a major fantasy route out of poverty, as it is here. The point is eye-opening, but not pushed at you.

Jimmy is mostly interested in glory, anyway, as we can tell from amusing fantasy interviews he conducts with himself as if his success had long been achieved. He has the wild idea of putting an ad in the classifieds for open auditions, thus unleashing a wonderfully funny montage of infinitely various performers who come to his house, sing or play a few phrases and have the door slammed in their faces.

At least some of these takes are from actual auditions among the 3,000 or so young Dublin hopefuls who tried out for the film. The final cast is made up of non-acting musicians (except for Abbey Theatre veteran Johnny Murphy, as a poetic trumpet player and womanizer). The amateur spirit and spontaneity is charming rather than clumsy. About the only problem is understanding their heavily accented slang.

Of course, Jimmy ends up picking mostly people he knows, including neighborhood kids he admires as a backup trio for the contentious lead singer (played by Andrew Strong, a 17-year-old prodigy with a Ray Charles style already signed to a U.S. record contract). The music covered is wide-ranging but hard not to like, span-



PARADISE—Don Johnson and Melanie Griffith star as Ben and Lily Reed, a couple unable to overcome a deep personal tragedy until 10-year-old Willard, played by Elijah Wood, comes to live with them for the summer. The U.S. Catholic Conference classifies "Paradise" as A-III for adults. (CNS photo from Touchstone Pictures)

ning R&B standbys like "Take Me to the River" and "Wait Till the Midnight Hour" and jazz classic "Try a Little Tenderness."

No matter what music they prefer, most viewers will be intrigued by the images of a Dublin seldom seen: narrow cobbled streets flowing with life, vacant lots and alleys, horses grazing in the backyards next to sheet-filled clotheslines, packs of kids on bikes silhouetted against the gray sky.

Jimmy's Dad is not a heavy but a convinced Elvis fan—a picture of the King hangs on the wall just over the portrait of Pope John Paul II. The pubs where the band does most of its gigs teem with joy and movement, and the performances are shot and edited with state of the art wizardry. One of the best is an anti-drug benefit at a parish youth club, full of beaming young faces and epidemic joviality.

The young priest is an avid fan, a status established in a confession scene where he corrects one of the penitent musicians' musical references: "It's Percy Sledge," he whispers, "not Marvin Gaye." The infection seems universal.

Did the band's few moments of glory mean anything? The veteran trumpet player tells Jimmy, "You raised their horizons." Maybe. It certainly raises all our spirits.

(Upbeat, let's-start-a-band comedy with Irish documentary values; free-wheeling street talk and verbal humor, some sex situations; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Deceived	A-II
Little Man Tate	A-II
The Super	A-III
Stepping Out	A-III

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

'Spaceship Earth' documents global geography

Television programs of note this week include documentaries on injustices to people and the environment.

Sunday, Oct. 13, 7:30-8 p.m. (PBS) "Living Quarters." Using new technologies to study populations and their demands on Earth's resources, the second program in the 10-part series, "Spaceship Earth: A Global Geography," focuses on La Paz, Bolivia, the world's highest city where the poor live apart in a area with oxygen so thin that it is difficult to breathe.

Sunday, Oct. 13, 8-9 p.m. (PBS) "Vietnam: A Country Not a War." In addition to creating a human tragedy, the

Vietnam War also devastated the land itself and much of its wildlife. This "Nature" program shows how U.S. and Vietnamese conservationists are working together to bring the countryside back to life.

Sunday, Oct. 13, 9-10 p.m. (PBS) "A Murder of Quality." In the first of a two-part "Masterpiece Theater" dramatization, author John le Carré's master spy, George Smiley (Denholm Elliott), investigates a brutal murder at one of England's posh public schools.

Sunday, Oct. 13, 10-11 p.m. (PBS) "The Global Marketplace." The first of three programs in the "Quality

... or Else!" series hosted by writer Lloyd Dobyns looks at the international marketplace, new technologies and management philosophies, examining the impact of these factors on the way we live and work.

Monday, Oct. 14, 8-9 p.m. (PBS) "Great Expectations." The seven-part "Childhood" series which uses scientific, historical and cultural perspectives to study human growth from infancy to adolescence premieres with a program introducing the 12 families from five continents who are the subjects of the series. Highlights include three births—in Russia, the United States and Brazil—to show how different societies approach this universal yet individual experience.

Monday, Oct. 14, 9-10 p.m. (PBS) "The Massachusetts 54th Colored Infantry." Historian David McCullough narrates a documentary "The American Revolution" series on the black Civil War regiment whose exploits inspired the feature motion picture "Glory" (1989).

Monday, Oct. 14, 10-11 p.m. (PBS) "Forever Young." Rebroadcast of the second in the five-part "C. Everett Koop, M.D." series focuses on preventive care and the United States' aging population, whose growing numbers threaten to overwhelm the nation's health care system.

Tuesday, Oct. 15, 9-10:30 p.m. (PBS) "In the Shadow of Sakharov." The 10th season of the "Frontline" public affairs series' premieres with a documentary looks at seven decades of communist rule in the Soviet Union through the life of Andrei Sakharov, the nuclear physicist turned human rights activist.

Thursday, Oct. 17, 8-9 p.m. (PBS) "Secrets of the Sea." Rebroadcast of the second episode in the six-part "The Shape of the World" series follows the progress made by Portugal's Henry the Navigator in the 15th-century struggle between the Portuguese and the Venetians to chart new trade routes and find a northwest passage to the Orient.

Friday, Oct. 18, 10-11 p.m. (PBS) "John Hammond: From Besse Smith to Bruce Springsteen." Rebroadcast of the "American Masters" profile of the legendary record producer and his influence on five decades of U.S. music, using Hammond's own recollections, performance clips, audition tapes and interviews with top recording artists.

(Check local listings to verify program dates and times.)

Unda honors CBS newsmen Charles Kuralt

CBS-TV newsmen Charles Kuralt was named winner of Unda-USA's 1991 Personal Achievement Award, the honor given annually by the association of church broadcasters.

In addition, Unda named three ABC-TV programs as winners of the Gabriel Awards given for outstanding programs during the past season.

Shows singled out for excellence include ABC's miniseries "Separate But Equal," which won Unda's best entertainment award for its story about the Supreme Court decision banning segregation in schools.

The other ABC awards were for news segments on "PrimeTime Live" and "20/20." "PrimeTime Live" took the best news story award for "To Save the Children," and "20/20" took the best informational award for "Nobody's Children: The Shame of a Nation."

Announcement of the personal achievement award was made Oct. 4 by Unda, whose name is Latin for wave. The awards were to be presented Oct. 31 at Unda's general assembly in Austin, Texas.

Veteran newsmen Kuralt, a winner of ten Emmy Awards, currently anchors CBS News "Sunday Morning." He became a TV staple in the late '60s when CBS launched his "On the Road" segments, reports filled with the flavor of life in small-town America.

Last year Unda gave the award to one of its own members, Divine Word Father Derek Simon, founder of

Ethnic Communications Outlet in Chicago, a production house dedicated to African-American and Hispanic issues.

In honoring Kuralt, Unda returned to its custom of honoring national broadcasting figures, who have included William Hanna and Joseph Barbera, creators of "The Flintstones," the late Jim Henson, creator of the Muppets, actor Michael Landon, TV journalist Walter Cronkite and radio commentator Charles Osgood.

The nine-inch Gabriel statuettes are given annually to recognize value-centered programs, features, spots and TV and radio stations and "symbolize the communication of God's word to humankind."

In listing the awards, Unda named Milwaukee Public and Educational Television, for outstanding achievement. The corresponding award in radio went to KMOX, a St. Louis station.

The other 1991 award winners, chosen from among nationally distributed TV programs, are:

►Best arts program: Canadian Broadcasting Company, Toronto, for "Man Alive: Keeper of the Flame."

►Best children's program: Home Box Office, New York, for "Cunliff: The Last Day in the Life of Brian Darling."

►Best public service announcement: Bonneville Communications, Salt Lake City, for "Cupcake Girls."

►Best short feature: CBS News, Washington, for "Word SA."

QUESTION CORNER

Canon law sets penalty

by Fr. John Dietzen

Q In the July 29 edition of our Catholic newspaper, you mention that a person must be at least 16 years old in order to incur the automatic excommunication attached to abortion.

The age for any automatic censure, including for abortion, is 18 years old, in accord with the Code of Canon Law.

In many dioceses all confessors have the faculty to absolve directly from the excommunication dealing with abortion without recourse to their superiors.

However, from a pastoral standpoint, accurate knowledge of exempting and excusing causes may be very important. (Michigan)



A The general age under which a Catholic is exempt from church penalties is 16 (Canon 1323). However, it is necessary to be at least 18 years of age before one is bound by the penalty of an automatic excommunication (Canons 1324 and 97).

FAMILY TALK

Emotional support adds fullness to married life

by Dr. James and Mary Kenny

Dear Mary: My marriage is less than satisfying because I have lost the emotional attraction I once felt for my spouse. This state can lead to chronic lack of interest in sexual expression on the part of one spouse.

This is a difficulty both men and women may face and it leads to the weakening of a union because the left-out person has no importance as a sexual being.

This state is particularly difficult for persons with religious backgrounds because they have no outlets. The passage of years helps, but that would be scant comfort for someone younger. (Pennsylvania)

Answer: Many articles on marriage and family seem to be addressed to two idealistic, dedicated persons, totally committed to common goals in marriage and family living, both attempting to smooth the rough edges in order to bring a good marriage to perfection. This marriage and family do not exist.

I totally support setting high goals and living by ideals. However, ideals guide us toward our goals. They should not be taken as the normal state of most other married persons. Do not assume that other persons are living daily in emotional richness while you suffer in a wasteland.

Every marriage addresses human needs in at least two areas: meeting the needs of daily living—working together, raising a family, contributing to the community—and emotional support.

In other generations the first area was primary. Men's and women's tasks were complementary. A man and woman needed each other to make a living and raise a family.

Today, when couples can survive alone, almost all emphasis is on the emotional support found in marriage. A person like you, who is experiencing little emotional support, finds no positive features in marriage.

As you rightly note, lack of emotional support can lead to lack of interest in sex. Good sex is a total experience, physical and emotional. However, good sex is not something that happens to you or that one partner does to the other.

Good sex is something you create together. Developing a more satisfying sexual union could help you achieve more positive feelings in other aspects of your marriage.

The most dangerous approach you can take is to fantasize "if only there were another partner." For a time a new partner can generate a tremendous new interest in sex.

However, not only religious persons but thoughtful persons of many moral persuasions recognize that changing partners in response to biological urges is not a responsible or rewarding way to live.

What you need are creative ways to keep sex with the same person fresh and attractive throughout a lifetime.

Unfortunately, puritanical feelings among Christians often prevent long-married couples from even pursuing ways to refresh their sex lives. Sometimes they feel guilty about dwelling on sexual experiences or sexual enjoyment.

In sexual experiences your mind is as important as your body. Enjoy and cultivate attractive sexual fantasies. Use sexual fantasies from previous good experiences. Look for articles and books that focus on sexual enjoyment for persons over a lifetime.

Achieving a more pleasurable sex life may lead to more positive emotional support in other areas. A healthy, pleasurable sex life is an important part of your marriage. Do not let puritanical views prevent you from achieving it.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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I'm grateful to the chancery official who wrote to suggest this correction.

For the sake of any physicians, mothers or others who might find themselves concerned about such an excommunication, I need to repeat what I wrote in that column.

In addition to the minimum age (18), a number of other critical conditions must be met before such a penalty occurs. Just for one, the person must be aware when the act is committed that an excommunication will be incurred if the abortion is carried through.

Obviously, many people who know that an abortion is seriously wrong do not know that excommunication may be involved. Force, fear, panic, and lack of the use of reason are other elements that can rule out excommunication. It is often, if not almost always, impossible and unnecessary for anyone to attempt to unravel all these motives about past events.

The important thing is to talk to a priest and get back to the sacraments.

Q Our Catholic newspaper printed an article about the Maronite Catholics. This is the first time I've heard of them. Apparently there is only one diocese, and their bi-

shop says the entire Catholic Church would suffer if the rite dies out. How can this be? Are they true Catholics? Do they receive Communion? (Illinois)

A The Maronites are one of the Eastern Catholic churches. It was founded by disciples of a hermit, St. Maron, or Maroun, who lived in Syria about the year 400.

Most Maronites today are in Lebanon and other parts of the Middle East. As you said, there is one Maronite diocese in the United States, centered in Brooklyn, but that bishop's jurisdiction extends to all U.S. Catholics, about 50,000, who belong to that church.

They are fully Catholic, of equal dignity and with the same faith and sacraments as the Latin or any other Catholic church.

Several popes, along with councils and numerous other Christian leaders and scholars, insist that the disappearance of the Eastern churches would be a tremendous loss for the whole Catholic world.

Their rituals, spirituality and other elements grew out of different Christian experiences and cultures than the Latin rite with which most of us are more familiar.

The worship and life of these churches are seen as treasures which should be preserved, both as a sign of the church's worldwide unity and as a conspicuous part of the faith heritage handed down from the apostles.

It would indeed be difficult to imagine the Catholic Church without them. (See the Vatican II "Decree on the Catholic Churches of the Eastern Rite," 1 and 2.)

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

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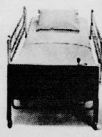
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The Active List

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

October 11

St. Joseph Parish, Terre Haute will hold a Jonah Fish Fry from 4-7:30 p.m. Tickets \$5 and \$3 at the door. Carry-out available.

St. Matthew PTA will hold its 6th Annual Chili Supper and Pumpkin Festival from 5:30-7:30 p.m. in the gym. Adults \$4, children \$3.

October 11-12

St. Ann Parish, Terre Haute continues its Fall Festival featuring Spaghetti Dinner 4:30-7:30 p.m. Fri.

October 11-13

A Tobit Weekend for engaged couples will be held at Fatima Retreat House. Call 317-545-7681.

Marian College theatre department will present "How the Other Half Loves." Call 317-929-0292.

October 12

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

Catholic Charismatic Renewal of Central Indiana

PRAYER MEETING, TEACHING AND HEALING PRAYERS

(Each 3rd Friday of month)

Date: October 18, 1991

Catholic Center
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7:30 PM

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Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

Catholic Alumni Club (CAC) will attend the Parke Co. Covered Bridge Festival. Meet at 11 a.m. at Crafty Cockney, Rockville Rd. at 1465. Call 317-842-0855 for details.

Holy Rosary Parish, Seelyville will sponsor an Original Jonah Fish Fry from 4-7:30 p.m. in the parish hall.

The Ladies Club of St. Barnabas Parish, 8300 Rahke Rd. will hold a Spiritual Refresher Day for Women presented by Father John Buckel from 9 a.m.-2 p.m. For details call 317-687-1097.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington will hold an L.U. Alum and Parent Tailgate Party from 11 a.m.-1 p.m. Brats, kraut.

October 13

October Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Edward Linton speaking on "Mary, Model of Grace."

An Open Pilgrimage to Schoenstatt Retreat Center, Rexville will be held at 3 p.m. EST.

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

A Pre-Canva Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center. Pre-registration required. Call 317-236-1596.

Catholic Alumni Club (CAC) will hold a Chili Supper at 5:30 p.m. at 430 Indiana Ave., Apt. 203. Call Phyllis 317-634-7650 for details.

St. Mary of the Rock Parish, Batesville will hold its Annual Turkey Festival serving dinners 11 a.m.-6 p.m. EST; adults \$5; kids under 12, carry-out available.

The Adult Catechetical Team of Jefferson Co. will hold its first free Healthy Families program on "Traits of a Healthy Family" from 7-8:30 p.m. in Pope John XXIII School library. Child care available.

The PTO of St. Monica School, 6131 N. Michigan Rd. will hold a Pancake Breakfast from 8 a.m.-12:30 p.m. in the cafeteria.

The Adult Education Team of St. Gabriel Parish, 6000 W. 34th St. will hold a Philippine Community Religious Heritage program at 1:30 p.m. in the school cafeteria.

The Theological Student Union Peace and Justice Committee of St. Meinrad Seminary will sponsor its second annual free Kite Fly for Peace from 1-4 p.m. at the Guest House. Free kites and toys for kids.

October 14

IUPUI Newman Center begins its Social Documents series with "Women" from 7-9 p.m. at St. Bridget Parish, 801 Dr. Martin Luther King Jr. St. Call 317-632-4378.

The Introductory Centering Prayer Workshop continues from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

Systematic Training for Effective Parenting (STEP) classes continue from 7-8:30 p.m. at St. Lawrence Parish, 6950 E. 46th St.

Benedictine Father Isaac McDaniel will present "Church History," Part I of the "What Are the Theologians Saying?" lecture series, at 7:30 p.m. in the Newman Conference Center, St. Meinrad Seminary. \$3 fee.

Parenting Young Children (1-10 years) classes sponsored by Catholic Social Services continue from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

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Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Program on Advance Training Services by Carol Stum.

October 15

The Spiritual Book Series continues from 7:30-9 p.m. at Beech Grove Benedictine Center. \$5 fee.

Father James Farrell will present a Leisure Day on "Praying our Stories" at Fatima Retreat House.

5353 E. 56th St. Call 317-545-7681 for details.

Father James Farrell will present an Enrichment Evening on "Praying our Stories" from 6:30-9 p.m. at Fatima Retreat House, 5353 E. 56th St. \$3 fee. Call 317-545-7681.

A Liturgical Ministry Formation program on "Celebrating the Liturgical Year" will be held from 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Cost \$7.

Mature Living Seminars on Inter-cultural Experiences continue with "Understanding the Third World through the Music of Jamaica" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 fee. Bring or buy lunch.

The Strengthening Stepfamilies course sponsored by Separated, Divorced and Remarried Catholics (SDRC) continues from 6-9 p.m.

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☆☆

The Fall Religious Studies Program on "Sacraments" sponsored by New Albany Deaconess Parish continues from 7:30 p.m. at the Aquinas Center, Clarksville.

☆☆

The Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2606.

☆☆

Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

A Workshop for Parents of Children Ages 5-12 continues from 5:30-7:30 p.m. at St. Paul the Apostle Parish, Greencastle.

October 15-17

"God's Family Get-Together" will be presented by Father Keith Rosey and Sister Maureen Mangen at 7 p.m. each evening at St. Andrew Parish, Richmond. Pitch-in dinner 5:45 p.m. Tues.

October 16

Systematic Training for Effective Parenting (STIEP) classes continue from 7-9:30 p.m. at St. Barnabas School library.

☆☆

The Children of Divorce program sponsored by Catholic Social Services concludes from 7-9 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program on "Hearing the Voice of God in our Lives" by Family Life Office

director David Bethuram. Meeting for newly bereaved 7 p.m.

☆☆

The Catholic Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

☆☆

Systematic Training for Effective Parenting (STIEP) classes sponsored by Catholic Social Services continue from 10 a.m.-12 noon at Hometown House Outreach Program, 2427 Central Ave. Call 317-925-1142.

☆☆

Systematic Training for Effective Parenting (STIEP) classes begin from 7-9:30 p.m. at Montessori Center, 563 W. Westfield Blvd. Call 317-257-2224.

☆☆

The Campaign for Human Development will hold a Community Celebration of Catholic Social Teaching at 10:45 a.m. in SS. Peter and Paul Cathedral, 14th and Meridian Sts. Song, dance, drama, clowns. Noon Lunch; \$5 cost.

October 17

St. Lawrence Mothers in Touch group will hold Mothers Night Out at Paramount Music Palace at 6:30 p.m. Call 317-545-2814 for reservations.

☆☆

Parenting Elementary Age Children classes sponsored by Catholic Social Services continue from 7-9:30 p.m. at St. Christopher Parish cafeteria, 5301 W. 16th St. Call 317-241-6314, Ext. 126.

☆☆

The Adult Faith Formation Series sponsored by Connorsville Deanship Board of Total Catholic Education continues with "Eucharist as Story" by Father Bruce Clanton. Call 317-825-2161.

October 17-20

A Women's Cursillo Weekend will

be held at St. Bernadette Parish retreat center. Call 317-356-5867.

October 18

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

October 18-19

A "Building Healthy Families" workshop for leaders of family life groups will be held from 6-9 p.m. Fri. and from 8:30 a.m.-4:45 p.m. Sat. at the Catholic Center, 1400 N. Meridian St. Registration due by Oct. 11. Call 317-236-1596.

☆☆

St. Ann Parish, 2862 S. Holt Rd. will hold an Oktoberfest from 4 p.m.-12

midnight daily. German and American food, Halloween costume contest for kids 2-15, games.

October 19

A Cantor Workshop will be presented by Charles Gardner from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483 for details.

October 20

An Open Pilgrimage to Our Lady of Schoenstatt Retreat Center near Reville will be held at 3 p.m. Mass 4 p.m.

☆☆

October Pilgrimages to the Shrine of Monte Casino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Matthias

Neuman speaking on "Mary, and the Spirit of Prophecy."

☆☆

Pope John XXIII School, Madison will present its Annual Bazaar from 11 a.m.-4 p.m. Roast beef or ham dinners served 11 a.m.-1 p.m. Rain location: Shawnee Memorial High School.

☆☆

The Adult Catechetical Team (ACT) of Jefferson Co. continues its "Healthy Good Families" series from 7-8:30 p.m. in Pope John XXIII School library. Child care available.

☆☆

Catholic Alumni Club (CAC) will go to the movies at Cinemark

Theatre, 10455 E. Washington St. at 2:30 p.m. Dinner afterward. Call Mary 317-255-3841 for details.

☆☆

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

☆☆

A Super Sunday Bingo to benefit the school will be held at St. Louis Parish, Batesville. Early Birds 1 p.m.; main games 3:30 p.m.

☆☆

The Royal Lichtenstein Circus, the world's smallest circus, will appear at 12:30 p.m. at Holy Angels School, W. 28th and Dr. Martin Luther King Jr. Sts. Clowns, music, comedy. Free admission.

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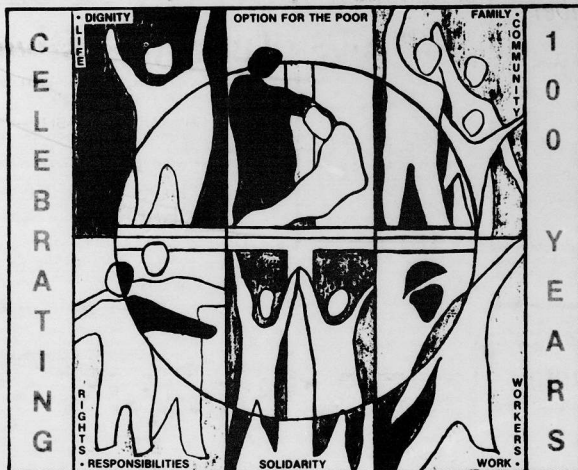
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Community Celebration of Catholic Social Teaching

Youth News/Views

Teens use creativity to address pro-life issues

by Mary Ann Wyand

To promote the Consistent Ethic of Life, St. Mary youth group members from North Vernon dressed as clowns and presented a dramatic and thought-provoking mime routine during the Respect Life Sunday vesper service on Oct. 6 at SS. Peter and Paul Cathedral in Indianapolis.

Youth group members Jennifer Treadway, Christen Struck, Cris Vincent, Jennifer Vincent, Rayann Gerkin, Lisa Megel and Sara Megel performed with clown ministry director Rita Bott and adult coordinators Carolyn Dossie and Maria Wick to increase awareness about all life issues.

Their creative mime routine addressed capital punishment, social and economic justice, hunger, abortion and post-abortion reconciliation, persons with disabilities, homelessness, peace, euthanasia, AIDS, health, civil rights, and concern for the environment.

Cris Vincent also serves her parish and the archdiocese as a pro-life co-chairperson, so she took part in the annual commissioning ceremony in her hobo costume after performing with the clown troupe.

"The mime was based on the Consistent Ethic of Life," Rita Bott explained. "We call it our good and evil skit. We tried to include as many pro-life issues as we could with 10 clowns."

Bott said St. Mary youth group mem-

bers see their clown ministry as a unique way to reach out to people and communicate Christian ideas and values.

"My clowns are very pro-life minded," she said. "They are concerned about all life issues."

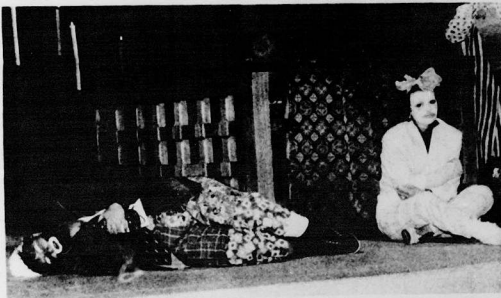
To prepare for the Respect Life presentation, Bott said the teens discussed a variety of ways to present their mime messages on the sanctity of life.

"We revamped it several times," she said. "There's more to life issues than just abortion. They know that's important, but there are so many other issues. The environment is one of their special concerns. They're also concerned about AIDS victims, war, homelessness, and people with disabilities. They don't like the fact that people don't treat handicapped people equally."

Clown ministry helps the teen-agers acquire a global point of view, Bott said, and understand the necessity for responding to world problems without warfare.

Bott serves St. Mary, North Vernon, as parish coordinator of religious education, directs the clown troupe, and helps volunteer youth minister Carolyn Dossie with youth group programs and activities.

"Clowns are humble," she said. "Our ministry is clowning, and we have fun and can be funny, but we also have a serious ministry to interpret the teachings of Christ and touch people's lives with those messages."



REALITY—St. Mary, North Vernon, youth group members Cris Vincent (left), portraying a homeless person, and Jennifer Treadway, as a fearful person, help create a mime scene about the realities of life during the Respect Life Sunday vesper service on Oct. 6 at SS. Peter and Paul Cathedral. (Photo by Mary Ann Wyand)

Oldenburg Academy will sponsor annual guest day and open house

Oldenburg Academy will sponsor a fall open house from 1 p.m. until 3:30 p.m. on Oct. 20 at the historic all-girls' school in Franklin County.

Joanne Janzavik, director of admissions, said guests are invited to tour the campus and talk with administrators, faculty members, students, and parents.

The girls' college preparatory school was founded in 1852 by the Sisters of St. Francis of Oldenburg.

For directions or other information, telephone 812-934-4440.

Youth group members from St. Margaret Mary Parish in Terre Haute will sponsor the Deaneary youth Mass and dance on Oct. 20.

Mass begins at 7 p.m. and the dance begins at 8 p.m. Paul Myers will serve as disc jockey. Admission to the dance is \$2.

St. Jude Parish youth group members from Indianapolis will journey to Wyandotte Woods in southern Indiana for a camping trip on Oct. 24-25. The trip also

includes an opportunity to go caving in Wyandotte Caves.

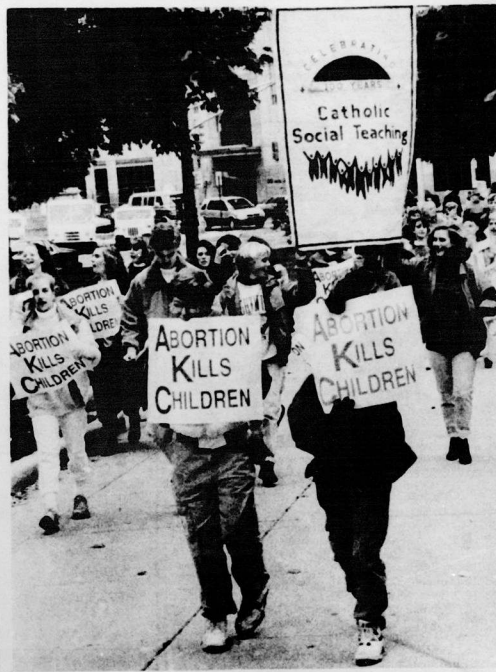
Registration is \$20 a person, due to youth minister Eva Corsaro by Oct. 15.

Ninth-graders from the Terre Haute Deaneary attended the annual Deaneary Freshman Retreat on Oct. 4-6 at the Merom Conference Center.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, will discuss "Should We Teach Our Children?" during a free parent education program at 7 p.m. on Oct. 13 at St. Benedict Parish in Terre Haute.

New Albany Deaneary juniors will participate in the deaneary's annual Junior Retreat on Oct. 11-13 at Mount St. Francis Retreat Center.

Kathy Dally is the new volunteer youth ministry coordinator at St. Mary Parish in Lanesville.



WALKING FOR LIFE—Archdiocesan teen-agers carry pro-life signs through University Park during the annual Respect Life Sunday Walkathon on Oct. 6 in Indianapolis. Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, led the walkathon before the vesper service. (Photo by Mary Ann Wyand)

Young priest reflects on the joys of helping others

by Tom Lennon
Catholic News Service

When I asked the smiling young man what he liked most about being a priest, his smile became a laugh.

"The four-week vacations," he replied, "and never having to wear a necktie!"

I laughed too as I said, "Father Jon, get real! Give me a serious answer."

He did. "It's very difficult to narrow it down to one thing," he admitted. "There are many aspects to my life as a priest, and I like them all."

Pausing for reflection, he grinned and added, "except correcting exams."

Part of his work is teaching five religion classes in a high school that is part of the parish where he is stationed.

"I like dealing with young people very much," he said. "Most of them are so open and friendly. And it's a real challenge to present our ancient faith in a way that makes it new and modern."

Now in his late 20s, Father Jon said he remembers well his journey to the priesthood.

"I first began to think about it when I was a junior in high school," he explained. "I didn't make any commitment then, of course. I just played around with the idea somewhere on the edges of my mind."

About a year later, "near the end of high school," he said, "I talked with a priest about it one day. And then in college I began to think about it very seriously. I sort of grew into my vocation. I prayed about it a lot and began to seek guidance from a young priest on a regular basis."

He decided to finish college and then enter a seminary.

"After four years of college, I entered the seminary," Father Jon said. "I found the subjects we studied very interesting for the most part. They added a whole new dimension to my life. I also enjoyed the many friendships that I formed during

those years, and I learned to love the liturgy very deeply."

Today, in a small Midwestern town, Father Jon serves not only teen-agers, but also the adults and younger children of the parish.

"I enjoy preaching very much, whether I'm aiming my homily at grown-ups or 7-year-olds," he said. "I work hard preparing my Sunday homily in order to hold the interest of the people. They deserve my best efforts."

Sitting in the book-lined office that adjoins his living quarters, Father Jon mused on his other services to the Catholic faith community.

"I like the variety of ways I can help people," he reflected. "One day I'll be visiting the sick in hospitals, the next day counseling troubled married partners or hearing confessions. And still another day I may be arranging collections of food for the poor, or planning activities for our youth group, or helping train the readers for Mass."

In his busy clerical life, Father Jon said he always finds some time for fun too. He works out at a health club, goes fishing in the summer, plays golf, goes to some movies now and then, and twice has vacationed in England in the summertime. And he is also an avid reader of fiction and books about religion.

Like every priest, Father Jon puts the Lord at the center of his life.

"The main reason I gave up the joys of marriage was so that I could give myself totally to Jesus," he said. "I wanted to give my God a heart undivided."

At Mass and in prayer and meditation every day, Father Jon said he finds the joy and inspiration that energize his many activities.

His life as a priest is deeply fulfilling, Father Jon said, and he is both happy and deeply committed to what he calls his "career in the Spirit."

For information about seminary training and the priesthood, contact the Archdiocesan Vocations Office at 317-236-1490.

Life chains line hundreds of miles of roads

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Hundreds of thousands of abortion protesters lined hundreds of miles of U.S. and Canadian roads Oct. 6 in a North American "life chain" designed to bring home the message that "abortion kills children."

In most locations, the demonstrators carried identical blue-and-white signs bearing that slogan or "Jesus forgives and heals." Participants in the life chains came from most major religions, and Protestants outnumbered Catholics in many sites.

According to The National Life Chain, based in Yuba City, Calif., more than 665,000 people formed life chains in 350 cities. The largest demonstration was in the St. Petersburg/Clearwater area of Florida, where an estimated 28,000 people lined 29 miles of U.S. Route 19.

(A report on the life chain in the Archdiocese of Indianapolis is on page 1.)

In Washington state, some 10,000 people participated in a life chain along five miles of sidewalks in Bellevue, Wash., east of Seattle.

According to the Florida Life Center, the Port Charlotte, Fla., group which organized life chains throughout the state, there were 150,000 participants from 2,250 churches, covering a total distance of 290 miles. Sites included St. Petersburg, with 28,000 people; Orlando, with 15,000; Fort Lauderdale, with 10,000; Tampa, with 10,500; and Miami, with 8,500.

In Canada, cities including Ottawa, Edmonton, Alberta, and Vancouver, British Columbia, held life chains Oct. 6. In Vancouver, about 20,000 people participated.

About 4,000 East Texans turned out Oct. 6 for separate life chains in Longview and Kilgore. On the outskirts of Houston, a 15-mile-long life chain stood along highways outside Houston. Father

Michael Carmody, pro-life director for the Galveston-Houston Diocese, provided live radio reports from the chain on local radio station KTEK.

In New York, pro-life supporters who formed a "human cross" in midtown Manhattan Sept. 27 said their silent demonstration was a success even with competition from a raucous march by abortion rights supporters.

Police estimated the abortion rights demonstrators at 4,000 and pro-life supporters at 1,100.

The following Sunday, a life chain in the Diocese of Rockville Centre, N.Y., attracted some 2,000 people and a small group of counterdemonstrators.

In St. Louis some 20,000 people—including Auxiliary Bishop Edward J. O'Donnell—joined in a life chain extending 25 miles from St. Louis University in midtown to St. Charles, Mo. More than 400 churches were represented in the ecumenical event.

The St. Louis event was one of six life chains in Missouri Oct. 6. One in St. Joseph drew some 1,700 participants; the others were in Springfield, Cape Girardeau, Rolla and Poplar Bluff. An Oct. 27 life chain will be held in Columbia, Mo.

Bishop James S. Sullivan of Fargo, N.D., chose another way to mark Respect Life Sunday. He led the rosary at the site of the memorial stone marking the grave site of aborted infants at Calvary Cemetery in Jamestown, N.D.

Approximately 150 aborted infants from various sites around the country were found in trash containers and buried in 1988 at the Jamestown cemetery and at Holy Cross Cemetery in Fargo.

Sixty adults and children joined in a Walk for Life Rosary Oct. 6 to Fargo Women's Health Organization, North Dakota's only abortion clinic. After reciting the Sorrowful Mysteries at the clinic, the rosary march ended at St. Anthony's Church in Fargo.

Life chains at five sites in the Peoria, Ill., Diocese attracted more than 1,000 pro-life supporters. At a Respect Life dinner Oct. 6 in the diocese, Jesuit Father John Powell, an author and professor of theology at Loyola University in Chicago, urged pro-lifers to heighten their sympathies for women contemplating abortion.

Elsewhere in Illinois, Respect Life activities in the Diocese of Rockford included a Respect Life dinner date held Sept. 28, a prayer breakfast Oct. 12, a retreat for pro-life workers Oct. 25-27 and a life chain planned for Dundee, Ill., Oct. 27.

In North Carolina, Bishop John F. Donoghue of Charlotte—who called the life chains "a tremendously effective pro-life project"—was among participants in a chain in Concord, N.C. Some 6,000 people joined in the Charlotte life chain and another 4,000 participated in Asheville. Crowd estimates were not available for Concord, Greensboro and Wilmington, N.C.

Among other archdioceses and dioceses participating in the life chain project were:

►Atlanta, where some 7,000 people lined Peachtree Road for an hour-and-a-half and some 25 Catholic parishes were among the 200 churches of all denominations participating.

►Burlington, Vt., which had chains in Rutland, Brattleboro and Burlington with some 800 participants.

►Paterson, N.J., where an estimated 750 pro-life supporters—including 15 Protestant ministers—lined U.S. Route 46 at Clifton and Parsippany.

►Harrisburg, Pa., which included chains in Lancaster and the state capital of Harrisburg with more than 2,000 participants each.

►Arlington, Va., where some 10,000 people joined the life chain at five sites. Catholic groups came from 43 parishes, a Catholic high school, the campus ministry office at a local university and Fort Belvoir Army base.

An estimated 5,000 people formed human

chains in Pittsburgh, where Catholic parishes and groups planned other Respect Life activities for the rest of the month.

Bishop Donald W. Wuerl of Pittsburgh was among U.S. bishops issuing statements about Respect Life Month and the life chain project. "The life chain is a peaceful, prayerful and powerful statement of this community's support for the rights of unborn children," he said.

"Life chain offers spiritual benefits by encouraging all congregations to stand publicly in defense of God's little ones," said Bishop Edward T. Hughes of Metuchen, N.J.

"Respect for life? We are each challenged to review just what the phrase means," said Archbishop Francis T. Hurley of Anchorage, Alaska, in a column. "For Catholics that meaning can be found ultimately in the life of Christ."

"Only prayer can change the hearts of those who find solutions in war, abortion, euthanasia, violence, crime, addiction and discrimination," said Bishop Anthony M. Pilla of Cleveland in a statement. "Nothing will change—not values, not attitudes, not laws or choices—until hearts change."

Cardinal Bernard F. Law of Boston and his five auxiliary bishops issued a Respect Life Month statement in which they pledged to help any pregnant woman needing assistance and urged Catholics in public life "to use their offices to create a society which guarantees respect for unborn life."

The Archdiocese of Boston urged Catholics to mark the month by displaying a single white electric Christmas candle in a window of their home to remind others to be open to the light of Christ.

The Diocese of Dubuque, Iowa, which serves the 30 counties of northeast Iowa, observed Respect Life Sunday by announcing the beginning of its new Project Rachel, a counseling and reconciliation program for anyone having difficulty dealing with a past abortion.

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SUNDAY OCTOBER 20

'Encountering Mary' a study

ENCOUNTERING MARY, By Sandra L. Zimdars-Schwartz. Princeton University Press (Princeton, N.J., 1991). 342 pp., \$24.95.

Reviewed by Msgr. Charles Dollen

Devotion to the Blessed Virgin Mary is firmly embedded in the theology of the Incarnation. Mariology is a strong discipline which needs no apology. How this devotion is exercised has varied through the ages and in different cultures.

Sandra Zimdars-Schwartz has studied this devotion in the past two centuries through the major Marian apparitions—

some accepted by the church, some not—from LaSalette to Medjugorje. In "Encountering Mary" she brings a scientist's objective viewpoint, not to question whether the apparitions ever happened, but what their effect was on those who claimed the visions and on the faithful of that time.

The author states, early on, the position of Rome as written by Pope Benedict XIV. "Approval" means only that the apparition may be piously believed "for the instruction and good of the faithful." It does not receive the assent of Catholic faith but only the assent of human belief. In other words, the seer receives the vision with human fallibility and hands it on to us on no more than that basis.

With that understood, the author examines the great apparitions of Lourdes, Fatima, and LaSalette, along with those which the church has disapproved, such as Necedah and Garabandal. She makes some comments on the ongoing claims of Medjugorje, which she visited twice. Her aim is to reveal the processes by which the personal ecstasies of individuals, usually children, become clear and significant.

The author's care in assembling and describing these processes confirms other evidence of her scholarly approach to her subject. This book serves to take us behind the scenes of these places of modern pilgrimage. It displays both the human context of the apparition and the faith experience from the devotee's perspective.

(Msgr. Dollen is book review editor of *The Priest magazine*. (At your bookstore or order prepaid from Princeton University Press, 41 William St., Princeton, NJ 08540. Add \$2 for shipping and handling.)

Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10

a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and

religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

TADAM, Violet F., 82, St.

Columbia, Columbus, Sept. 26. Wife of Wilbert; mother of William R. Forsyth and Donna M. Hanner; sister of Gladys Lehtech; grandmother of Michael and Ronald Forsyth.

TARSZMAN, John (Jack) H.,

84, St. Pius X, Indianapolis, Sept. 26. Wife of Wilbert; mother of Murphy; father of Mary Ann Greene, grandfather of Jennifer, AnneMarie and David Greene.

TBERGIN, Mary (Foster), St. Patrick, Indianapolis, Sept. 16. Mother of Mary J. Linn, Sharon Kay Castaneda, Susan M. Belding and Thomas W. White; sister of James T. Foster, grandmother of seven.

TCLARK, Maurice T., 70, St. Anthony, Indianapolis, Sept. 27. Husband of Rita (Walpole); father of Carolyn Buchanan Moss; grandfather of two.

TODAM, Catharine Mahler, 81, St. John the Baptist, Osgood, Sept. 28. Mother of Carl Edward "Jack," grandmother of David and Katharine Harrington; great-grandmother of Randy, and David Harrington.

TODAM, Mary B., 86, St. Paul, Tell City, Sept. 27. Mother of Shirley, Kenneth, and Evelyn Barney; sister of Clara Burnett, grandmother of 12; great-grandmother of 14.

TODAM, Marie F. (Newton) Love, 95, St. Jude, Indianapolis, Sept. 25. Mother of Dorothy McMullen, Helen Robinson and Maryanne Arnold; sister of Louis and Sister Stephen Newton and Sister Cecilia "Emily" Cave, grandmother of eight; great-grandmother of 24; great-grandmother of three.

TODAM, Louise M. (Glossfeld), 82, Holy Family, Oldenburg, Sept. 20. Mother of Richard M., mother-in-law of Mary Jo; grandmother of Vickie; step-grandmother of Dana Robinson and Michael Kelly; step-great-grandmother of Heather and Emily Robinson.

TODAM, Audrey D., 69, St. Mary, North Vernon, Sept. 28. Mother of Jerry, Joseph, James and John; grandmother of 11; great-grandmother of three.

TODAM, G. William, 62, St. Mary, Richmond, Sept. 26. Husband of Judith Redwine; father of Elizabeth A. Dunn, Karl, Thomas and Kurt; step-father of Amanda Redwine; son of Mary, brother of James; grandfather of four.

TODAM, Elsie C., 85, St. Jude, Indianapolis, Sept. 28. Wife of Arthur; mother of Mary Margaret Hopkins, James W. and Betty J. Hubner, sister of Edith Sprinkle; grandmother of 15; great-grandmother of 25.

TODAM, Lucille McAdams, 96, St. Michael, Cannelton, Sept. 27. Mother of Lula Smith; grandmother of one.

TODAM, Leo (Dick), 69, St. Michael, Brookville, Sept. 19. Husband of Joan; father of Patricia Ott, Barbara Lamping, Heidi Keppeler, Catherine Marshall, Michael and Daniel, brother of Carl, Joe, Ralph, Clara Langermen, Elsie Stenger and Alma Stenger; grandfather of 14.

TODAM, Joan (Cran), 69, St. Martin of Tours, Martinsville, Oct. 2. Wife of Bernard J.; mother of David J., Bernard J., Dennis M., and Rosemary Spalding; grandmother of four.

TODAM, Beatrice L., 84, St. Mary, Richmond, Sept. 25. Wife of Thomas; mother of Fred Newbill and Joan Miller; step-mother of Charles, and Dorothy Simkus; grandmother of 11; great-grandmother of 11.

TODAM, Jo Ann, 49, St. Lawrence, Indianapolis, Sept. 28. Wife of Fred Dallen; mother of

Lisa and Mary Sugesta; sister of Edward Poloski.

TODAM, Kathleen, 94, St. Rose of Lima, Franklin, Sept. 5. Grandmother of four; great-grandmother of seven.

TODAM, Rose, 76, St. Michael, Brookville, Sept. 23. Sister of Cecilia Ortman.

TODAM, Richard N., 56, St. Gabriel, Indianapolis, Sept. 21. Husband of Rita C. (Hill); father of Mark A., David F. and Beth Ann Wheeler; son of Charles and Virginia; brother of Daniel, Gregory, and Cynthia Blakeburn; grandfather of six.

TODAM, Fayanna, 67, Holy Family, New Albany, Sept. 23. Wife of Harold E.; mother of Diane L. Dohogne; grandmother of two.

TODAM, James, 78, St. Mary, New Albany, Sept. 29. Father of Phillip, Charles F., James R., William F., Raymond, Joseph, and Ruth E. Roberts; brother of Forrest S. and Frederick E.; grandfather of 14; great-grandfather of nine.

TODAM, Gladys (Downs) McDermitt, 67, Holy Cross, Indianapolis, Sept. 13. Mother of Danny, Mike, Mark and Lisa; daughter of Mary N. Downs; sister of 13.

TODAM, Elenora, 89, St. Paul, Tell City, Sept. 27. Mother-in-law of Margaret; grandmother of two; great-grandmother of two.

TODAM, Margaret G., 80, Holy Spirit, Indianapolis, Sept. 28. Grandmother of four; great-grandmother of four.

TODAM, Margaret, 85, St. Lawrence, Lawrenceburg, Sept. 23. Mother of Joe; grandmother of one; two; great-grandmother of one.

TODAM, Eugene H., 80, St. Augustine, Jeffersonville, Oct. 1. Cousin of Theodora E. Crowe.

TODAM, Joan R. (Harvey), 53, Little Flower, Indianapolis, Sept. 21. Wife of William E.; mother of William P., Julie, and Linda Ward; daughter of Ruth Harvey; sister of Gilbert and Don Harvey; grandmother of two.

TODAM, Anne A., 83, St. Rose of Lima, Franklin, Sept. 23. Wife of William, Franklin, Sept. 23. Sister of Dorothy Christ and Stella Garrison.

TODAM, Adeline J., 84, St. Pius X, Indianapolis, Sept. 26. Mother of Mary Jo; grandmother of two; great-grandmother of one.

TODAM, Bernard J., 73, Little Flower, Indianapolis, Sept. 28. Husband of Margaret, father of Peter, and Karen R. Sullivan; brother of Helen Kalathinski and Julia Huebner; grandfather of four.

TODAM, Albert D., 58, St. Joseph, Shelbyville, Oct. 1. Husband of Shirley (Dean); father of Ann; brother of Edward, Helen Kazlauskas and Victoria Augustine.

TODAM, Gertrude McCarty, 71, St. Vincent de Paul, Bedford, Oct. 1. Mother of Timothy; grandmother of one.

TODAM, Jacqueline S., 47, St. Mary, New Albany, Sept. 27. Daughter of Agnes; sister of James R., Thomas L., Jerry J., Louis E., and Pat A. Day.

TODAM, Mary Elizabeth, 82, St. Augustine, Jeffersonville, Oct. 2. Mother of Barbara Davis; grandmother of four; great-grandmother of one.

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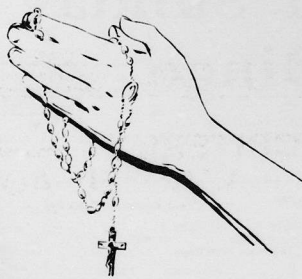
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Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Rackdraft	A-III
Barbaric Fink	A-III
Bill & Ted's Bogus Journey	A-II
Bingo	A-II
Boys n the Hood	A-IV
Child Play 3	O
City Slickers	A-II

Commitments, The	A-III
Crooked Hearts	A-III
Dead Again	A-III
Deceived	A-II
Defenses	A-IV
Doc Hollywood	A-III
Doctor, The	A-II
Dogfight	A-III
Don't Tell Mom the Babysitter's Dead	A-III
Double Impact	A-II
Eating	A-III
Fishy	A-III
Fisher King, The	A-III
Freddy's Dead: The Final Nightmare	O
Harley Davidson and the Marlboro Man	O
Hot Shots	A-III
Indian Runner, The	A-III
Late for Dinner	A-II
Little Man Tate	A-II
Mobsters	O
My Father's Glory	A-I
My Mother's Castle	A-II
My Own Private Idaho	O
Mystery Date	A-III
Naked Gun 2 1/2: The Smell of Fear	A-III

Naked Tango	O
Necessary Roughness	A-III
101 Dalmatians	A-I
Paradise	A-III
Pastime	A-I
Port Break	O
Problem Child 2	A-III
Pure Luck	A-II
Rambling Rose	A-III
Rapture, The	O
Regarding Henry	A-III
Robin Hood: Prince of Thieves	A-II

Closet Land	A-III
Comfort of Strangers, The	A-IV
Dances With Wolves	A-III
Edward Scissorhands	A-II
Eye of Destruction	A-IV
Flight of the Intruder	A-III
Five Heartbeats, The	A-III
Goodfellas	A-IV
Guard	A-III
Grifters, The	O
Hamlet	A-II
Hard Way, The	A-II
He Said, She Said	A-II
Home Alone	A-II
If Looks Could Kill	A-III
Jacob's Ladder	A-III

Rocketeer, The	A-II
Sex, Drugs, Rock & Roll	A-III
Silence of the Lambs, The	A-IV
Stepping Out	A-III
Story of Boys and the Girls, The	A-III
Super, The	A-III
Terminator 2	O
Judgment Day	O
Thelma & Louise	A-III
True Identity	A-III
Truly, Madly, Deeply	A-III

Trust	O
Uranus	A-III
V.I. Warshawski	A-III
What About Bob?	A-II

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Classifications of recent video cassettes

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

Almost an Angel	A-II
Awakenings	A-II
Book of Love	A-III
Career Opportunities	A-III
Child's Play 2	O

Closet Land	A-III
Comfort of Strangers, The	A-IV
Dances With Wolves	A-III
Edward Scissorhands	A-II
Eye of Destruction	A-IV
Flight of the Intruder	A-III
Five Heartbeats, The	A-III
Goodfellas	A-IV
Guard	A-III
Grifters, The	O
Hamlet	A-II
Hard Way, The	A-II
He Said, She Said	A-II
Home Alone	A-II
If Looks Could Kill	A-III
Jacob's Ladder	A-III

Kindergarten Cop	A-III
King Ralph	A-III
Kiss Before Dying, A	A-III
L.A. Story	A-III
La Femme Nikita	A-IV
Lionheart	O
Long Walk Home, The	A-III
Misery	A-III
Mr. & Mrs. Bridge	A-III
NeverEnding Story II: The Next Chapter	A-I
New Jack City	O
Nope Without My Daughter	A-II
Nothing but Trouble	A-II
Once Around	A-III
Oscar	A-III

Yugoslav fighting 'unworthy of humanity,' pope says

ROME (CNS)—The fighting in Yugoslavia is "unworthy of humanity" and continues to take its toll on the defenseless civilian population, Pope John Paul II said.

The pope made his anti-war appeal during a Mass in Rome Oct. 6 as Yugoslavian federal troops advanced on Croatian cities after the collapse of the latest in a series of short-lived cease-fire agreements.

Pope John Paul described the conflict as "a war which does not spare defenseless civilians, which destroys historic monuments and places of worship and prayer."

"What is happening in Yugoslavia is unworthy of humanity, is unworthy of Europe," he said. "One should pray in this critical moment for these peoples, for these countries, for our continent."

As the pope spoke, fierce fighting continued between Croatian forces and Serbian guerrillas backed by the Serbian-controlled federal army. Croatia declared its independence last June, and since then hundreds have been killed in the fighting, many of them civilians.

Meanwhile, an editorial in the Vatican newspaper, *L'Osservatore Romano*, gave strong backing to Croatia and Slovenia in their quest for sovereignty. The newspaper defended the right of people to "freely choose their own future and democratically choose their institutions."

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Pope to show how to balance spiritual, social work in Brazil

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II will have an opportunity to show by example the way he wants church leaders to balance the spiritual and social aspects of their ministry when he visits Brazil in mid-October.

In the eyes of the Vatican, some church workers have so focused on social action in the face of Brazil's extreme poverty and inequality that they slight the religious influence that led them to the work in the first place.

"In stressing the spiritual, the pope is not diminishing the importance of social problems, he's giving a solid foundation for addressing them," said Joaquin Navarro-Valls, Vatican spokesman.

The social teaching of the church and a call to Christian moral and ethical behavior in social situations will take up much of the pope's Oct. 12-21 journey. But he also is expected to address specific church problems, including the growing attraction of fundamentalist sects in a country that has the world's largest Catholic population.

Brazil's bishops have estimated that the Catholic portion of the population has dropped from 95 percent in 1940 to 76.2 percent in 1990, with hundreds of thousands joining Protestant churches and fundamentalist sects each year.

The October trip will be Pope John Paul's second visit to Brazil, and he will see that many of the social ills he decried 11 years ago have gotten worse.

Indigenous people are murdered for their land or die of diseases brought in by miners and ranchers. The World Health Organization reported in 1990 that Brazil led the

world in the number of abortions performed. Street children are the victims of death squads hired to "clean up" the cities.

Inflation soars in Brazil, while less than 40 percent of the employed earn the minimum wage of about \$75 a month. Landless peasants working unused farmland—and union leaders and priests who support them—are threatened, jailed or even sometimes killed.

On his first trip to Brazil, in 1980, the pope spoke to each of the problems, urging charity, demanding respect for human rights and pleading for a more equal distribution of wealth and land.

He also showed how many of the issues are connected. For instance, he noted that the country's lack of small farms forced peasants into the city, where extreme poverty awaited them. Abortion rates climbed, and many families split up in order to survive, often leaving children to fend for themselves on the streets.

The U.S. State Department's Country Reports on Human Rights Practices for 1990 said approximately 34 percent of Brazilian children ages 10-14 work, most in violation of child labor laws. In the big cities, others turn to begging, prostitution and petty crime, thus becoming the target of "clean up" efforts.

In 1990 more than 490 children were murdered, according to government and human rights agencies. In the first three months of 1991 another 280 minors were killed, according to statistics from eight of Brazil's 26 states.

The division between haves and have-nots in Brazil continues to grow. In September 1990 the World Bank reported that the distribution of wealth in Brazil was the third most "skewed" in the world.

The social problems, Navarro-Valls said, will be addressed as "grave problems of conscience." The pope will say plainly to the rich, "You have a serious, grave moral obligation to share with others," Navarro-Valls said.

According to statistics published in late 1990, the richest 10 percent of Brazilians received 53.2 percent of all income, while the poorest half of the population shared 3.5 percent.

Vatican and Brazilian church officials agree that one improvement since the pope's 1980 visit is the rapport between Brazilian bishops and Vatican officials.

The warmer relations stem in part from the influence newly appointed Brazilian bishops have had on actions of their national conference. But much of it is the result of two meetings that let bishops and Vatican officials talk over their differences.

The 1986 and 1991 meetings between Brazilian bishops and Vatican officials were opportunities for direct discussions, said Father Virgilio Uchoa, associate general secretary of the Brazilian bishops' conference.

"Anytime there is more dialogue the situation improves," he told Catholic News Service in late September. The Brazilian bishops are not monolithic in choosing

priorities or strategies for their pastoral work, nor is the majority always in agreement with Vatican officials, he said. Navarro-Valls said that the two Vatican instructions on liberation theology, issued in 1984 and 1986, also have helped by clarifying the Vatican's position on the theology, which attempts to apply Gospel teachings to concrete socio-economic and political problems.

The pope is expected to remind Brazilian bishops again that even amid devastating poverty, the spiritual message of the church takes precedence over its social action.

But that does not mean the pope thinks the social work of the church should be reduced to charity. As he told Brazilian bishops visiting Rome in 1990: "The legitimacy and necessity of church action in the social field is not in doubt."

Direct involvement in politics or advocacy of one political ideology are not the roles of the church, but solidarity with the poor and the formation of consciences in line with church social teaching are, the pope said.

He also is expected to make several pleas for new vocations in a country with a priest shortage that makes North America look like a land of abundance.

The pope will visit 10 cities, skipping most of the places he visited in 1980. The exceptions are stops in the capital, Brasilia, where he will meet Brazilian President Fernando Collor de Mello, and in Salvador, home of the pope's friend, Cardinal Lucas Moreira Neves.

Pope John Paul is expected to speak out on two of the issues most widely associated with the Brazilian Amazon—ecology and the plight of indigenous people.

"Both questions are part of one fabric," said Franciscan Father Joseph Rozanski, who spent 10 years in Brazil before returning to the United States for further studies.

The indigenous tribes aren't "tree people" or primarily environmentalists, he said. "They are aware of what the environment does for them." Protecting the rainforest, the rivers and other habitats is the only way to protect their tradition, culture and even their lives, he said.

In 1990 the bishops' Indigenous Missionary Council reported that 1,500 members of the Amazon's Yanomami tribe had died of diseases such as malaria and measles, which were unknown among the tribe until goldminers entered their territory. About 9,000 Yanomami had lived in Brazil, and about 11,000 live in neighboring Venezuela.

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