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Pope to visit the Dominican Republic

by Agostino Bono
Catholic News Service

VATICAN CITY—Pope John Paul II's trip to the Dominican Republic will be light on ceremonies, but heavy with opportunities to discuss controversies surrounding the 500th anniversary of evangelization in the Americas.

The Oct. 9-14 trip will be the first outside Italy since the pope's July 15 operation to remove a non-cancerous tumor and his gallbladder. Vatican officials say the program has been kept light, averaging two events per day, so as not to overtax the pope.

The schedule released Sept. 9 by the Vatican includes papal meetings with Indians and blacks, groups that felt the brunt of the Spanish and Portuguese colonization and evangelization of Latin America.

It also lists an Oct. 11 Mass at the cross-shaped Columbus lighthouse in the capital of Santo Domingo. The seven-story lighthouse is scheduled to become the mausoleum for the remains of Christopher Columbus, whose voyage in 1492 opened the way for European colonization and evangelization of the New World.

What are believed to be the bones of Columbus are kept in Our Lady of the Incarnation Cathedral in Santo Domingo. Columbus visited what is now the Dominican Republic during his 1492 voyage and established the first permanent Spanish settlement in the New World at what is now Santo Domingo.

The government-built lighthouse is controversial in the Dominican Republic because of its high cost in one of the region's poorest countries and because 3,000 poor squatters were displaced to construct it.

The government says the lighthouse cost \$13 million, while opponents place the figure at \$100 million.

Added to this is the ongoing international debate as to whether the colonization and evangelization that Columbus sparked has been good or bad for Latin America.

The Vatican has tried to distance the pope from the controversy by scheduling the papal mass for Oct. 11, the day before the Oct. 12 anniversary date, and by not scheduling the pope to participate in state events commemorating Columbus and the anniversary.

The pope has often said that the church is celebrating

the 500th anniversary of evangelization and not the colonization that accompanied it. Regarding evangelization, he has said that it was generally positive with "more lights than shadows."

Celebrations of the 500th anniversary have been criticized by Indian and black groups, who say it brought subjugation of the region's native inhabitants and fostered the importation of black African slaves. Critics say Catholic

evangelization was made possible by the protection of colonial armies, and the church did little to combat abuses.

The pope is scheduled to meet separately Oct. 13 with Indian and black groups. At the meetings he will give a speech and hand each group a papal message about the 500th anniversary, says the papal schedule.

The pope will also have the chance to discuss (See POPE, page 32)



GREETINGS—Archdiocesan teen-agers gather around Archbishop Daniel M. Buechlein to offer words of welcome after the archbishop celebrated a Eucharistic liturgy for 7,000 young people on Sept. 24 at the Indianapolis Convention Center. See page 28 for a story and pictures of the Mass. (Photo by Mary Ann Wyand)

Sister Marilyn Lipps earns Respect Life Award

by Mary Ann Wyand

Providence Sister Marilyn Therese Lipps of Indianapolis, the 1992 archdiocesan Respect Life Award recipient, has dedicated her life to service to God and to others as a religious woman.

And during the past four years, she has ministered to persons with HIV and AIDS, first as a volunteer and then as care coordinator of center services at the Damien Center in Indianapolis.

Sister Marilyn will be honored with the Respect Life Award during a dinner at 5 p.m. on Oct. 4 at the Catholic Center Assembly Hall in Indianapolis.

Before the awards dinner, pro-life volunteers from throughout the archdiocese will gather at St. Peter and Paul

Cathedral at 4 p.m. for Vespers. Father David Coats, vicar general, will preside at the Respect Life Sunday prayer service.

Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, said the 1992 award is a personal recognition for Sister Marilyn as well as a tribute to the Providence order for its commitment to helping people with acquired immune deficiency syndrome.

"The Sisters of Providence have endorsed my ministry of working for people with AIDS since 1988," Sister Marilyn said. "They have supported me wholeheartedly."

In June of 1988, she said, "I read an article about the Damien Center. I was very interested in their service for people with AIDS. I completed their volunteer training in July and was assigned as a 'buddy' to the Damien Center's first

child with AIDS. The sisters prayed for him all the time. He died this past May."

Since Sister Marilyn started helping Hoosier AIDS patients four years ago, statistics on the communicable disease have risen dramatically in Indiana and throughout the United States.

"The statistics and facts about HIV/AIDS can be as somber as they are mind-numbing," Gordon L. Chastain, executive director of the Damien Center, explained. "It is now known that one in every 250 Americans is infected with the human immunodeficiency virus (HIV), that every 13 minutes a new person is infected, and that AIDS is now the third leading cause of death among adults between the ages of 24 and 44. There are nearly a quarter of a million AIDS cases now reported in our country."

The Damien Center has served more than 1,300 clients since it opened in 1987, he said, and the center now averages more than 35 new clients each month.

"HIV/AIDS is not going away," Chastain said. "The complexity of this disease continues to cost people their lives, their livelihood, and, sometimes, their rights, their family, and their dignity. But, when the need is great, good people join together" to offer help.

As part of her center responsibilities, Sister Marilyn spent her morning hours attending to administrative duties and afternoon time offering pastoral care to clients at the center and at area hospitals.

Funding for her position came from the Sisters of Providence Ministry Fund, created in 1988 to help support the work of sisters who serve the economically poor or who work to change structures which oppress the economically poor. Cathedral Parish and St. Vincent Hospital also have financially supported her AIDS ministry.

"I feel very close to the clients," she said. "They're friends. They have reached out to me and I have reached out to them. It has its

mixture of joys and sorrows. They know I care, and that's the important part. It's been a happy four years for me for that reason."

Sister Marilyn retired from her Damien Center position on Sept. 30, but intends to continue her friendships with clients.

"There's a little pain at the thought that I'm leaving," she said, "but then there's the joy that I was there for them. They will be in my prayers."

Respect Life section

A special 12-page "Respect Life" section, including material from the National Conference of Catholic Bishops' program, will be found in this issue beginning on page 11.

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Providence Sister Marilyn Lipps

THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

We need our young Church and we love them

by Archbishop Daniel M. Buechlein, OSB

Last Thursday I celebrated Mass with my middle school and high school age youth at the Convention Center. I wish that Mass would have been the one aired on Channel 13. Expected attendance was something around 7,000 students. I don't know the exact count, but it seemed like more than that to me. What a wonderful, spirited occasion! I think it meant a lot for our youth to see each other gathered in one place and for a religious purpose. Believe me, they are alive and well!

Yes, there was a lot of impressive spirit, but I was equally impressed by their attentiveness and good behavior. I was impressed by the quality of the music and the respectful participation in prayer. And afterwards I was impressed by the friendliness and graciousness of our young Church. I told them that the big message I had for them was simple: We need you, our young Church and we love them. I asked them to walk with us on the journey of faith and prayer. I also challenged them to consider their vocation in the Church. To be sure, most are called to lay leadership, but some are called by God to be sisters and brothers and priests for our Church.



In this issue of *The Criterion* we feature our Church's concern for life in preparation for Respect Life weekend. Last Thursday's experience at the Convention Center was an experience of life! I couldn't help but wonder how many more wonderful young folks like those in the Convention Center would be with us if it weren't for abortion. Do you know there are 1.6 million abortions each year in the United States? That means there are 4,400 abortions each day in our country! I mention this statistic because a recent poll found that almost half of all Americans believe there are fewer than 500,000 abortions annually. That would be bad enough, but there are three times that many!

There are other interesting statistics. No more than seven percent of abortions involve any potential threat to the mother's life or health. No more than one percent of abortions involve cases of rape or incest. Did you know that 43 percent of all abortions are performed on women who have obtained one, two or more previous abortions? Did you know that the number of abortions nationwide is more than a third of the total number of live births? More than 25 million babies have been aborted since 1973, the year the Supreme Court, through the *Roe v. Wade* decision, made abortion legal in all 50 states.

The pro-choice movement has been able to focus the debate about abortion on the individual rights of women.

The movement has effectively distracted many from the fact that the babies being aborted also have rights which are being violated in the most violent way. Sixty percent of those surveyed in the August 1990 Wirthin Poll found "extremely convincing" or "very convincing" the statements: "All human life, including that of the unborn, should be protected" and "Every unborn child has the basic right to life." One would not get that impression from what we read in the newspaper or hear on TV.

The abortion lobby was pleased to wipe out the laws on abortion of all 50 States by judicial fiat in 1973. Today with *Roe v. Wade* seriously threatened, it again wants to block the will of the people in all 50 states. This time the vehicle is the federal Freedom of Choice Act, which would require all states to legalize abortion on demand and prohibit virtually any attempt to regulate abortion. Let's not be fooled by the abortion lobby's current efforts. Abortion is wrong and our Church speaks for the voiceless children. We are opposed to the killing of unborn children. A society that victimizes unborn babies is a society in trouble. Of all the ways in which human life is violated, the treatment of the helpless unborn is the worst.

Let's not be naive. The right to life of our helpless and disabled elderly is already in question. If possible, please join the peaceful and silent Life Chain on Sunday. We need to stand together in favor of life. It is the courageous choice!

EDITORIAL COMMENTARY

Thousands around archdiocese are working in pro-life activities

by Margaret Nelson

One of the favorite battle cries of abortion advocates is: If you want women to keep their babies, you should be doing something to help the mothers. The "you" is often aimed at the Catholic Church.

From my perspective, it is a groundless argument. (I grant you that the secular media rarely reveals any of these positive efforts.)

In my travels around the archdiocese, I have observed that most Catholics are fostering human life in some way. Thousands have dedicated their lives as volunteers or staff people for service or health agencies that touch these women.

Think of the people needed to work at the Catholic Social Services' (CSS) Birthline, Problem Pregnancy and local crisis lines around the state. Sometimes, the teens just need someone to listen, but the volunteers put them in touch with the help they need before and after delivery.

Catholic Charities has St. Elizabeth's in New Albany and Indianapolis to provide residential and outpatient services that range from counseling to prenatal care, education, adoption or parenting advice.

Afterwards, the young women are put in touch with resources they will need, including after-care visits, nutrition and exercise classes. Other trained volunteers are involved in caring for the babies between the time of delivery and when the adoption procedure is completed.

The Catholic hospitals (and their employees) work with St. Elizabeth's as do the Catholic schools.

The people at the CSS Crisis Center help with emergency needs, such as food, clothing and money, when it is available.

The Campaign for Human Development funds one local program that trains low-income women to use their homes for day care centers. While taking care of their own children, they can bring in income. And the service enables their young clients' mothers to work.

The staff of Holy Family Shelter and its scores of volunteers are there for families that find themselves homeless. The folks at St. Mary's Child Center help children with special learning, behavioral or emotional needs.

The office of Catholic Education (OCE) staff works with the people in the Family Life and Pro-Life offices to provide proper information so that young people can make educated "choices" before conception. An OCE policy mandates the training of all sex education teachers for parish religious education and school programs. Many of the teachers pursue further pro-life efforts.

In response to legislators' questions about the church's position on abortion, OCE people worked with the Indiana Catholic Conference (ICC) staff to distribute the brochure, "Guidelines for Formal Sexuality Education." It states that alternatives and negative consequences of abortion, and information on development of unborn life must be discussed when the issue is raised publicly. These guidelines can help parents decide on the suitability of sex education materials in public schools.

Catholic school teachers use materials recommended by the Family Life Office. And one young Catholic teacher in a suburban public school uses the three-dimensional fetal models from the Pro-Life Office to show the stages of pregnancy.

ICC recently reprinted a brochure, "There's Help for Pregnant Women in Indiana" with a list of resources that help mothers before and after birth.

I think I was most surprised to learn that there are parents willing to adopt every one of the 1,600,000 babies who are killed each year in this country. (25 million since Jan. 22, 1973!) Every related office in the archdiocese is flooded with calls. St. Elizabeth's, which helps with adoptions, has a four- to six-year waiting list in Indianapolis and two-and-a-half to four years in New Albany. Public agencies average about five.

Individuals, like Bob Rust of Save One Life and Clara Green of Unborn Baby Care, dedicate their lives to saving unborn babies and in helping the mothers who choose this option. They are not alone in their efforts. And think of the many parents and grandparents who provide daily care for their progeny so that their children can choose life.

The farms of southern Indiana are dotted with signs: "Protect the unborn!" And we are a praying people. It isn't just during the *Roe v. Wade* anniversary

sary or Respect Life Sunday demonstrations.

People are praying daily in front of clinics, hospitals, mobile vans and in homes and workplaces all over the archdiocese. It is edifying to see so many young men and women involved in these events.

This concern for life does not stop with childhood concerns. It covers all the examples Christ gave us of caring for others. We all know people like the man in my parish who lives with, and tenderly cares for, his 97-year-old mother.

And Catholic Social Services organizes

efforts to help senior citizens in the Retired Senior Volunteer Program with seniors helping social service agencies. Senior Companion is another CSS program which puts mature people in touch with the homebound, who appreciate their company.

I think 87-year-old Frances Clouser, of SS, Peter and Paul Cathedral Parish, does something that thousands of people of the archdiocese do silently. Mother of six, grandmother of 30 and great-grandmother of 35, Frances adds this petition at daily Mass: "Bless the unborn babies and their mothers." Amen!

Network election workshop at Benedictine Center Oct. 10

Sister of St. Joseph Catherine Pinkerton of Network, will present an election workshop in Indianapolis at the Beech Grove Benedictine Center on Saturday, Oct. 10 from 9 a.m. to 4 p.m.

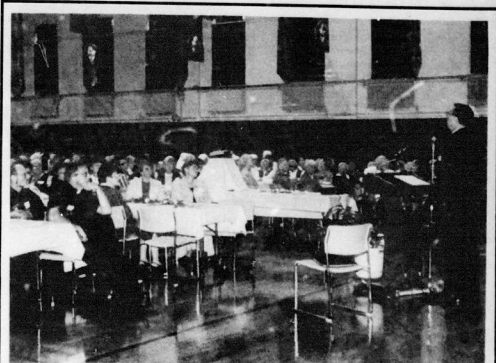
Sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA), the subject will be "The Challenges of Citizenship."

The workshop will focus on the 1992 presidential election and the possible political and social outcomes. Using Catholic social teachings as the foundation, the

workshop will provide an analysis of pertinent questions, as well as candidates' positions on issues which include economic revitalization, health care, budget issues and poverty.

Sister Catherine is a lobbyist for Network, a Catholic social justice lobby group of lay and religious women and men headquartered in Washington, DC.

The cost of the workshop, including lunch is \$15 for ARIA members, \$10 for non-members. Those interested in attending should contact Doris Campbell at 317-871-3922.



RELIGIOUS—Archbishop Daniel M. Buechlein, OSB, talks with 225 of the sisters, brothers and priests from religious orders who are serving the archdiocese at a Saturday, Sept. 26 prayer service and luncheon sponsored by the Association of Religious in the Indianapolis Archdiocese. (Photo by Margaret Nelson)



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PRO-LIFE SUPPORT MISSION

Sometimes moms who keep babies need help

by Margaret Nelson
(Tenth in a series)

Daughters of Charity Sister Nancy Crowder and Holy Family Shelter is "there" for families who have their babies, sometimes in spite of overwhelming difficulties.

But Sister Nancy wishes there was no need for the services. "We'd like to put ourselves out of business," she said.

That's because the families who come to the shelter are homeless, and the parents are often unemployed or supported by low-income jobs.

Many of the things the shelter does empower the young mothers, and in turn, their babies. "That way you can almost insure that the mother will be happier and when she's happy, the baby will be happier, because she's not going to be as stressed," Sister said.

Sometimes that's taking a lot of planning. The Wednesday of her discussion, Sister Nancy had helped a mother who delivered a baby on Sunday. Because of the shelter's assistance, the young woman will be able to move into an apartment of her own. "She's on the right track. I can feel it in my bones."

The shelter was able to get the new mother help with the rent deposit. "We have her hooked up with child care for the future. She wants to finish high school, to get her diploma. She's 19 years old," Sister said.

"That's one of the things we do, especially with young mothers. We try to encourage them to get their high school degree. We have someone on site to help with that."

"We provide child care to take stress from the parents while they look for housing, or even a job," Sister Nancy said. "We provide counseling and weekly parenting classes. We help the young parents with their children, from infants on up."

Classes are offered in nutrition, money and time management, and job assistance.

The shelter, operated under Catholic Social Services, takes families referred by priests, ministers, social agencies and the Crisis and Suicide Line.

Besides housing, Holy Family Shelter offers residents three meals every day, plus sack lunches for working residents. Everything they need is provided, including personal products, medicines, and laundry supplies. Those seeking employment and housing may use the telephone at the shelter.

Residents share in the responsibility of maintaining the house. During the maximum 45-day stay, adults are required to try to find employment.

"We try to take care of the needs of the parents, so they can be better parents," she said. "One of the keys is to make sure good medical care is provided, from prenatal on."

"All of these serve to help prevent abuse," Sister Nancy said. "Respect is part of it. We help them help themselves so that they can feel their own dignity."

Clara Green and her husband Thomas incorporated Mother and Unborn Baby Care Pregnancy Problem Centers, Inc. in 1981.

"Back in 1980, there wasn't all that much out there to help pregnant women," said Clara Green. She had been doing telephone counseling with Birthright in Carmel and learned that no such services could be found from Carmel to Bloomington.

Most of those who sought abortions had social and economic problems, she said. "There were women all over Indiana who had needs. We found other people who were willing to volunteer."

The number of centers at one time grew to five, using tax-deductible donations (from the Greens and some others) and more volunteers.

Thomas Green died a year-and-a-half ago. Now there is one office in Broad Ripple, with 15 active volunteer staffers. But Clara Green is thankful that places like St. Elizabeth's have extended their services to include those offered by the centers she organized.

The initial contact is usually pre-pregnancy tests. "Then we try to help, in a confidential manner, with their practical needs, like employment, housing, baby clothing, maternity clothing and furniture, like cribs," said Green.

"We also lend emotional support for a wide variety of needs. Sometimes they just need moral support," Green said. "The reasons they were there ranged from rape cases to not thinking they could afford to have the baby at the time."

"A wide range of problems can cause a woman to think she shouldn't have her baby. We give referrals to pro-life doctors or to public health clinics. We give them welfare information, and refer them to adoption agencies, if that's an option," she said.

Green and her volunteers even show the women how to get child support and where to file paternity suits.

Though most of Green's contact with the women has been before their babies

were born, "In a few cases, we kept in contact after the babies were born."

But Green and her volunteers have been there for the women if they needed help later. "In one case, the baby was three years old. The teen-age mother needed help with transportation. We've helped them fill out forms and even done some baby-sitting."

It was for this kind of community dedication that Green received the 810th

Thousand Points of Light Award from the White House Office of National Service on June 20, 1992. In 1986, she received the archdiocesan Respect Life award, and the Indianapolis Right to Life award.

"We help put them in touch with all the community resources we can find out about. We're there for them if they need us afterwards," said St. Monica parishioner Clara Green.



PRECIOUS CHARGES—Katie Jackson watches two homeless toddlers ride toy horses at Holy Family's day care room, which is available so that mothers can look for employment, housing or schooling without the children. (Photo by Margaret Nelson)

ICC brochure helps pregnant women find help in Indiana

by Coleen Williams

The booklet "There's a Help for Pregnant Women in Indiana" has been updated and is available from diocesan pro-life offices. It lists public and private agencies and organizations throughout the state that are available to help pregnant women.

The booklet is intended to serve as a handy reference for those in a position to counsel pregnant women, especially those in pastoral, education, social service and health care work. In addition to listing agencies which offer counseling, residential services and prenatal services for low-income women, the booklet lists those facilities that offer substance abuse services for pregnant or postpartum women and also child health clinics for low-income families.

The booklet was published by the Indiana Catholic Conference (ICC), working with the Indiana State Coordinating Committee for Pro-Life Activities (ISCC).

According to Dr. M. Desmond Ryan, ICC executive director, "The booklet is an effort to help pregnant women, their children and their families obtain the services they often so desperately need." Recent research, he said, indicates that less than 30 percent of the population knows such services exist, and many who know do not know where to find them.

Father Larry Crawford, ISCC chairman and director of Pro-Life Activities for the Archdiocese of Indianapolis, says, "In our work with women, we find that many women have taken place not for 'pro-choice' reasons, but precisely because pregnant women believed they had no choice. They didn't know where to turn. They were confused, embarrassed, perhaps had no medical insurance, at risk of losing their jobs or pressured by some such reason." He encouraged pro-life supporters to be aggressive in publicizing the services available to these women.

The counseling groups listed in the booklet offer some or all of the following services, directly or by referral: counseling, social services, medical services including pregnancy testing, provision for prenatal and obstetrical care, housing, transportation, adoption through licensed agencies, instructional programs, provision for

maternity and baby clothes, furniture and other necessities. Counselors help women determine if they are eligible for Medicaid for prenatal care and for medical care for their baby. They also guide the women in signing up for supplemental nutrition through the WIC (Women, Infants and Children) program.

Residential facilities provide a home for pregnant women in addition to the services listed above. Some also offer continuing education programs for junior and senior high school courses.

The first Pregnancy Help booklet was published in 1990. It was the first time this information had been compiled on a statewide basis. Ten thousand copies were distributed. The reaction was enthusiastic. The director of an agency servicing pregnant women wrote "congratulations on the completion of an invaluable resource book." A hospital administrator wrote: "I've shared it with our staff and we'll make it available to others who share our love and concern for pregnant women." A national pro-life leader said, "I will serve as a model for dioceses throughout the country."

To receive a copy, write to Father Larry Crawford, Director of Pro-Life Activities, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.

Holy Angels plans revival Oct. 5 to 7

A revival with an evangelization theme, "Stand Up and Be a Witness," will be held at Holy Angels Church in Indianapolis.

Father Clarence Williams, Detroit pastor and television personality, will be the preacher.

The parish invites anyone who wishes to come to join in scripture reading, prayer and song. "Witness to God's love for you," is the Holy Angels revival committee message.

Father Clarence R. Waldon is pastor of Holy Angels and is director of the archdiocesan Office of Evangelization.

The church is located at 28th and Martin Luther King junior streets.



DEANERY MASS—On Sunday, Sept. 27, Archbishop Daniel Buechlein presides at a Mass at St. Rita Parish for two Indianapolis deaneries. It was one of nine deanery Masses to be held throughout the archdiocese. The archbishop asked those present to help him "bring the Lord to as many people as possible." (Photo by Margaret Nelson)

FROM THE EDITOR

The pope's stress on 'new evangelization'

by John F. Fink

Next Sunday, Oct. 11, Pope John Paul II will be in this hemisphere to help commemorate the 500th anniversary of the discovery of the Americas and of evangelization in the New World. Specifically, he will say Mass at the site of a mausoleum that will contain the remains of Christopher Columbus in Santo Domingo in the Dominican Republic. The Mass will also serve to open the Fourth General Conference of the Latin American bishops that will have evangelization as its theme.

The Vatican has been trying to steer clear of all the controversy this year about whether or not America is better off as a result of the European colonialism sparked by Columbus. As one Vatican official said, "We are celebrating evangelization. This is not a homage to Spanish conquerors or discoverers."

Nevertheless, the bishops' meeting was purposely scheduled to coincide with this anniversary. As far back as March 9, 1983, Pope John Paul, speaking in Haiti, observed that 1992 would mark the half-millennium of the first evangelization of the Americas. Again, on Oct. 12, 1984, in Santo Domingo, he said that the jubilee of 1992 would be an occasion to recall the first evangelization of the Americas without triumphalism or false modesty.

EVANGELIZATION has been the predominant theme for this pope throughout his pontificate, a fact that isn't very well recognized. Most Catholics, in fact, do not seem to be much inclined toward evangelization, no matter how much it is stressed. The whole idea seems to have a Protestant ring to it. No matter how much the Gospels emphasized "go out and teach all nations," and



no matter how much the popes repeat that message, modern Catholics seem to feel little responsibility for spreading the faith.

Evangelical terminology is, though, relatively recent. The First Vatican Council of 1870 used the term "Gospel" (*evangelium*) only once and never used the terms "evangelize" or "evangelization." Vatican II, by contrast, mentioned the "Gospel" 157 times, "evangelize" 18 times and "evangelization" 31 times. (I got those statistics from a lecture by Jesuit Father Avery Dulles delivered at Fordham University last December.)

Pope Paul VI followed the lead of Vatican II. He became the first pope to make apostolic journeys to other continents. He chose evangelization as the theme of the Synod of Bishops in 1974 and followed that synod up with his great apostolic exhortation on evangelization, *"Evangelii nuntiandi."*

POPE JOHN PAUL II has outdone even Pope Paul VI, the "Pilgrim Pope," in his apostolic journeys. And on every one of them he has emphasized evangelization, beginning with the Third General Conference of Latin American Bishops in Puebla, Mexico in 1979.

The pope first started talking about a "new evangelization" during that talk in Haiti in 1983. Later he remarked that the first evangelization that followed Columbus' discovery had marked the historical and cultural identity of the Americas. But today, in the face of secularization, corruption and poverty, the church must redouble its efforts to lead the faithful to the words of Christ.

The pope has talked about this new evangelization to audiences in North and South America, Asia, Africa and Europe. He has also spelled it out in his major documents ever since 1988. In *"Christifideles laici,"* for example, he said that the laity have a special responsibility to demonstrate how Christian faith constitutes the only fully valid response to the problems of the world.

In 1990 he issued his encyclical on the church's

missionary activity, *"Redemptoris missio."* Here he distinguished between pastoral care and evangelization. Where the church has adequate ecclesial structures, he said, it can devote itself to pastoral care, but in other parts of the world people still need to be evangelized.

He also spoke of primary evangelization where Christ and his Gospel are not yet known and a second evangelization, or re-evangelization, where large groups of Christians have lost a living sense of the faith and no longer consider themselves members of the church. Here, too, he spoke of evangelizing new cultural sectors such as the inner cities, migrants, refugees and young people.

The pope often ties together evangelization and ecumenism. He frequently refers to disunity among Christians as an obstacle to evangelization. In *"Redemptoris missio"* he said that the effort to bring the Gospel to all nations can serve as "a motivation and stimulus for a renewed commitment to ecumenism."

He also consistently teaches that Catholic social doctrine is a valid means of evangelization. "Teaching and spreading her social doctrine are part of the church's evangelizing mission," he said in *"Sollicitudo rei socialis."* He said that exposing the roots of unjust political and economic systems is a part of evangelizing.

WE WILL BE HEARING much more about evangelization during the next couple months. Not only will the pope and the Latin American bishops be talking about it in the Dominican Republic, but the U.S. bishops are now developing a national plan for evangelization that will be unveiled at the bishops' meeting in November.

In that lecture at Fordham, Father Dulles said, "I submit that the popes of our time have correctly identified God's call to the church in our day. The church has become too introverted. If Catholics today are sometimes weak in their faith, this is partly because of their reluctance to share it. Unless the Gospel message were a truth to be communicated to others, it would not be of great value for believers themselves."

THE BOTTOM LINE

People are starting to take angels seriously

by Antoinette Bosco

It might be hard to swallow for some in our modern world, but signs are cropping up that people are starting to take angels seriously again.

In fact, angels even made the front page of the *Wall Street Journal* not too long ago. Angels are "back in fashion" after a hiatus of 300 years, the story said, explaining that seminars and books on angels were growing in popularity.

Joan Webster Anderson is the author of the book "Where Angels Walk," True stories of Heavenly Visitors, (Barton and Brett, \$16.95).

Anderson said she first got the idea to write her book after her son Tim had a close brush with death. She said what happened to Tim could not be explained in ordinary terms.

Tim and a friend had become trapped in a car during a severe freezing blizzard. They prayed for help. Then out of nowhere help came from a man in a tow truck.

The man towed Tim and his friend safely home and then disappeared as suddenly as he had appeared—and left no tire marks in the snow, according to Anderson.

The author believes the man in the tow truck was an angel. Wondering if others had similar experiences, Anderson wrote a letter to magazines, seeking to make contact with people "who believe they have met an angel."

Her mailbox overflowed with responses, and a book was born. The stories in "Where Angels Walk" are entertaining and mysterious. They tell of people like David and Henry, who were attempting to fly a small plane through a dense fog.

The two men were saved from disaster, thanks to someone on the ground

who contacted them by radio and guided them to a safe landing. They assumed it was the controller.

But when they went to thank the controller he was shocked to see them safe on the ground. He told them he had lost radio contact with them and had never been able to give them any guidance. "Who had guided them through the grayness and onto safe ground?" asks Anderson.

"Where Angels Walk" has nearly 50 first-person stories like these of people who in a time of need or crisis suddenly received help in a way that defies ordinary explanations.

Most of the people who tell their stories believe that their mysterious helpers were heavenly people—angels. But Anderson lets us decide for ourselves whether benevolent beings who bridge heaven and earth exist.

I learned more about angels recently while studying religion at Oxford, England, with some distinguished scholars.

One was Bishop Kallistos Ware of the Greek Orthodox parish in Oxford.

The bishop talked about theology as art, with an emphasis on icons. Angels are so prominent in icons that I asked the bishop if he believes angels in any way are being taken seriously today.

In response he told me a story about an Orthodox priest who was about to baptize a family's four children whose ages ranged from about 4 to 8.

To ensure that they would stay quiet, the priest told them they each would be given a guardian angel with their baptism and that they shouldn't be noisy and disturb the angels.

After the baptism, to the priest's surprise, the glowing 4-year-old pointed to a wall and asked, "Which of the four angels that were over there was mine?"

It seems, said Bishop Kallistos, that the child saw the angels, at least his Orthodox priest was convinced of this.

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EVERYDAY FAITH

I hate to admit it, but I miss Lawrence Welk

by Lou Jacquet

I never thought I would admit this in public except under threat of imprisonment, but I miss Lawrence Welk.

It is totally gauche, of course, for a baby boomer to acknowledge he ever even watched Lawrence Welk, let alone actually enjoyed his program. The issue here, however, is not particularly a matter of being a huge fan of uh-one-and-two.

Welk's band did have genuine talent, and on occasion I still enjoyed a re-run. I was sorry to see Welk had died recently at 89, but what I truly miss is the atmosphere that surrounded his program in our house. We watched it as a family.

These days, that kind of family togetherness seems downright quaint, as

dead as Welk himself. Today, kids from one family might watch four separate shows on four different TVs in their rooms, not even speaking to one another. Few of the shows are the kind you would watch in polite company. No wonder parents hardly ever watch programs with their kids anymore; the shows rarely transcend the pre-teen and teen generation most are aimed at.

Welk prospered in a time when a mother, a father, and a couple of kids could still sit down and watch an entire evening of TV together without acute embarrassment. That happened every week in our house. Mom made popcorn. Dad sat reading a book and watching the show over the top of his glasses. Jim and I sprawled on the floor and watched Barbara and Bobby dance. Jack Imel jump over his xylophone, and Bob Lido and his quartet do their imitation of Welk's first band, the Hotsty Totsy Boys.

Corny? Yes. Also enjoyable, occasionally even poignant. But what went on

inside the box was only a fraction as important as what went on in our living room. Shows like Welk's provided something for everyone. They kept us together and speaking to one another during a time in my adolescence when we were not sharing much of anything else.

The Welk show in particular provided common ground to smooth over the rough edges of family life. Even a petulant adolescent could put aside pouting for an hour to watch Jo Ann Castle play that ragtime piano or hear Larry Hooper belt out his deep bass notes.

The real world beyond the TV screen has changed irrevocably since those days when Welk and friends came into our homes each week for a visit. It is asking too much, in this world filled with divorce and drug abuse and such open sewers as MTV, to expect that family life will ever be as it was 30 years ago.

But we should not let Lawrence Welk fade into history without a nod in his direction for providing quality entertainment year after year for families to enjoy

together. It makes one wonder if we will ever again see programming that brings families together.

THE CRITERION

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To the Editor

Our forefathers put 'life' issue first

I have been reading the articles in *The Criterion* about how the Republican and Democrat political platforms differ on important issues.

I am pleased to see so many different writers to inform people (Christians) of the issues that confront us in this year's election. However, as an ardent pro-life, I believe most are failing to inform voters that we, as Christians, should have a priority of which issue is the No. 1 issue for each of us.

We, Christians, who live in this "one nation, under God," should consider our Declaration of Independence, which guaranteed to us the right to "life, liberty and the pursuit of happiness." Our forefathers put "life" first! They knew that unless we sanctify life in America, all other issues will be secondary and maybe even meaningless.

Shouldn't we as Christian Americans put the "life" issues first? Find out which party supports the "fundamental right to

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indpls., IN 46206.

Point of View

And you'll know them by their love

by Sr. Nancy Bauer, OSB

The 4,000th draft (well, it seems that way) of the bishops' proposed pastoral letter on women has come down the pike. The question now is whether the document will ever be relieved of the adjective "proposed" and attain the status of "approved."

Drafts one through three each drew a flurry of protests from this or that group of women. Draft four will be no exception. Still, even if the pastoral is rejected by the bishops, something valuable has happened in the process of trying to create it. The bishops of this country took the time to listen to the women of this country. They didn't all always like what they heard or agree with what they heard, but they listened. They listened to those who call themselves feminist and they listened to those who fear feminism is destroying faith and family. They listened to those who favor ordination of women and they listened to those who oppose it. They listened respectfully. And in the listening they learned that Catholics who have held religious convictions and that the reason they are so fierce in their opinions is that they are fierce in their love of the church and protective of its future—even when they disagree with it. The mere fact that the drafts changed in focus from one to the next is evidence that the bishops honored their words, at least in part, in response to women's reactions.

The sad fact, however, is that throughout it all there was little evidence that women bothered to listen to each other. What could have been an opportunity for dialogue and reconciliation among Catholic women of diverging viewpoints became instead a spectacle of competing camps each trying to bend the bishops' ears. While each demanded and insisted that the bishops hear them, they refused to hear each other. Rather than discuss ideas and convictions rationally among themselves they chose to engage in name-calling and

life" and support that party with your vote. Maybe then God will know our priorities are right and will "heal our land."

Please don't let it be Christians who vote against pro-life; there are atheists who will do that. Don't vote to undo all the years of pro-life work for this nation. Check your priorities, please.

Dorothy Ratz

Brookville

She asks readers to help the hungry

Last week the *Indianapolis Star* ran an article on the problems in Somalia. The back page of today's *Criterion* also contained an article with a photo of a starving Somali child. The horrific suffering in Somalia moved me to write a letter to our congressman outlining my thoughts on a possible solution.

I believe we should support sending U.N. troops to protect relief workers and ensure the arrival of food to the populace. Do you agree with me? Do you have a better idea? If so, great! Send your idea to someone who can use it—write letters to our Congress.

As I was reading the *Criterion* article my husband came into the room and asked if I would like to go out tonight. The thought of spending money I don't need to eat and drink beer I don't need to drink suddenly seemed obscene. We sent the

second-guessing of each other's religious sincerity.

This habit of non-listening did not begin at the dawn of the bishops' pastoral process, of course. It has been going on for some time and not only among the women of the church. Catholic factions of all kinds have become so adept at turning each other out and turning each other off and tearing each other apart that our country's mud-slinging, back-stabbing, hate-mongering presidential races sometimes look like powderpuff football in comparison. And a truth has not yet been sighted on the horizon.

Some have suggested that it's time the bishops mop up their business with the women's pastoral and move on to other things. One of the things they might consider moving on to is fostering reconciliation within the church. The strident extremists are trying the patience of the majority who would embrace each other's hopes and dreams for the church, of the majority who would stand and pray with each other even while disagreeing with each other, of the majority who would like to go together to God, not condemn each other to hell.

And women themselves could still set an example. When the bishops began the pastoral process they conducted listening sessions within their dioceses and with various national women's groups. Now women should join such listening sessions among themselves—not listening sessions in which like-minded women gather to affirm their own opinions, but listening sessions in which women of diverse interests and ideologies and world views and church views come together to pray and to hear each other. Such an endeavor could not fail to have a healing effect on the whole church.

Catholics will never all agree with each other (some would be bored if we did). But Jesus did not say the world would recognize his followers by how well they agree with each other. He said the world would recognize us by how well we love each other.

(Benedictine Sister Nancy Bauer is editor of the Saint Cloud Visitor where this piece first appeared.)

money to Catholic Relief Services instead. Will you also?

Indianapolis

Karen Masbaum

Why wouldn't God use Mary to warn?

In the Sept. 18 issue of *The Criterion* was a letter written by Father Stephen Donahue concerning apparitions of the Blessed Virgin Mary.

Father seems to think that the messages Our Blessed Mother has brought through these apparitions are dividing the church and confusing the faithful.

Surely he has not familiarized himself with the contents of these many messages. During Old Testament times, God spoke through the prophets to his people.

How often did he warn a city or a nation of destruction if they were disobedient to his laws? Why do some find it so hard to believe that he would send Mary, the Mother of God to warn today's people of punishment for all the sins of the world?

Obviously, if the priests are telling the people how they should live, they are not listening. Witness the horrendous numbers of abortions, the breakdown of marriages, child abuse, the abuse of alcohol and drugs, the clamor for homosexual and lesbian rights, low church attendance, disobedience to church laws and of the laws of the land.

And in all of these apparitions, Our Lady is only trying to tell us to return to the teachings of the Gospels.

Whether it be the apparition to St. Catherine Labouré in 1830, or to Melanie and Maximin at La Salette in 1846, or to St. Bernadette at Lourdes in 1858, or at Knock, Ireland, 1879, or at Fatima, Portugal in 1917, all of which have been declared worthy of belief by the Catholic Church, or one of many not yet approved apparitions, the message is always the same, a message to pray, repent, and sacrifice. It is the reaffirmation of the Gospel message, not a differing message, as Father Donahue mistakenly believes.

And why do people who say over and over again that "nothing is impossible with God" think that it's unthinkable that he would send his Mother to warn his children whom he loves so very much? If he warned the people of old, why can't we believe that he would want to warn those of today?

Winifred E. (Bud) Moody

Indianapolis

LIGHT ONE CANDLE

Parenting and holiness

by Fr. John Catoir
Director, The Christophers

The saints were not perfect in every aspect, nor were they saints 24 hours a day. Heroic sanctity can only be found in imperfect human beings because no one is perfect. The lives of ordinary people abound in grace.

Lawrence Cunningham in his book "The Meaning of 'Saints'" tells us, "A saint is a person so grasped by a religious vision that it becomes central to his or her life in a way that radically changes the person and leads others to glimpse the value of their vision." How would you apply Cunningham's definition to yourself or to your average family situation?

There are many hardworking parents who do not have an overriding religious vision, and yet they have that extra dimension, that special gift of self-forgetfulness. Jesus described the greatest love: to lay down one's life for one's beloved. Parents all over the world do that every day. I have nothing but respect and admiration for so many of today's parents.

In "The Varieties of Religious Experience," William James wrote that saintliness can best be described as the habitual state of those who have undergone a powerful transformation or religious conversion of some kind. I don't want to secularize this delicate and mysterious process of spiritual growth, but parenthood will certainly bring



HOW MUCH MUST THEY CARRY?

Warning label about Madonna

Imagine a warning label on a new album, book or movie: "Caution, this material may be hazardous to your soul."

It is hard to imagine, but in January one of the most famous female entertainers will star in an NC-17-rated movie. Madonna's new movie, "Body of Evidence," has been rated NC-17 (the old "X" rating) because of its explicit sexual content.

Last month she released her new single, "Erotica" and this month her new book, titled "SEX," hits the bookstores.

According to a recent article in *USA Today*, Madonna's book of erotica pictures enacts of her sexual fantasies which are primarily with "tattooed, bald lesbians in sadomasochistic poses with masks, knives and whips."

Madonna is also on the cover of the October issue of *Vanity Fair* (naked) and she recently appeared on a TV talk show sporting a "Lucifer" ring.

Why do I write about this entertainer who has a considerable influence on many young souls? I found the perfect warning label: "Beloved, do not imitate what is evil but what is good" (3 John 11).

Michael Chamblee

Nashville

about a powerful transformation in one's life. When a wild teen-ager grows up and becomes a parent, something radically changes. "Becoming a new person" is simply a sign of maturity. But it is also a sign of holiness when the person prays continually for the grace to be a spiritually successful mother or father.

William James outlined some characteristics of the religiously transformed individual: a feeling of being in a wider life than one's own selfish little interests; a sense of God's presence in one's life; and a willing surrender to God's friendly dominion.

How many ordinary lay people live in that type of awareness? I would say millions. This is what is called the common holiness of the faithful. These people are saints and they don't know it. The transformation in grace comes about slowly, but in time, life takes on a new and more exalted meaning, even in the midst of turmoil and confusion.

The hardest job in the world might very well be that of parenting small children. And it doesn't become any easier when the children become teenagers. "When do we eat?" "I need \$20." "Can I have the car?" No matter how much you give them, they want more. Parents can give their life's blood and in return their youngsters will challenge them every step of the way.

How do these good parents manage to hang in there? Only by the grace of God. Love endures all things, and perseverance in this love is a sign of heroic sanctity. (For a free copy of the *Christophers* News Note "Making Marriage Work," send a stamped, self-addressed envelope to The *Christophers*, 12 E. 48 St., New York, N.Y., 10017.)

CORNUCOPIA

When it worked, it worked!

by Cynthia Deves

Gail Sheehy once wrote a popular book about "Passages." She had arrived at an age which allowed her some perspective on the events of her life, and she was eager to share this new wisdom.

Unfortunately, most of her information came too late for some of us who had already experienced these passages ourselves. Good try.

That's the nature of life experience, though. Like Ms. Sheehy, we tend to feel that we are the first and only people who ever noticed these meaningful connections, causes and effects, or relationships.

We slap our foreheads and think, "Of course, that's why it happened (or didn't happen) that way!"

Reflection like this starts early on. From the time memories begin to accumulate at about age three, we have years and years ahead of us to build impressions. It's only

later that they finally seem to mesh into some kind of pattern.

They used to call this the "wisdom that comes with age," and old people were respected for their unique understanding. In China and some other cultures, they were practically worshipped.

Until fairly recently in the U.S., it was customary for old people to live in two- or three-generational households with their offspring. They had played their early role in the family by providing their children with material necessities, learning experiences and the motivation to succeed. Now their task was to take it easy in their less vigorous years and provide a kind of moral center for the family.

The younger people, in turn, were grateful for the material and moral support given them by the old folks. Often they lived in the family home rent-free, and could share the burdens and pleasures of their own parenting with their parents. The arrangement profited all three generations.

Of course, there were strings attached. Mutual give-and-take sometimes deteriorated into all-take-and-no-give on one or another's part. But the warmth and richness of a family's relationship was often

directly related to the degree of commitment exercised by its members.

There were other rewards presented by the constant association of generations. Faith could thrive and expand in an atmosphere where authority was not only respected but admired. Personal identity was not a mystery when there were mentors of all ages, sexes and experience available to consult and model after.

When crises came or failure threatened, people who loved you and knew you intimately were at hand to provide material or emotional support. And they were also around to share your joys.

Today we tend to shove our querulous old people into nursing homes, or send the livelier ones to senior citizen communities, away from us and our children.

To be sure, there are certain catches to the way we used to manage the passage into old age. Houses had to be built large to accommodate extended families and still allow for privacy. Families tended to stay in one location for generations. Everyone knew everyone else's business.

But when the system worked, it really worked. For everyone.

check-it-out...

A Parish Mission on the theme "Celebrating As Family in Christ" will be conducted by Redemptorist Fathers James Gleason and Edgar Gastaldi at St. Malachy Parish, Brownsburg at 7:30 p.m. each evening on Sunday through Thursday, Oct. 11-15. Salvation, Jesus, Sin, Eucharist and Mission will be the featured topics, followed by refreshments served afterward in Knoll Hall. Babysitting and craft activities for babies and children will be provided; call 317-852-3195 for details. Transportation will also be available by calling Beth and Rick Ford at 317-852-6554.

Several opportunities for learning about Centering Prayer will be available this Fall at Beech Grove Benedictine Center. During the week of Oct. 25-31 a retreat on "Centering Prayer: Presenter Training" will be held. An "Introduction to Centering Prayer" workshop series will be held from 7 to 9 p.m. on Mondays, Nov. 2, 9, 16 and 23. "Centering Prayer Support Group Formation" will be presented from 7 to 9 p.m. on Wednesday, Dec. 2. An "Intensive Centering Prayer Retreat" will be held from Jan. 21-30, 1993. Call 317-788-7581 for more information about these programs.

The Indiana Religious History Association (IRHA) and Historic Landmarks Foundation of Indiana will sponsor a *Tour of Modern Ecclesiastical Architecture, IRHA Annual Meeting and Lecture on "The Religious Side of Columbus"* beginning at 3 p.m. on Saturday, Oct. 17. Participants will meet at North Christian Church, 850 Tipton Lane, Columbus. Registration is \$10 per person, which includes the tour of three churches, dinner and the lecture. For more information, call IRHA by Oct. 9 to: Dr. Edwin Beckert, IRHA secretary, P.O. Box 88267, Indianapolis, IN 46208. For more information call 317-638-5264.

"Pathways and Promises," a teleconference on the Religious Life Futures Project will be held from 12 noon to 1:30 p.m. on Saturday, Oct. 3 at St. Vincent Hospital auditorium on the ground floor. The project, funded by Lilly Endowment, Inc., is a comprehensive study of how sisters, brothers and religious priests understand and experience religious life in light of the changes which have occurred since Vatican II. For more information call Daughters of Charity Sister Mary Elizabeth Cullen at 317-871-6672.

The Sisters of St. Francis at Oldenburg will sponsor a Day of Prayer conducted by Franciscan Sister Mary Wissman on the theme "How Do I Know Who I Am? What Do I Want?" from 9:30 a.m. to 4 p.m. EST in Olivia Hall on the grounds of the motherhouse. The cost of \$10 includes lunch. To register, or for more information call Franciscan Sister Maureen Irvin at 812-933-6462 or 812-934-5016.

St. Mary Circle #75, Daughters of Isabella in Greensburg will commemorate

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPS, and other news items for the Friday, Oct. 16 issue should be in the Criterion office by Friday, Oct. 9. Send to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206.

the 75th anniversary of its charter on Sunday, Oct. 11. They will attend the celebration of 11 a.m. Mass in honor of their patroness, Queen Isabella. St. Mary Circle followed by brunch in the school gym. St. Mary Circle lends financial support and volunteer hours to many organizations and individuals, including St. Elizabeth's, St. Mary Parish and School, the Crisis Pregnancy Hot Line, Girl Scouts, Decatur County Memorial Hospital, and scholarships for youth ministry in three local high schools.

Recruitment is underway for volunteer individuals and couples to be matched with boys and girls in four mentoring programs: Big Sisters (girls), Partners for Youth (girls and boys ages 8-13), Mentor Mothers (for teen mothers), and Life Choices ("dubs" (girls ages 11-13). To volunteer or for more information call 317-634-6102.

Archbishop Daniel Buechlein will discuss his work on "The Best of Mother Angelica Live" program which will be aired at 8 p.m. EST on Wednesday, Oct. 7 on the Eternal Word Television Network (ETWN).

The National Council of Catholic Women (NCCW) will hold its annual Day of Recollection at 8:30 a.m. on Thursday, Oct. 15 at Owens Hall on the campus of St. Mary of the Woods College. Continental breakfast and luncheon will be served. Events include confessions, Mass, rosary and speaker Father Martin. The cost is \$7. For reservations call Mary Finson before Oct. 10 at 812-238-2161.

The Croatian Franciscan Emergency Relief Fund seeks donations to purchase 1,000 tons of flour for hungry refugees in Croatia and Bosnia-Herzegovina. One ton of flour will feed 2,000 people a day, and can be purchased for \$210 in U.S. money. Send donations to: C.F.E.R.F. for Bread, 502 W. 41st St., New York, NY 10036.

Martin University now offers master's degrees in Urban Ministry Studies and Community Psychology. For more information contact Martin University Graduate Program, 2171 Avondale Place, Indianapolis, IN 46218, 317-543-4890.

Mary, Queen of Peace Parish in Danville will hold a *Holiday Card Show* from 11 a.m. to 7 p.m. on Saturday, Nov. 7. Entries will be accepted through Oct. 28 for 8" by 10" or 5" by 12" exhibition booths at \$20 each; tables may also be rented for an additional \$5. Call 317-745-4297 for more information.

The World Apostolate of Fatima will sponsor a *Rosary March* at 3 p.m. on Sunday, Oct. 11 at Our Lady of Lourdes Church, 5333 E. Washington Street. Father John Maung will be the featured speaker. On Tuesday, Oct. 13 the Apostolate will commemorate the 75th anniversary of the last apparition of the Blessed Virgin at Our Lady of the Pillory Shrine at Divine Mercy Adoration Chapel beside Ritter High School. The vigil will begin with Mass celebrated by Archbishop Daniel Buechlein at 7 p.m. in St. Anthony Church, 379 North Warman Avenue. It will conclude at 6:15 a.m. with the Morning Office of the Blessed Mother, Benediction and Mass in St. Michael Church, 3354 West 30th Street.

A series of programs on *Parenting Skills* will be presented at 7:30 p.m. on Tuesdays, Oct. 6, 13, 20 and 27 at St. Vincent Stress Center auditorium. They include Parenting Skills for Raising Emotionally Healthy Children; Pre-Adolescents and Adolescents, Blended Families, and Emotional Experiences at School. Call 317-871-2273 for more information.

Marian College will co-sponsor an *Elder Care Financial Protection* seminar series from 7 to 9 p.m. on Wednesdays, Oct. 14, 21, 28 and Nov. 4, 11 and 18 in Room 4 of Stokely Mansion. The course will cover various nursing home insurance policies, gifting and the Medicaid Trust. An attorney will be present on the evening to explain the legal techniques involved. The cost is \$65. To register call Franciscan Sister Rosina Emery at 317-929-0126 or 1-800-772-7264.

Seek & Find

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled the previous puzzle:

Dexter Galenda	Starley Lampinski	Bernard Nawrocki	Marie Mayer	Marie Bryan
Virginia Herbert	Eva Sloan	Barbara Stevens	Marie Rhinias	Katie Rul
Robert Huneke	Mary Jo Jarboe	Hermine Bruder	Marge Weigel	A. Stagnada
Jill Parker	Joe Kos	Jim Carrico	Walter Thomas	Sheila Blackwell
Mary Maxwell	Ted Zesnik	Martha Allen	Susan Sekeres	L. Etkstein
Theresa Spigel	Krystin Hennelgard	Misty Mejia	Robt Blendford	W. Kirschner
Sylvia Young	Nomans Evans	Madeline Barr	Kyssa Kaupke	L.M. Albin
Mary Vanderpool	Margaret Senese	Sheila Kane	H. Raseelam	D. Gehlhansen
Linda Combs	Maureen Jeannot	Anne Neese	Helen Hirschauer	Marge Logan
Paul Stahl	Linda Corsaro	Mary Richeson	Paul Hirschauer	Rhonna Talmann
Joe Reisman	Alexandra Smith	Ann Sanders	Mary Wheatley	Mrs. Kinkel
June Hill	Imogene Stadtmiller	Mary Henesley	Lucille Van Winkle	Barb Gallamore
Fern Hart	Florence Lunsford	Alvin Lecher	Pauline Michaels	Margaret Akin
Verda Hiday	Margaret Sanders	Madge Sprinkle	Madge Fureman	R. Biggerstaff
C. Turbough	Howard Zaphin	Cornelia Boehman	Krattin Hall	Marjorie Gundlach
Ann Zimmer	Ryan Rod	Roberta Cordell	Jane Cox	M. Fulerstein
P. Duertstock	Mary Sabotin	Beverly Hargest	Dad Anderson	Agnes Rice
Alma Weiker	C.J. Tallafiero	Lucille Josiah	Esther Dallas	Harold Puskamp
Dorothy Beaupre	Ailverda Leuthart	Angela Zehndel	Jim Monn	Sharon Hamilton
Maureen Duncan	Martha Sands	Carrie Otto	Vera Werning	Bernadette Fry
Annela Schmitt	Mary Jamison	Ruth Kink	Pauline Vogel	J. Obermeyer
Rick Feltz	Dolores Gettelfinger	John Torrence	Marie Parrott	Dorothy Drake
Anna Megel	Billy Euton	Helen Feucauy	Donna Baumann	Margaret Wiese
Mrs. Sauer	Evelyn Euton	Claudine Goffinel	Selma Distel	J. Anderson
Sally Bruce	William Euton	Charles Hubrecht	Richard Little	Josephine Mirec
Virginia Estrad	Theresa Spears	David Stowell	Pat Sullivan	Evelyn Risselstein
Betty Richardson	Wima Jansing	Ann Lischak	Aurelia Wohlschetter	Shirley Vitz
Ann Lischak	Becky McCurdy	Carole Williams	Evelyn Westzel	Jeann Lindsey
E.M. Joulia	Gregory Jones	Carole Joulia	Vera Graman	

— ANSWERS TO "SEEK & FIND" —

- PAGE 12 — Brocton Apartments
- PAGE 14 — Park Tudor School
- PAGE 18 — Silver Burdett Ginn
- PAGE 17 — M&M Patis
- PAGE 18 — The Medicine Shoppe
- PAGE 19 — Matthews Mortuary
- PAGE 20 — Promtote Hall
- PAGE 24 — The Village Dove
- PAGE 26 — Todays Temporary

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week...

Sara Neuling, St. Mary, New Albany
— Your \$25 Check Is in the Mail —

- 1) Anyone can enter "Seek & Find" 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) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "Seek & Find" in
Next Week's Criterion!

Special Gardens expand to Mount St. Francis

by Cynthia Schultz

Daisy Book thrives on ideas to help others. So it wasn't surprising when Book, 71, expanded her "Special Gardens for Special People" project for mentally or physically disabled adults that she started three years ago.

A new shelter and garden were dedicated recently at Mount St. Francis Retreat Center.

The original idea came to the St. John, Starlight, parishioner shortly after her husband Barney died. That's when Book discovered how much her 36-year-old daughter Wilma, who is mentally handicapped, missed gardening with her dad.

Special Gardens for Special People was launched after Book invited about 10 people from a local sheltered workshop to her farm for weekly gardening sessions with her daughter. She even offered her visitors lunch and entertainment. She was having the time of her life.

"They are just like family," said the mother of eight. "It's a lot of fun. The kids hug me. I get the best end of this."

In the past two years, the Special Gardens group, which meets once a week from April to October, has tripled its numbers as other workshops have shown an interest. A group of volunteers from the Purdue Extension Service was on hand to help.

But Book started looking around for property elsewhere. With green beans, peppers, tomatoes, corn and people popping up everywhere, she was running out of space. Plus, she felt that the community should be involved, in case she could no longer run the program.

Enter Father Tom Smith, guardian at Mount St. Francis Retreat Center, a 400-acre sanctuary not far from Book's farm. Book asked Father Smith about donating some property for her gardeners and told him of her desire to build a shelter house. Father Smith and the center agreed to supply about an acre of ground and pay

utilities, too. The Mount will also use the shelter house for its activities.

"We were happy because we consider it to be a community service," Father Smith said. "It's the kind of thing we like to do."

With the property taken care of, Book focused on the building. She contacted about 100 people, hoping to secure funds to build the shelter. One of those people was Bob Koetter, a contractor from St. Mary of the Knobs Parish, who offered to supply volunteer labor and build it.

Book was overwhelmed but not surprised by the generosity of others. "I have a lot of faith in people," she said. "They are wonderful."

One of Book's admirers is Barbara Williams, director of the New Albany Deane Catholic Charities. "Daisy has terrific vision. She's a dreamer and has the stamina to make her dreams a reality," she said.

Book has yet another dream: "I'd like to see every community have a program like this," said Book, who received the Catholic Charities' board member of the year award in 1987.

Not a new crusader for the mentally and physically disabled, Book has fought for their rights for more than three decades, since her daughter entered school.

Among her accomplishments are arranging cooking classes at night for handicapped adults at a local high school and writing and publishing a cookbook with easy-to-understand recipes. In addition, Book was instrumental in helping the local Catholic Charities establish a semi-independent living program for mildly mentally handicapped adults, who with some supervision, can live alone in their own apartments.

Apparently, Special Gardens for Special People is off to a good start. But there's a special person behind it.

Book shies away from any credit. "I put it in God's hands," she said. "It's God's will."



SPECIAL GARDEN—Donna Rogers (from left), Charlie Davis and Daisy Book look over the crop in their newly-dedicated Special Garden for Special People at the Mount St. Francis Retreat Center. (Photo by Paul Schellenberger)

Elsener says Catholic schools are most successful operation

by John F. Fink

"Catholic schools are the most successful operation the church in this country has ever produced," Dan Elsener, director of the archdiocesan Office of Catholic Education, told members of the Indianapolis Serra Club Sept. 14.

He also told them, "There is no greater need in our culture today than Catholic education. It is absolutely essential."

Elsener said that research continues to show that students in Catholic schools consistently have the highest academic

achievements. And, he said, it is done for one-third of what it costs in public schools. Further, he said, the longer students are in the Catholic school system the greater is the gap between their achievements and those in other school systems.

He said that research also shows that the products of Catholic schools have more positive social values. They have stronger marriages, better educational values and better Mass attendance than others, he said. Most religious vocations come from those who attended Catholic schools, he said, and if Catholic school graduates do stop practicing their religion during their young adult years they are more likely to return to active membership in the church.

Elsener talked to the Serans just before going to Washington to attend a meeting at which the National Catholic Educational Association presented J. Patrick Rooney an award for his contributions to Catholic education. Rooney, chairman of the Golden Rule Insurance Co., spearheaded the Choice Charitable Fund which has helped students in low income groups have a choice of schools.

Elsener told Serans that choice in education is coming and that those who are opposing it are fighting a losing battle. They are now trying to keep choice within the public school system, he said, "but that's not choice." He said, "The academic argument about choice is over. Now it's a political issue."

He stressed, though, that Catholic schools must always maintain their mission. It would be unacceptable for the state to take the mission away when granting choice of schools, he said.

He said that one of the strengths of the Catholic school system has been that it is a neighborhood school. It has always remained close to the parish. "But neighborhoods are all different in this country," he said. "Some are good and some are bad." Therefore, he suggested, it's important that there be some centralized funding to make sure every student can get quality education while maintaining parish control.



R. Joseph Stark, Jr.

**Cathedral High School
Class of 1973**

Certified Public Accountant

"Family Values" has been a key issue during this election year. I believe that the single most important factor in the success of Cathedral High School throughout the years, and the one thing that has remained constant, is the involvement of the parents of the Cathedral students in their educational and social development. The Cathedral parent has taken an active role in their children's education, and the children have responded to this caring and support in a very positive way.

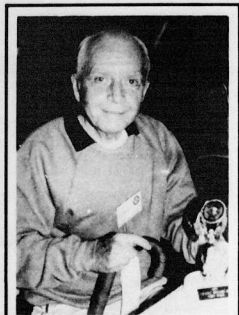
I have been very fortunate to have had parents who were extremely active and supportive in my educational experience at Cathedral High School. I also feel honored and fortunate to be involved with Cathedral High School today as a member of the Board of Directors. I have seen that today's Cathedral High School is in great hands, from Chairman of the Board Dan O'Malia, who has shown great leadership throughout the past six years; to Julian Peebles, President of Cathedral High School, who has taken Cathedral to a greater level of success; to the faculty of Cathedral High School, who has shown great stability and compassion to the needs and education of its students; to the Board of Directors, who has positively and carefully discussed the major issues which affect Cathedral today will affect Cathedral tomorrow; to Robert V. Welch, who laid the strong foundation of Cathedral High School after the Brothers of Holy Cross left after my senior year; he will never be forgotten by the Cathedral family.

In summary, I am proud to have been associated with Cathedral High School, first as a student, then as a Board member, and finally as a parent since my oldest child, who is in sixth grade at St. Pius, hopefully will be a member of Cathedral's class of 1999.

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CHAMPION—Frank O'Brien, representing Catholic Social Services' A Caring Place Adult Day Care Center, took the top state prize in the second annual spelling bee sponsored by the Indiana Association on Adult Day Care. The event was held at the Catholic Center Assembly Hall during National Adult Day Care Week, Sept. 20-26. (Photo by Margaret Nelson)

Batesville in Leadership Ministry Institute II

Sixty-two lay adults are spending their Thursday nights at St. Louis School in Batesville. They're learning about Catholic theology, thanks to a program coordinated by Marian College in Indianapolis.

Marian is presenting Leadership for Ministry Institute II as a follow-up program for last year's Leadership for Ministry Institute in the Batesville Deanery.

Administrators, teachers, catechists, LMI-I participants and any adults interested in updating their knowledge of theology are invited to participate.

The basic theology course will explore the topics drawn from "Catechist Curriculum" developed by the archdiocese: God, revelation, creation, Jesus, the Holy Spirit, the Church, sacraments and morality.

Members of the Marian College theology department will teach: Andrew Hohman, Michael Clark, Lois Jansen, Franciscan Father Fred Link and Donna Proctor.

LMI-II is a 14-session course, with seven Thursday sessions in Sept./Oct. and seven in Jan./Feb. There are three of the fall sessions remaining: Oct. 8, 15, and 22. All programs are given at St. Louis School, Batesville.

The course is available on an audit basis, with a \$25 fee, or for three undergraduate college credits, at \$300. All participants must purchase a \$15 text: "Christian Foundations: An Introduction of Faith in Our Time," Paulist Press, New York.

Those interested in the LMI-II program should contact Jan Herpel at the Deanery Resource Center in Oldenburg.



THEOLOGY—Franciscan Father Fred Link leads a class of Batesville Deanery religious educators in the first series of Marian College-sponsored Leadership for Ministry Institute courses. (Photo by Margaret Nelson)

'Transformation of Grief' day for bereaved

"A Day for Those Who Mourn and Those Who Minister" will be held Oct. 17 at Bishop Chatard High School.

The keynote speaker is Dr. James E. Miller, nationally-known grief counselor who is with Willowgreen Counseling and Consulting in Fort Wayne. His talk will be on "Transformation of Grief."

Participants may attend three of the 12

workshops scheduled. At 10 a.m., they are "Future... Under Construction," "Childhood: The Kingdom Where Nobody Dies," "Disenfranchised Grief" and Helping the Dying, their Families and Caregivers Deal with Anticipatory Grief."

"Tactics/Strategies for Self Esteem Renovation," "The First Year... Feelings, Fears and Frustrations," "Loneli-

ness... A Pathway to Peace," and "Learning to Support Adults and Children in the Grief Process" are the programs beginning at 1:45 p.m.

At 3:15 p.m., the final set of workshops will be given: "Unfinished Business—Dealing with Things Left Unsaid," "Hearing the Voice of God in Grief," "Once Again with Love... A Look at Remarriage," and

"Tools for Helping the Bereaved Cope with the Holidays."

Dr. Miller and Jennifer Levine, RN, from Willowgreen, will offer the sessions for those who minister to the bereaved.

The event is sponsored by the Family Life Office, the Young Widowed Group and the Catholic Widowed Organization.

A \$25 fee includes lunch. Those interested should contact the Family Life Office at 317-236-1596 before Oct. 7.

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'SERVERS'—Seminarist Ed Akco, pastoral intern at St. Jude Parish in Indianapolis, (left) and Father Tom Clegg, administrator of St. Catherine and St. James parishes in Indianapolis, prepare to serve meals during the annual Senior Citizens Luncheon on Sept. 23 at the Catholic Center Assembly Hall. The 19th annual Mass and Luncheon for seniors was sponsored by Catholic Social Services. (Photo by Mary Ann Wyand)

'We are One in the Spirit' theme for annual UPC meet

"We are One in the Spirit" is the theme of the Urban Parish Cooperative annual assembly to be held on Saturday, October 17.

The day will begin with an 8 a.m. Mass at St. Peter and Paul Cathedral. Archbishop Daniel M. Buechlein will preside at the liturgy and give the homily.

Parish members have been asked to bring rolls and spreads that represent their cultural tradition. Sessions will begin at 9 a.m. in the Catholic Center Assembly Hall after a multicultural breakfast. Speakers will include Daniel El-sener, executive director of the Office of Catholic Education, who will discuss "The Uniqueness of the Catholic School in the Center City."

Father Jeffrey Godecker, assistant chancellor in charge of project implementation will give an update on the Urban Ministry Core Committee; Julie Szoelck-Van Valkenburgh, director of youth and young adult ministries will talk about "The Uniqueness of Youth Ministry in the Center City"; and Reverend William Jennings Bryan III, pastor of Grace United Methodist Church in Dallas, will talk about East Dallas Cooperative Parishes.

Other community and ecumenical organizations have been invited to attend the assembly, including the Near Eastside Multi-service Center, a west side community organization—Westco, the Church

Federation of Greater Indianapolis and Interreligious Commission on Human Equality. Those wishing further information may call 317-283-6179.

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Clarify expectations before considering marriage

by Brother Cyprian L. Rowe, FMS

"But I thought you liked pizza?"
"Yes, I did . . . but not seven days a week."

Sounds like a strange beginning to an argument, particularly between newlyweds. But it is real.

In fact, one actress, asked why she and her first husband eloped to get married, is reported to have answered that they both liked pizza.

These are things that are too important to be decided on the basis of "loving pizza." But it happens.

Sometimes people know so little about each other and each other's world that what they expect of marriage is reduced to the level of continuing the first date for a lifetime. And it doesn't work.

I knew a couple once who lived together for a year before marriage and divorced two months after the most expensive wedding their city ever saw.

I asked the former husband how this could happen, and he said: "We were so taken up with the notion of preparing for the wedding that we never concentrated on the fact that the two of us could talk about nothing else."

What did this couple expect of marriage? Well, they expected a wedding, but beyond that they hadn't clarified things much.

Too often, dating and courtship are misused: People get so locked into the wonderful feeling of not being alone that they pay attention to nothing except the immediate sense of feeling good.

What, then, do they expect of marriage? Maybe to feel good all the time.

Again, many people go into marriages carrying the same notions that led to the pathologies at work in their parents' marriages. And they don't know that these pathologies don't have to be carried on in their own marriage situations.

What do these couples expect of marriage? They may be expecting a marriage just like their parents' marriages, but that may mean living out their parents' problems all over again.

Marriage counselors often work with couples who never before talked about the critical issues involved in being one couple rather than two individuals occupying the same space.

Many people stumble into marriage in ways they would never accept if they were trying to discern a call to priesthood or religious life.

Rarely do people decide they want to be doctors or lawyers, dentists or carpenters, nuns or dancers, brothers or priests on the day before they must commit themselves to those vocations.

Yet, while we hold to the notion that marriage is for life, who really prepares for it?

Nothing works without love, understanding and the sort of self-love that is mature enough to accept the notion that "we" as a couple must be strong enough to give selflessly without ever losing the creative individuality that attracts healthy persons to one another in the first place.

So marriage preparation means more than a sex-education course together. Preparation requires a complete personal inventory, alone and together.

Part of that inventory should deal with the couple's expectations, which can be healthy or unhealthy. What people expect is what they anticipate. In marriage, expectations imply that each partner anticipates certain kinds of behavior from the other.

If expectations are healthy they are reasonable; they are based upon reality. Healthy expectations are based upon what the partners in the marriage genuinely offer to each other.

An unhealthy expectation, however, develops when a partner needs something so much that he or she pretends the other person is offering it.

An example is the person who makes plans to marry an alcoholic, expecting that person to stop drinking next week even though the alcoholic has been drinking throughout their courtship. The expectation that this person soon will stop drinking isn't based on what the alcoholic actually is offering, it is based on the other partner's needs—perhaps a deep need to be valued and wanted that leads to ignoring the implications of the alcoholic's behavior.

Marriages end in divorce not because couples know too much about one another but because they know too little. They don't know what to expect.

►One partner is a night person, the other a day person.

►One partner believes that working 70 hours a week, sleeping 56 and eating six is no deterrent to intimacy, the other needs at least two hours a day of active relating between the two spouses.

►One partner watches videos into the wee hours every weekend morning, the other requires eight hours of sleep every night or walks around like a refugee from solitary confinement.

Those are critical issues to talk out before marriage. If this is not done, the spouses conflicting expectations might become barriers to intimate communication after the marriage.

(*Marist Brother Cyprian Rowe is research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore and on the faculty of the Graduate School of Social Work at the University of Maryland in Baltimore.*)



EXPECTATIONS—Marriages end in divorce not because couples know too much about one another but because they know too little. They don't know what to expect. Sometimes people know so little about each other that they expect marriage to be a continuation of their first date for a lifetime. (CNS photo by Jack Spratt)

Couple must address expectations

by David Gibson

In a relationship as intimate as marriage, troublesome expectations sometimes must be addressed. Clarifying and adjusting expectations can lead to growth.

In their book "Promises to Keep," published by Paulist Press, Kathleen R. Fischer and Thomas N. Hart name a few troublesome expectations that crop up in marriage: for example, the expectation that a spouse will never upset you, always will agree with you, will want whatever you want, and only will have friends that you enjoy.

Fischer and Hart would recommend that people examine whether their expectations are realistic and reasonable.

It is one thing if our expectations place

demands upon ourselves. It is something else if our expectations place demands upon another. Then the question arises: Are we entitled to our expectations?

We think that what we expect from others is in their best interests. The problem is, sometimes our expectation is that others will make everything "right" for us by being and acting the way we choose for them.

So some expectations are stifling. That's easy to understand.

But expectations aren't always easy to handle. For human expectations constitute powerful driving forces. They deserve to be clarified so that people can begin to come to terms with them.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Misunderstandings cause conflict

This Week's Question

Why do you think couples benefit from taking steps to clarify their expectations of their marriage?

"I think it's kind of obvious: If after the fact couples discover very different expectations, they can lead to insoluble differences and conflicts." (Regina Pope, Beltsville, Maryland)

"It certainly establishes better communication . . . This is the basis for understanding, trust and love." (Alice Fransoti, Prairie Village, Kansas)

"Clarifying expectations before marriage certainly makes for a more harmonious and pleasant marriage. Issues such as employment, finances, how many children we are going to have, even where we'll spend our Christmases—with his family or mine—are all important." (Linda D. Casraiss, Philadelphia, Pennsylvania)

"The reason for marriage is the union of two people. In a married life, a lot of things can distract you from that bond . . . People need to step back and look at the

original reasons for the marriage, to restore the bond and enthusiasm and the dedication to each other." (Steve Roth, Wheeling, West Virginia)

"It prevents you from being unpleasantly surprised and gives you a chance to work on a compromise before it becomes a problem." (Rob Hagen, Laurel Springs, New Jersey)

"I have found it essential . . . to be open and honest to one another in the area of expectations . . . I am able to share my dreams, fears and even disappointments because I know that even if it is painful for awhile, afterward comes healing and growth. This could never happen if I were silent." (Judy Schmitz, Lafayette, Indiana)

Lead Us Your Reason

An upcoming edition asks: Briefly, what is good in your life and in the lives of those closest to you? Identify three points.

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



Marriage requires commitment

by Steve Heymans

Choosing marriage partners increasingly imitates the way people buy cars, unfortunately.

Before any major purchase, the smart shopper does a needs assessment, examining what really is wanted in a product. Once the needs assessment is done, the good consumer researches the competing labels.

Checking out the competition or consulting with friends and neighbors are ways to become familiar with the product so that we know exactly what we are getting.

Finally, the good consumer is encouraged to protect himself or herself from unforeseen product defects or deficiencies. Making sure the product comes with a good warranty is encouraged, not to mention getting the proper insurance in case something goes wrong.

Like the conscientious shopper, those preparing for marriage often are encouraged to assess their individual needs and determine if and how their beloved can satisfy them. As with major purchases, we are encouraged to become thoroughly familiar with those to whom we may pledge ourselves in marriage. This is to ensure that there will be no surprises.

To minimize the element of surprise, many couples make pre-nuptial agreements, which are a way to minimize financial and emotional losses.

For Christians, there are many problems with this consumer model of marriage. Perhaps most problematic is the assumption that we can trust our expectations. We trust our expectations because we assume we know what we are getting into when we pledge ourselves to another.

But, as one theologian put it, we seldom know our beloved; we only think we do. And if we think we know our beloved, just give the marriage some time and that person will change.

Thus, the secret of marriage is staying committed to the stranger: to whom we find ourselves committed.

Contrary to the conventional wisdom, people continue to

change after marriage. Each new child who is born, each new book that is read, each new friendship created is an occasion for change.

Invariably, new situations draw out dimensions of our personality of which we previously were unaware.

Those who approach marriage like conscientious consumers may find this disquieting. Yet for Christians, it is nothing to fear. It is something in which we eventually learn to rejoice.

For through the demands of making a life with this stranger, I also learn to make a life with a God who is quite other than myself. Indeed, through the demands of these relationships with God and our beloved we learn what love is.

The forces that attract us to each other, psychologists say, are in part unconscious. For example, we often are attracted to those who embody those characteristics of our parents that we most appreciate.

I recall a friend pointing out to me that it was no coincidence that my wife and I got married. After all, she embodied certain qualities of my mother and certain qualities of my father. Likewise, my wife found qualities in me which she had appreciated in her parents.

I think our expectations of marriage tend to reflect powerful forces of this kind within us, forces that pull us toward the particular person who becomes our spouse. As a result, our expectations of marriage are subject to change.

Why? Because we soon learn that our spouse is neither our mother nor our father, nor a projection of ourself. In time we find our spouse to be someone quite other than we had thought—other than we had expected.

Once we realize this, we are able to create realistic expectations in marriage.

Through these new expectations—expectations that genuinely take our beloved spouse into account—we can be true to our spouse and to ourself.

(Steve Heymans is director of campus ministry at Saint John's University in Collegeville, Minn.)



SECRET—The secret of marriage is staying committed to the stranger to whom we find ourselves committed. As one theologian put it, we seldom know our beloved; we only think that we do . . . Just give the marriage some time, and that person will change. (CNS illustration by Robert F. McGovern)

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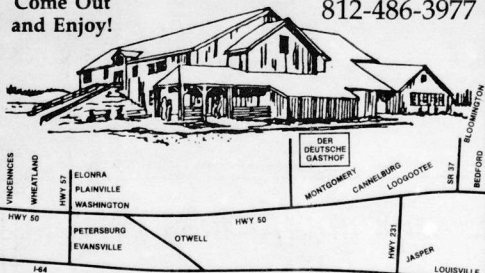
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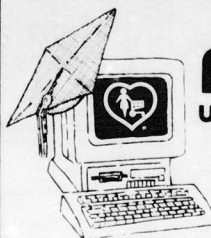
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Respect Life

a special supplement to *The Criterion*



*The 1992 Respect Life Campaign focuses on
"Putting Children and Families First"*

1992-93 Respect Life campaign stresses concern for children

by Gail Quinn

"Thus says the Lord, who created you... I have called you by name; you are mine." (Isaiah 43:1)

During 1992, our nation's attention is drawn to the presidential election that will take place in November. As citizens, Catholic individuals are focused on this major event. Yet even as many become involved in partisan politics, the bishops of the United States have called in a special way for the Catholic community to embark on a "Campaign for Children."

Our concern for children begins well before their birth. Yet under the current posture of the law, the most vulnerable of our young remain at the highest risk. Almost 20 years ago, the Supreme Court of the United States handed down its abortion decision in *Roe vs. Wade* and *Doe vs. Bolton*. In so doing it changed the face of a nation.

Abortion rates increased until they reached over 1.6 million a year, or 4,400 a day. As human beings were dismissed before birth, respect for human life suffered an overall decrease. Families are under stress, young people are confused, and those whom others consider burdensome—the very young, the very old, the very sick—are increasingly abandoned.

Once, people thought that abortion would solve many personal and societal problems. Abortion was the answer, it was said, to the problems of poor people, the problems of

abused and neglected children, the problems of young pregnant women, scared and alone.

But two decades of freely available abortion have not solved these or other problems. If anything, the problems have been exacerbated and abortion has brought with it its own web of complex problems.

Today, more than 90 percent of all abortions are performed for reasons of birth control, and millions of women are forced to cope with the often devastating after-effects of abortion. Fathers struggle with the fact that they are powerless to protect their own offspring; and doctors, trained to heal, are asked to destroy life before birth and to help kill patients at the other end of life. Incidences of child abuse and neglect have become almost commonplace, and teen-age pregnancy rates continue to skyrocket.

We stand on the brink of change. In the past two decades, the United States has expanded the rights of individuals and various classes of people. Nonetheless, today, unborn children remain the only class of people accorded absolutely no rights. And, the right which the unborn are denied is the keystone. For one lacks a right to exist, all other rights are rendered meaningless. We look optimistically toward the day when our nation will restore legal protection to the lives of its unborn children.

In keeping with this sense of urgency and change, this year's Respect Life supplement focuses on critical issues of our day. Dr. Carlos Gomez notes with dismay the evolution



RESPECT FOR ALL LIFE—The 1992-93 Respect Life Program kicks off with liturgies and activities on *Respect Life Sunday* on Oct. 4. (Photo by Mahmoud El-Darwish)

of a euthanasia movement that threatens the civil rights and well-being of vulnerable patients, and affords growing respectability for physicians' involvement in the intentional killing of patients.

While most Americans have heard of *Roe vs. Wade*, few understand its radical nature and consequences. Michael Moses provides an important overview of how the Supreme Court has treated the issue of abortion over the course of two decades.

Mary Patricia Fourqurean, a college campus minister, offers a challenge to the church and to the community to provide positive moral direction to young people concerning human sexuality. Young people, says Fourqurean, "will rise to the challenge if prepared to do so well and consistently."

In November of 1991, the Catholic bishops of the United States issued an important pastoral letter called "Iitting Children and Families First: A Challenge for our Church, Nation, and World." Nancy Wisdo focuses on the bishops' call to individuals, the church and society, to meet the needs of its children, especially those who are poor. In this election year, while others are campaigning for public office, the bishops ask Catholics especially to "campaign for children."

The church's stance on the political responsibility of its members is long-standing and clear. Building on the Second Vatican Council's affirmation that "every person has a right and a duty to participate in public life," Michael Taylor challenges Christian lay people to "fill up their sleeves and become active participants in public life," and he provides concrete examples of appropriate and effective ways to do this.

Underlying all of the issues addressed in this *Respect Life* supplement is a singular theme: respect for human life. The choice for life. It is the hope of the bishops' Committee for Pro-Life Activities that the material presented will lead to a clearer understanding of the issues, to firm conviction, to commitment and, ultimately, to action.

As God recognized each of us before we were born and called us by name, so too may we recognize the value of each human life and pledge ourselves to continue to defend and nurture God's greatest gift to us.

(Gail Quinn is the executive director of the U.S. bishops' Secretariat for Pro-Life Activities.)

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Cardinal John O'Connor, 1991

Bishops urge putting children and families first

by Nancy Wisdo

One of the misguided criticisms of Catholics in the pro-life movement—and by extension the U.S. bishops—is that they care about children only before they are born and not much afterward.

Such criticism blatantly ignores the enormous contribution of the Catholic Church in providing education, shelter, health care, social services, and advocacy on the behalf of children and families in this country and around the world.

In November of 1991, the U.S. Catholic Conference brought together the church's long-standing tradition of pastoral care and advocacy in a statement titled "Putting Children and Families First: A Challenge for Our Church, Nation and World."

The statement is a "call for conversion and action—a spiritual and social reawakening to the moral and human costs of neglecting our children and families."

This attempt to acknowledge the alarming facts about the economic, social and emotional poverty endured by many of our children and families proposes a "family-focused" legislative agenda that will challenge our nation's leadership, especially in this election year.

"While others are campaigning for public office," said the bishops, "let us campaign for children. Let us insist that the needs of our children, all children, but especially unborn children and poor children, take first place in the dialogue over the values and vision that ought to guide our nation."

Two months earlier, the bishops published another statement, "On Political Responsibility: Revitalizing American Democracy," a call for education and action on a broad range of issues.

Three questions in this statement helped to focus the bishops' advocacy agenda on family and children's issues:

First, How can our nation respond to the haunting needs of vulnerable children in our midst?

The bishops' answer: Opposition to abortion and federal funding of abortion; support for pregnant women and children; support for legislation to eradicate hunger; and support for stronger child support laws.

A word about each of these:

►Because of our nation's anti-life policy of abortion on demand, threats to our children begin before they are born. Every year 1.6 million children are victims of abortion. There are also risks to unborn children and their parents from AIDS, substance abuse, and inadequate health care. The bishops also call for "expanded national education and prevention, the provision of prenatal and other health care, treatment and rehabilitation of abusers of alcohol and other drugs."

►An estimated 5.5 million children under 12 years old are hungry. "New investments and improvements are needed in basic nutritional programs, such as food stamps . . . and the Women, Infant and Children (WIC) program, that still does not reach all in need."

►At a time when almost half of all

marriages end in divorce, the bishops call for steps to ensure that absent parents provide for children's needs. These steps would include minimum child-support awards based on the number of children and the absent parent's income, and automatic wage withholding.

Second question: How can our society support families in their irreplaceable moral role and social duties, offering real choices and help in finding and affording decent education, housing and health care?

The bishops' answer: Support for refundable children's tax credit; support for family and medical leave; and support for parental choice in education.

►The bishops support changes in our nation's tax policies that will "bring fairness to the treatment of families, especially to those raising children on modest incomes."

A refundable children's tax credit is one proposal which would allow middle-income families with children to keep more of what they earn and would help lift low-income families out of poverty.

►Families that must juggle full and part-time jobs, child care arrangements and time off for family crises, need "family-friendly" workplace policies.

The bishops support a national family and medical leave policy that would allow parents to take unpaid time off to "welcome a new child, nurse a sick spouse, or comfort a dying parent," without having to worry about losing their jobs or their health care benefits.

►If parents are to exercise their primary right and responsibility to provide for the education of their children, they must have real choices about how and where that education takes place.

The bishops urge "education policies that respect parental choice such as vouchers and tax credits . . . policies that will improve poor quality schools, increase parental and family involvement, and encourage teacher excellence in education."

Third question: How can we find fair ways to invest in human needs without mortgaging the economic future of our country?

The bishops' answer: Increases in federal support for Head Start, Job Corps, housing, health care.

Many families need a "social safety net" to be able to meet basic physical and social needs so that their children can grow and develop. Those needs include early childhood development, safe and affordable housing, basic health care, and job training for young people. Mothers and children make up an increasingly large proportion of the homeless. Over one-half of mothers with children are in the work force.

The Catholic Campaign for Children is an opportunity to build on our tradition of defending the poor and vulnerable members of society—our children.

(Nancy Wisdo is director of the U.S. Catholic Conference Office of Domestic Social Development in Washington, D.C. This article is excerpted from "Respect Life 1992.")



CAMPAIGN FOR CHILDREN—The 1992-93 Respect Life Program challenges Americans to consider ways that the government and the nation's communities can campaign for the well-being of children. (Photo by Jeffrey High, Image Productions)

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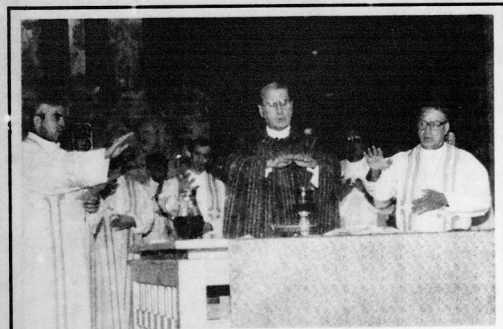
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LITURGY FOR LIFE—Cardinal John O'Connor of New York (center) presides during a Eucharistic Liturgy at St. Peter and Paul Cathedral on Aug. 10 as Father David Coats, vicar general (left), Bishop James McHugh of Camden, N.J. (right), and other priests celebrate the Mass. Diocesan pro-life coordinators and Catholic Conference directors met in Indianapolis on Aug. 10-12. (Photo by Mary Ann Wyand)

The seamless garment includes handicapped

by Cynthia Deves

The seamless garment of life stretches from birth through death, with every stitch necessarily connected to the next. But, despite the best genocidal efforts of people like Adolf Hitler, life always triumphs over its vagaries.

"All kids are a gift," said Kevin McDowell, a member of Mother Elizabeth Seton Parish in Carmel in the Lafayette Diocese. And being the father of "this great kid, full of life and full of fun" is a special gift, he said. Never mind that his daughter is handicapped by cerebral palsy and autism.

When Lisl was first diagnosed with developmental problems, Kevin McDowell had just taken a new job as legal counsel for the Indiana Department of Education, specializing in matters of special education and non-discrimination.

"It (finding out about Lisl's problems) added a personal aspect to what I had chosen professionally," McDowell said. In his work, his intention had been to use the law to further social justice, he explained, repeating his favorite quotation from Pope Paul VI: "If you want peace, work for justice." Justice for the handicapped suddenly took on even greater importance.

McDowell had another reaction to the news. "I was a little discouraged. You have

to find out just where you are and what you're going to do. It changes your perspective," he said. "All the things people take for granted, you don't."

It was not McDowell's first encounter with developmentally disabled children. He first became interested in special education during his formative years, when he was a boy in Catholic grade school.

At that time, special ed kids were just "slow learners" who spent three years in first grade, he said. "They were hidden, an oddity in public. The other students were mean to them, taunting and spitting." Fortunately, he has "seen tremendous growth over the years" in what is available to serve the needs of the disabled, McDowell said.

"The greatest need for growth (in serving the handicapped today) is not in education but in communities and churches," McDowell said. Although the American Catholic bishops referred to special education and non-discrimination in their November 1978 "Pastoral Statement on Handicapped People," certain needs of the handicapped are still unmet by the church.

Some changes in architecture are needed to allow access, or to permit the use of facilities and participation in worship. Sacramental preparation for the handicapped has been neglected, the unchurched among them have not been



SPECIAL TIME—Two special education children enjoy a snack together. As handicapped people become more visible in society, their needs will be met better at home, at school, at church, and in the community. (CNS photo by Chris Sheridan)

addressed, and religious education programs typically do not serve them.

Special education and non-discrimination laws are doing a better job than parishes and this is ironic, McDowell said, because "public laws are based on theology, but not in this case."

"The Gospel writers, in writing of Christ's life, spoke of the disabled he helped," he said. "Christ worked miracles so that people could see, walk, and be purged of devils."

Why did Jesus choose to single out the handicapped? Because he "had a special ministry to those artificially marginalized by society," McDowell said.

Laws have been the tools of marginali-

zation in the past, he said, but they should be the tools of justice. This will only happen if people become aware of the need for a change in attitude.

The community is becoming better acquainted with the handicapped, McDowell said. "It's not so unusual even on a TV commercial to see handicapped people." Furthermore, "The community has a better understanding because all of us experience disabilities of some kind in our lives."

When abortion and even euthanasia are permitted in a society, can elimination of the handicapped be far behind? In the end, how can society define a "perfect" life?

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Christians are called to 'political responsibility'

by Michael A. Taylor

Webster's New World Dictionary defines politics as "the science and art of political government."

The exercise of responsibility in the political sphere is a call given to each Christian, albeit to different degrees.

Responding to that call is challenging, at times difficult, and always interesting.

Historically, governments of various types have closely linked themselves with specific religions.

In the West, the rise of the modern nation state was accompanied by alliances with particular Christian denominations. Conflicts ensued.

In the American experiment, it was decided that the states would cease giving favored status to particular religious denominations.

Yet, our founders believed that religion and morality were essential to the success of this new form of government, even though the churches were "dismantled."

The First Amendment in the Bill of Rights begins with the statement that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

Catholics did not constitute a significant percentage of the U.S. population until the

great waves of immigration occurred in the 19th and early 20th centuries.

The election in 1960 of John Kennedy as president was perceived at large as a sign that the long-standing walls of prejudice against Catholics were starting to come down.

Around the same time, the Second Vatican Council (1961-65) initiated a new direction in church life, dialogue and engagement in the modern world were positively affirmed as good.

In his 1988 exhortation, Pope John Paul II broadly defined public life as "the many different economic, social, legislative, administrative and cultural areas" that are intended to promote the common good.

Vatican II had already singled out the need for all citizens to receive education in civics and politics. Proficiency in the science and art of political government is a necessary part of effective Christian witness. The council made a poignant appeal to young people to prepare themselves for a political vocation: "Those with a talent for the difficult yet noble art of politics, or whose talents in this matter can be developed, should prepare themselves for it, and forgetting their own convenience and material interests, they should engage in political activity."

The truth of Christ that the church

conveys to us in its social teaching tradition is a living truth that enlightens our minds and enlivens our hearts; it is intended to bear fruit. The holiness to which every Christian is called should be visible in conduct in public life. Union with Christ is the source of communion in the church; this is the gift that we share with others.

Sometimes citizens serve in government; other times they present their concerns to the government. "Political responsibility" is a term that embraces a broad range of specific activities. Examples include serving the public through elected or appointed office or through employment with a governmental body or agency; working for policy "think tanks" or other private research or advisory entities; serving as an official or worker in a political party; working on political campaigns or supporting a candidate; becoming informed on public policy issues; registering to vote and exercising the right to vote; conducting a "Get Out the Vote" campaign; organizing a legislative advocacy group; and contacting your elected officials through letters, phone calls or personal meetings.

Vatican II exhorts, "In their patriotism and in their fidelity to their civic duties Catholics . . . will make the weight of their convictions so influential that as a result civil authority will be justly exercised and

laws will accord with the moral precepts and the common good."

In their recent statement "Political Responsibility: Revitalizing American Democracy," the U.S. bishops address the need in contemporary political life to balance private interests with the common good. The bishops express their concern that citizens are becoming increasingly alienated from politics: "The key to a renewal of public life is reorienting politics to reflect better the search for the common good: reconciling diverse interests for the well-being of the whole human family."

Some of the moral or religious values that the founders took for granted are today placed in question. The debate in our society is not just over specific issues or policies. It is also about the broader framework of values.

Can the American experiment in government thrive, or survive unchanged, without a genuine respect for moral and religious values on the part of the government? The stakes are high. Democracy does not live by process alone. Committed citizens willing to champion critical values are vital.

(Michael Taylor is the executive director of the National Committee for a Human Life Amendment, which is based in Washington, D.C. This article is excerpted from "Respect Life 1992.")

We must be faithful to God

by Gail Quinn

The Vatican "Declaration on Euthanasia" defines euthanasia as "an act or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated." Of critical importance is intentionality. While compassion for a sick, suffering or dying person is a worthy Christian response, the intent to end suffering by directly ending the patient's life is not permissible.

As Christians, we believe that we are ultimately responsible to God for the gift of life he has given us.

So Derek Humphry, the founder of the Hemlock Society, is right when he says near the beginning of his suicide manual, "If you consider God the master of your fate, then read no further." Humphry sees the world view of organized religion as the most serious obstacle that right-to-die activists face. And he is basically right.

Our reverence for life, however, does not absolve us from all decision-making, nor are we called to be completely passive in our stewardship. Even our obligation to preserve life has limits. A single-minded drive to sustain life can impose unreasonable burdens on the patient—and on the care-givers.

Life is our first and most basic gift, but it is not our highest value; our highest value is faithfulness to God. A course of treatment that would cause such pain as to interfere with our moral or spiritual responsibilities cannot be required of us.

The idea of spiritual responsibility raises the question of martyrdom and suicide. Early Christian martyrs were praised by many because they willingly gave their lives in service to their faith. Some would use their example to provide a Christian justification for suicide in some cases.

St. Augustine faced this question in "The City of God." The barbarian invasions of Rome placed many Christian women at risk of sexual assault. The question arose whether they could justifiably kill themselves to avoid being raped or to avoid living in shame afterwards.

Augustine's answer continues one of the major turning points in the history of Christian moral reflection. Without judging the consciences or guilt of those who had taken this extreme step, he reaffirmed that it is never right to directly take the life of an innocent person. It is one thing to suffer harm at the hands of another, he said, and quite another deliberately to do harm to oneself.

Augustine's answer touches on a broader question: How should our belief in an afterlife affect the way we treat this life? Certainly this belief means that we need not fear death as the ultimate evil—we know that death is not the last word. A Christian may actually find it easier to "let

go" of life and die peacefully when the time for death has come.

But our belief also raises the stakes in any decision about the active taking of life: It means we are destroying the gift of an eternal Giver and making a decision that has eternal consequences. This earthly life is not our only life—but it is the only life in which we make ultimate decisions about our stance towards God, by making decisions about how to treat God's creation. So Christian belief in an afterlife gives no support to those who would justify suicide and assumed suicide.

Are Christians to be indifferent to pain and suffering? Traditional moralists have said we must relieve pain because unrelenting pain can distract the person from fulfilling important moral and spiritual duties and can even lead him or her to despair.

Today, when popular media and political organizations are trying to make assisted suicide seem a reasonable solution, we can add: We must relieve pain because otherwise people will be led to think that inducing death is their only relief.

Yet there is a sense in which Christians should be willing to confront suffering. We should try to see our own sufferings as relatively unimportant compared to the joy God has prepared for us. And we can give meaning to our suffering by voluntarily joining it with the suffering of Christ out of love for others.

The key word here, of course, is love. We do not seek suffering for its own sake, but, like Jesus himself, we are willing to endure it out of love for others. If we are caring for a terminally ill patient, it means we should be willing to suffer to make that patient's last days more comfortable and more meaningful.

The Christian message about suffering was never more needed, and never more likely to be misunderstood, than in today's pleasure-seeking society. Oddly enough, in other areas of life—athletics, dieting, career advancement—we take for granted that we must endure some suffering, to make real progress. "No pain, no gain."

But people do not transfer this understanding to the last stages of life itself, to view the suffering of terminal illness as the final stage of personal growth. That is a difficult message to communicate and an even more difficult one to live out.

The church has the intellectual and spiritual resources of its long-standing moral tradition of respect for human life, a tradition that is moderate and reasonable. The nuances of this tradition are sorely needed, and the church can be instrumental in making a special contribution to the ongoing debate in our society.

(Gail Quinn is the executive director of the National Council of Catholic Bishops' Secretariat for Pro-Life Activities. This article is excerpted from "Respect Life 1992.")

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Crop Walk raises funds to feed people in need

by Jaime Raetz

Suppose for a moment that I asked you to go sit under a tree. Just sit there. And while you were sitting there, I would have all the people in our world who hadn't had anything to eat that day pass before you at the rate of one per second.

Do you know how long you would sit under that tree before the last person walked by? Thirty-seven years.

Hunger and poverty are two of the most pressing issues that face us today, and members of the Terre Haute parishes want to help do something about them. One way we are going to do this is by participating in an ecumenical Crop Walk on Oct. 18.

The term "crop walk" was coined when representatives of different fund-raising organizations would drive a truck around to local farms and ask the farmers if they had any extra grain. The grain then would be sold to a grain elevator and the money would be donated to a hunger-fighting cause or organization.

Although our crop walk is backed by the same idea, it will work a little differently. Walkers will cover a 10-kilometer, or approximately 6-mile route, with pledges for every kilometer they walk that day. The Crop Walk will end at St. Benedict Church with a soup supper and a guest speaker.

We know that there are easier ways to raise money, but the Crop Walk is designed to raise awareness as well.

"We Walk Because They Walk" is the Crop Walk slogan because in some of the poorer countries people may have to walk up to 10 kilometers in order to get food, water and supplies.

Our goal is to raise \$5,000 and have 100 walkers participate in the 1992 Terre

Haute Crop Walk. A portion of the money raised will go to charities in Terre Haute, and the rest will go to Church World Service, a non-profit organization dedicated to fighting world hunger.

(In Indianapolis, the 1992 Crop Walk coincides with Respect Life Sunday on Oct. 4. Hoosiers in other cities also plan Crop Walk fund-raisers during October.)

Those interested in helping with the Crop Walk can do so in three ways. First and foremost, we need walkers! We are trying to get at least 100 walkers for the ecumenical walk, but I think there could easily be 100 Catholics walking this year.

If you are unable to walk but still want to help, you can sponsor someone or you can help out on the day of the walk. There will be different rest stations set up along the route where walkers can get water and snacks, and we will need people to run those stations. Volunteers are also needed to help with the soup supper after the walk.

At the organizational meeting for the Crop Walk, Hector Mendez, the state director of Church World Service, commented that we live in an anorexic world.

Mendez told a story about an Angolan man who was so excited on a Sunday because he had learned that a shipment of food was arriving on that Thursday.

When it was pointed out to him that it was a four-day time span until the food delivery, the man said it didn't matter just so the food came.

Can you imagine having to tell your child—or any child—that he or she will not be able to eat for four days? I can't.

And so, on Oct. 18, we will walk for food because the poor must walk for food.

(Jaime Raetz is a member of St. Benedict Parish in Terre Haute.)



AWAITING FOOD—A sister cradles her emaciated younger brother (above) in famine-hit Somalia, where the West is rushing emergency food aid. At a refugee camp in northeastern Kenya on the border with Somalia, a Somali woman (at right) hugs her child while they wait for food. Pope John Paul II recently donated \$100,000 to help the drought-stricken East African nation. Christians throughout the world are sending donations to help feed the starving people in several drought-stricken African nations. Catholic Relief Services has said that an estimated 23 million people are at risk of starvation in the Horn of Africa, where Somalia is located. Elsewhere on the beleaguered continent, according to United Nations estimates, the worst drought to hit southern Africa this century could affect a staggering 130 million people if food, seeds, tools, machines, and other supplies aren't sent to the region soon. (CNS photos from Reuters)



When Planned Parenthood Says "FREE" Speech You Pay... \$37,000,000

Under the guise of "free speech," Planned Parenthood and other abortion advocates want to take millions in taxpayer money—money intended to help low income women prevent unintended pregnancies—to also counsel and refer for abortion as a routine method of birth control.

This despite the fact that a national survey found that 83 percent of Americans oppose abortion as a method of birth control. Appropriately, President Bush's Title 10 family planning regulations ensure that your tax dollars go to preventative family planning and not to abortion advocacy.

But, right now, Congress is under intense pressure from the abortion lobby to change the Title 10 family planning program into one which would also provide abortion counseling and referrals. Planned Parenthood alone is spending \$5 million to \$5 million on a campaign to see that Congress does that.

That's because Planned Parenthood not only runs the nation's largest chain of abortion clinics, but also receives the single largest share of Title 10 funds: \$37 million out of the program's total \$144 million budget, according to the New York Times. Spending \$5 million to get \$37 million a year in taxpayer subsidies may be a good deal for Planned Parenthood, but it is a bad deal for the rest of us.

Abortion advocates pretend to want the government out of the abortion debate. But when it comes to subsidizing abortions, they insist that the government get involved—on their side. They are working to Congress now on a bill to force taxpayers to fund their agenda that includes abortion as the equivalent of any other family planning method.

A \$144 million taxpayer subsidy for programs promoting abortion as birth control—even though Americans overwhelmingly reject abortion as birth control. This is "free" speech?

Planned Parenthood's speech isn't free. You're paying for it! Help stop the proposed federal subsidy for abortion. Let your Member of Congress know that you don't want your tax dollars going to support the work of special interest groups that treat abortion as family planning.

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Euthanasia stirs debate

by Dr. Carlos F. Gomez

Death, and our approach to it, has occupied a large part of public debate these past few years. In part, at least, this is because of a group of enthusiasts in this country who have suggested that a planned death—an intended death—may be a better alternative for some than the uncertain and often painful exit that many of us endure.

The euthanasia movement, here and abroad, has fired the imaginations of many, using a seductive rhetoric portraying physician-assisted suicide as a humane and peaceful way of leaving this life.

As a physician who works primarily with indigent and underserved patients, and as an opponent of physician-assisted suicide, I have watched, with growing dismay, the evolution of a movement that threatens the civil rights and well-being of our most vulnerable patients. I worry that what was once considered, at best, a fringe element in the field of medical ethics has gained new respectability, so much so that what was once profane and taboo—the intentional killing of an innocent human being—has become almost pedestrian.

How have we reached a point where a good number of citizens will seriously countenance allowing physicians to help their patients kill themselves? At least part of the answer lies in a corruption of language, in the success with which the euthanasia movement has co-opted the words and phrases of earlier discussions about dying with dignity. This intentional muddling of language has blurred the enormously important distinction between not intervening medically to forestall a terminally ill patient's inevitable death, and killing the patient outright.

Many of us in the medical community wholly oppose the intentional killing of patients by their physicians (or by anyone else, for that matter), yet believe there are

times when it is not only appropriate, but imperative, to obey a patient's request for withdrawal of life-sustaining treatment. Part of this sentiment grows out of a consensus that has emerged over the past 20 years which suggests that the availability of medical technology is not the same as the appropriate use of technology.

But it is important to note that more than two decades of debates over life-sustaining treatments have, until rather recently, stopped short of endorsing physician-assisted suicide. Many early legal and non-legal commentaries were at pains to point out that termination of life-sustaining treatment was distinct from euthanasia. The first was an act preserving the autonomy and dignity of the patient, a return to a sturdier ethic that put patient care and comfort at the center of concern. The latter was an act of homicide, no matter how well-intentioned or well-disguised.

Without the rest of us quite noticing, however, the euthanasia movement has appropriated these same arguments (and tapped into the same vein of distrust of the medical profession) to further a quite different end. Patient autonomy now becomes a license for engaging a public institution, the medical profession, in what is at best a tragic and essentially private act: suicide. What was initially a request to be left alone, to be allowed a peaceful death, now becomes a demand: that death be directly administered.

Among the many dangers of euthanasia lies the possibility that this practice which exalts patient self-determination would become, in the end, the enemy of autonomy: One cannot exercise choice if killed without one's consent.

Proponents of legislation to decriminalize euthanasia have insisted that such dangers can be circumvented if enough attention is given to regulatory safeguards. The dangers of unbridled medical killing can be avoided, so the argument goes, if we



DEATH AND DYING—Legislators in several states are considering laws on euthanasia and physician-assisted suicide. (Photo by Jeffrey High, Image Productions)

write legislation with enough clarity and regulatory force.

My own study lends me to conclude that such precision is not obtainable and, in the final analysis, not truly wanted. My research on euthanasia in the Netherlands—where the practice is tolerated, yet formally forbidden—suggests that even under the best of circumstances the practice begins to degenerate quickly into something altogether different. In four out of 26 actual cases of clinical euthanasia that I studied in the Netherlands, it was clear that the patients were incapable of consenting to their deaths.

In one case, a two-day-old child with Down's syndrome and duodenal atresia was killed by the physician, with the tacit consent of the parents. In another, the patient had a massive stroke and was incapable of giving consent; the physician elected to euthanize the patient anyway because, to paraphrase the doctor, the patient would surely not have wanted to live this way.

The Dutch paradigm is illustrative on a number of counts, but its strongest is its

evidence that this practice is corrupting. Once we accept intentional killing in medicine, once we give license even under the strictest criteria to physician-assisted suicide, the nature of the medical profession changes fundamentally.

If history is any guide (and it usually is) the first to be nudged over the edge, however gently, will be those least able to protest: the weak, the demented, the stigmatized, the marginalized. Those who live at society's fringes have always been at risk from abuse and injustice. They are deemed by society to be entirely dispensable. They are, however, the ones about whom we should be most concerned and the ones whom this ill-conceived practice of euthanasia would probably affect most severely.

(Dr. Carlos F. Gomez is a resident of the Department of Internal Medicine of the University of Virginia Hospital. He is the author of several books, including "Regulating Death: Euthanasia and the Case of the Netherlands." This article is excerpted from "Respect Life 1992.")

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Chastity means loving God, respecting values

by Mary Patricia Barth Fourqurean

Writing about chastity is a little like walking into a minefield.

To me, chastity means love for God, the total involvement of our lives with God and the world.

For married couples it involves faithfulness to one's spouse from this love.

For single and celibate men and women, it means expressing their love for God in faithfulness to friends, an enriching faithfulness free from genital expression.

Sexuality is a fire which both warms in a beautiful way and burns in a dangerous way. It is the mode by which spouses unite themselves in love to one another and bring new life into the world.

But it can also be the means by which people—especially young, unmarried people—are broken and discarded.

During their college years, many students become involved in sexual relationships and in so doing are often used, sometimes abused, and—at least once—finally discarded.

Yet "chastity" still seems to many a prudish concept from an outdated past.

Where do we begin?

Perhaps by noting that our world's view of sex has changed drastically from the 1950s to the 1990s, and that our answers to sexual questions may be irrelevant to the concerns our young people face.

Professor Lisa Sowle Cahill of Boston

College in a 1990 article "Can We Get Real About Sex?" asked us to realize that each generation has its own questions.

"Those of us who were teenagers before Vatican II still carry on a struggle of 'liberation' from a negative and restrictive picture of sexual dangers," she said. "But most younger adults and virtually all teens today face a different battle: to carve out some sense of sexual direction in a peer and media culture which presents sex as sophisticated recreational activity for which the only criterion is mutual consent."

I can honestly say I have met many young adults who have found positive moral direction despite the blatant sexual chaos around them in our culture.

I will never forget an encounter with a student two years ago. This young man approached one of my campus ministry colleagues with a profound question.

"Why is it," he asked, "that those of us struggling to be chaste on a campus as loose as this have never—not once—heard you encourage us to be chaste?"

I was struck both by the student's willingness to address the issues of chastity and his self-understanding: as a young Catholic man, he saw himself living in a morally hostile environment and he was eager for encouragement to live the high standards he believed the church expected from him.

While some students reject chastity as a value, or are still developing an understanding of the gift of their sexuality, I



GOSPEL VALUES—The 1992-93 Respect Life Program reminds us of the Church's call to us to live according to gospel values. The program, which is to be launched on Sunday, Oct. 4, focuses on chastity and how to foster this countercultural virtue in the lives of young people. (Photo by Jeffrey High, Image Productions)

assume that those young adults who have chosen to maintain their virginity (temporarily or permanently) or who have chosen to "reclaim" their chastity will find it difficult to do so without the church's challenge and support.

Young people's moral vision is challenged by almost everything they see in the American media. It is also challenged by their own yearnings for intimacy and passion.

We owe it to them to keep them from the downward pull, for they want to live richer and truer lives than those they see portrayed in films or music videos. Catholic campus and youth ministers in homilies, on retreats, and even in daily conversations with young people expect too little from them, not too much.

We have reason to demand more from our young adults than we normally do. We need to help them understand that one model of sexuality should be preferred over another.

A common model of sexuality today is that of repression/liberation. It likens young adults to pressure cookers waiting to burst, needing release before they can feel healthy.

But a stronger model is that of a disciplined dancer or athlete. You would not say to an Olympic athlete, "Be free. Express yourself by eliminating all your demanding training and hard work."

The athlete would tell you, "My freedom, self-expression, and joy come only from discipline and hard work. I can't divorce the two."

The Catholic Bishops' report "Human Sexuality" stresses that providing young people with mere biological information is inadequate if it is not combined with moral

and spiritual formation. (We might add "and spiritual transformation as well.")

Campus ministry, parish, and other intentional voluntary groups united by a noble moral vision can most effectively offer that formation and assist young people to act on their God-given desire for that which is good.

Something fundamental has to change in our culture's understanding of human sexuality. Likewise, something must change in the Church's practical approach to sexuality as expressed in our homilies, retreats, and private conversations.

Change can begin with the development of countercultural communities united by commitment to virtue. This is not meant to imply that our culture is evil. But many people who have adopted our secular culture's values are empty, lonely, and unfulfilled.

I am not advocating a return to prudish views of sexuality, for I am in favor of redeeming sexuality from the negative associations it had in the past and rethinking it in positive ways.

These positive representations include seeing chastity not as an impersonal duty imposed from the outside, but rather as a personal power developed from within—that is, as a virtue.

Chastity is a gift of personal and even interpersonal power which frees us from manipulative sexual relations before marriage and which can help us focus on God and the needs of our neighbor.

(Mary Patricia Barth Fourqurean is an undergraduate chaplain at Georgetown University in Washington, D.C. This article is excerpted from "Respect Life 1992.")

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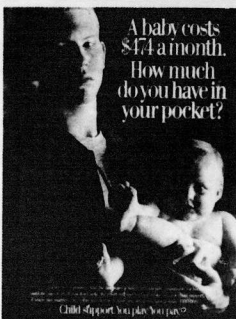
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ABSTINENCE CAMPAIGN—As part of a mass media campaign promoting abstinence among youth, Campaign for Our Children placed this billboard (above) in Baltimore, Md. Campaign posters like this one (at left) also are aimed at halting teen-age pregnancies. It reads, "A baby costs \$474 a month. How much do you have in your pocket?" In smaller type, it notes, "Babies are expensive, and the law states a father is financially responsible for his child until the age of 18." Another campaign poster features a photograph of a rooster wearing high-top athletic shoes. It asks, "What do you call a guy who makes a baby and flies the coop?" The answer reads, "A chicken. What else? A real man takes responsibility for his actions." The campaign's effort promoting abstinence, which targets children as young as 9-years-old, has shown some success in Baltimore. (CNS photos from Campaign for Our Children)

Supreme Court rulings challenge pro-life efforts

by Michael F. Moses

(NOTE: The following article is a legal review of Supreme Court decisions since the *Roe vs. Wade* and *Doe vs. Bolton* decisions of 1973 which legalized abortion on demand. It was written before the Court decision in *Planned Parenthood vs. Casey* (June 29, 1992) in which the Court upheld most of Pennsylvania law's restrictions on abortion but declined to overturn *Roe vs. Wade*. The battle goes to the states.)

Roe is often characterized as a decision that "legalized" abortion. Whether a particular medical procedure should be "legal" or prohibited, however, is a question ordinarily to be decided by state legislatures.

What the Court really decided in *Roe* is how much latitude the Constitution gives political majorities to prohibit or otherwise regulate abortion.

Roe arose out of a challenge to a Texas statute (the legislative choice of a political majority in that state) prohibiting abortion except to save the life of the mother.

In cases prior to the *Roe* decision, the Supreme Court had concluded that the Constitution protects individual privacy in a number of ways from government intrusion, even though a right of privacy is not specifically mentioned in the text of the Constitution.

In *Roe*, the Supreme Court concluded that this constitutionally-protected right to privacy was broad enough to encompass a woman's decision, made in consultation with her physician, whether or not to have an abortion.

In reaching this conclusion, the Court

swept aside any suggestion that unborn human life itself might be entitled to constitutional protection, thereby completely suppressing a right that many consider even more basic to a well-ordered society than the right to privacy: the right to life itself.

The *Roe* Court conceded that the abortion decision was not an unqualified right, but had to be considered against other important interests. The Court concluded, however, that the interest in "potential" human life became sufficiently compelling to permit an outright prohibition of abortion only after the fetus became viable, a point which the Court left undefined.

Moreover, even after viability, the Court wrote, a state could not prohibit abortion if it were necessary to preserve the mother's life or "health."

In *Doe vs. Bolton*, a case decided the same day as *Roe*, the Supreme Court defined health very broadly to include "all factors... relevant to the (woman's) well-being," including physical, emotional, psychological and familial factors, and age. Because it is relatively easy to claim physical, emotional, or other detriment, *Roe* and *Doe* together effectively precluded prohibition of abortion throughout pregnancy.

The decisions therefore stripped political majorities of any meaningful power to protect unborn human life regardless of gestational age.

In the years immediately following *Roe*, the Supreme Court continued to dilute the power of states to regulate abortion. For example, in a 1976 decision, *Planned Parenthood vs. Danforth*, the Court struck down a Missouri law requiring a married

woman to obtain her husband's consent before having an abortion.

In the same case, the Court struck down a statutory requirement that an unemancipated minor obtain the consent of a parent before having an abortion.

Statutes requiring minors seeking an abortion merely to notify their parents have fared somewhat better in the Supreme Court. In *H.L. v. Matheson* (1981), the Court held that states could require "immature" minors to notify both parents of an expected abortion even without giving the minor an opportunity to obtain judicial approval as an alternative to parental notification.

The low watermark in the Supreme Court's abortion rulings is its 1986 decision in *Thornburgh vs. American College of Obstetricians and Gynecologists*. In that case the Court struck down a statute requiring that physicians merely inform women of the risks and possible detrimental physical and psychological effects of abortion.

Fortunately, three years after *Thornburgh*, the pendulum began to swing in the other direction. In *Webster vs. Reproductive Health Services* (1989), the Court upheld a Missouri law prohibiting state employees from performing abortions within the scope of their public employment, and prohibiting the use of public facilities for abortions.

Webster is consistent with the principle articulated in earlier Court cases that the government has no obligation to pay for abortions.

Similar reasoning led the Court in *Rust vs. Sullivan* (1991) to uphold federal regulations that prohibit family planning

clinics from using federal funds to engage in abortion counseling or referrals.

Planned Parenthood vs. Casey concerns provisions of a Pennsylvania statute requiring:

►Physicians and counselors provide their pregnant patients seeking an abortion with certain information regarding the risks of abortion versus carrying the child to term, the probable gestational age of the unborn child, and the availability of medical assistance benefits for prenatal care, childbirth, and neonatal care.

►A woman wait at least 24 hours after receiving this information before obtaining an abortion.

►A minor seeking an abortion first obtain the consent of at least one parent or a court order permitting the abortion.

►Abortion providers file certain reports with the Commonwealth of Pennsylvania.

Should the Court uphold most, if not all, of the Pennsylvania statute, state legislatures (and therefore political majorities) will regain at least some of the power to regulate abortion which the Court took away from them in *Roe*.

The challenge then confronting the pro-life movement will be to create in each state a political majority favoring the protection of unborn life. No matter what the decisions of the Supreme Court bring about, we must and will continue to work steadily for the ultimate restoration of protection for the right to life of the unborn: a human life amendment to the Constitution.

(Michael F. Moses is an attorney in the Office of General Counsel of the U.S. Catholic Conference, Washington, D.C. This article is excerpted from "Respect Life 1992.")

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Congressman Henry Hyde

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Lawyer quits her membership in ABA due to abortion resolution

by Amy T. Miller

As I write this, I have just mailed my letter of resignation and protest to the American Bar Association (ABA). At their annual meeting in July, the ABA adopted a resolution in favor of abortion advocacy. It is a resolution shrouded in double-talk and guided by grave misunderstanding.

This grave misunderstanding was articulated by Talbot d'Alemberte, ABA president, who said, "This profession is being feminized. . . . We gain members by being relevant. Overwhelmingly, women want the right to choose" (*USA Today*, Aug. 11, 1992).

However, d'Alemberte is wrong and his attempt to be relevant has cost him the affiliation of at least one member of the very population the ABA seeks to attract—young women newly admitted to the practice of law.

Moreover, I am but one of the many members of my profession—men and women included—who understand that abortion is the unjust taking of a human life and who will therefore refuse to pay dues or to associate with an organization holding such a position.

In fact, over 700 members have resigned in protest since the news broke.

Were it not so busy kowtowing to the extreme abortion-rights lobby led by self-appointed representatives of women, the ABA might have understood that to move away from abortion neutrality would only serve to alienate significant portions of its membership—including women who, as recent polls have shown, tend to oppose abortion more readily and for more reasons than men! (*See Life Magazine*, June 1992.)

Backers of the ABA resolution will tell you, in their most sophisticated double-talk, that there is a difference between being for abortion and being for choice. For example, Alice Richmond, the ABA delegate from Boston who introduced the resolution, said, "I am not pro-abortion. I am pro-choice. So are your colleagues, your daughters, your wives and the women you work with. It is the bedrock of women's autonomy. No other issue is more important to the women of America than this one" (*The Washington Post*, Aug. 12, 1992).

Now, in case you don't have your decoder-ring handy, let me interpret this fem-speak for you. The reference to "women's autonomy" is code for that branch of feminism philosophy called radical feminism. One of its primary tenets is the notion that equality means sameness. Any recognition of feminine qualities which distinguish women

from men—especially the capacity to bear children—is viewed as harmful to women. Difference is doom. Thus pregnancy—or any connection to others in a particularly feminine way—is punishment.

Feminist philosophy aside, the notion that one can claim not to be pro-abortion, but rather, pro-choice, can be summed up in one word: "Hogwash!"

The resolution "calls on the ABA to oppose state or federal restrictions on a woman's abortion decision prior to fetal viability or afterward if continued pregnancy threatens her life or health," and "endorses the Freedom of Choice Act, or FOCA, as it is called" (*The San Francisco Examiner*, Aug. 7, 1992).

FOCA leaves no room for choice. It can only be called pro-abortion. It is designed to engrave in federal legislation a more permissive, unregulated abortion policy than even the holdings of Roe vs. Wade and Doe vs. Bolton. States would be virtually stripped of their power to regulate on the issue of abortion, states could not ensure that women receive information about abortion risks and available alternatives.

The proposed law also mandates that women have access to abortion, for any reason or no reason, before viability. The determination of viability is left up to the medical judgment of the profferring abortionist. After viability, the medical community and the abortionist feels that the abortion is necessary to preserve her health. Health, of course, is expansively defined to include her economic, physical, social and emotional well-being.

What's more, under the Freedom of Choice Act, abortionists for purposes of sex selection would have to be allowed. Since male children are often preferred, I wonder how the ABA's colleagues, daughters and wives would feel about that one?

In essence, FOCA would prohibit states from restricting any abortion at any stage for any reason. It has nothing to do with choice.

If it were about choice, perhaps we'd be discussing private sector initiatives and government funding for programs which allow pregnant women and women with children to gain access to all the things they need to live self-sufficiently: affordable health care, job skills, education opportunities, housing and child care.

If FOCA were about choice, one would expect it to point to the need for health regulation of abortion clinics or the need for legal representation for women injured by malpracticing abortionists.

For proponents of FOCA and their henchmen in the ABA, the only acceptable choice is abortion. Don't let abortion advocacy words fool you. FOCA is a menace which our president, either the incumbent or his opponent, will have to face next term. In fact, it's a menace we all face.

(Amy T. Miller is the assistant director for program development of the National Council of Catholic Bishops' Secretariat for Pro-Life Activities.)

Abortion debate echoes the injustice of slavery

by Helen Alvarez

Who could have guessed that the political party of Abraham Lincoln, the party born in the fires of the most controversial human rights issue of its day—slavery—could think of endorsing the position that yet another vulnerable class of human beings merits no respect and may be treated as property?

It appeared possible before the Republican National Convention in Houston last August because a group of determined pro-abortion advocates was lobbying to change the Republican Party platform.

In the context of that party's turmoil over abortion, references to the last century's slavery debates are painfully on target.

In the famous Lincoln-Douglas debates, Stephen Douglas took the "pro-choice" stance that people opposed to slavery should leave slaveholders alone to make their own decision about slavery.

Abraham Lincoln, on the other hand, remained pro-life, bolder stating that we must never commit ourselves to the proposition, "All men are created equal except . . ."—for the equality of human beings is the cornerstone upon which our country was founded.

With advice equally appropriate for today's Republican abortion activists, Lincoln wrote in 1856 about the party possibly weakening its opposition to slavery: "The only danger will be the temptation to lower the Republican standard in order to gather recruits."

Dr. Alan Keyes, a prominent member of the pro-life movement as well as of the black community, noted, "It's become increasingly clear to me over time that we are dealing with the same issue (abortion) that we had to deal with in respect to slavery and civil rights A lot of people made the argument: 'Well, abolishing slavery will be very inconvenient—it will destroy the way of life in the South, it will cause suffering, the slaves will suffer.' It's the same kind of argument that you hear about the unborn children."

Abortion is likely to remain a political football for some time, but the moral heart of the abortion debate, like the moral heart of the slavery debate, will always surface, and will eventually determine the question.

(Helen Alvarez is the director of planning and information for the National Council of Catholic Bishops' Secretariat for Pro-Life Activities.)

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Collegians activate to spread pro-life message

by Mary Ann Wyand

Collegians Activated to Liberate Life (CALL) volunteers are working among their peers on college campuses to awaken interest in pro-life activism today and build pro-life leadership for tomorrow.

Peter Heers, founder of the Madison, Wis.-based ecumenical pro-life youth organization, said "CALL is determined to cultivate pro-life leaders to lead future generations because no matter what we do today, no matter what gains we have today, it will be in vain unless we have leaders for tomorrow's generations."

Heers said CALL volunteers take their pro-life messages "to the front lines of activism throughout the collegiate network here in the Midwest through rescues and Christian activism, and by reaching out to women in crisis pregnancies."

In August, he said, CALL opened a network office in Madison staffed by five college students who are taking a year off from their studies to work for the pro-life movement on campuses in the Midwest.

"Every weekend we'll be traveling to a new college in the Midwest trying to raise up new college groups and new leaders," he said. "During the week we'll be doing scouting reports on the new college so when we go there we're completely prepared with an action kit."

Heers said that until CALL was organized, "there's been nothing like it on the college level. We really think this is unprecedented in recent pro-life history."

Unfortunately, he said, "the pro-life movement hasn't addressed the (abortion) issue often enough on campuses, whereas Planned Parenthood and other pro-abortion organizations are actively going after college students and pouring big dollars into campus activism."

CALL is appealing to Catholics to get involved in the campus pro-life movement. Heers said, and "help us financially as well as spiritually by praying for us."

Four of the six college students currently working for the ecumenical CALL movement are Catholic, he said, "one is evangelical, and then I am a traditional Anglican."

The pro-life movement brings people of different faith traditions together, he said, to work for the protection of life.

"I believe the pro-life movement is the vehicle for ecumenical change," Heers said. "I think it's going to be a tremendous success in that respect. I think God is working in the pro-life movement. I know my faith has grown leaps and bounds since I've been in the movement."

Heers said he decided to form CALL after watching "The Eyes on the Prize," a television documentary about slain civil rights leader Dr. Martin Luther King.

"That was the inspiration because so many young people were involved in that movement and (youth activism) was not reflected as much in today's pro-life movement. I see a lot of similar values in both movements."

CALL T-shirts feature the message "Collegians Activated to Liberate Life" and publicize two of Dr. King's quotations. On the back of one shirt is his 1964 statement that, "Injustice anywhere is a threat to justice everywhere." Printed on the front is an excerpt from one of Dr. King's 1960 speeches, which notes, "Whenever the dream is fulfilled, we will emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glowing daybreak of freedom and justice for all of God's children."

Heers said CALL activism will be "very openly Christian" and dedicated to "empowering young people to speak out boldly about the Gospel messages."

Christianity is "about loving your neighbor and praying for people in need," he said. "We're going to pray for (abortionists, abortion advocates, and women considering abortion) to seek the kingdom, to find God. That will solve the problem. I believe if people know and follow the Gospel, they won't get an abortion."

Lorraine Jamieson, an Indiana University senior active in the pro-life movement on the Bloomington campus, said I.U.

Students for Life, a CALL affiliate, staffs a table in the Student Union every week to distribute literature and talk to students.

"Our main focus is educating the campus," she said. "We bring in nationally-known speakers like Joe Scheidler (director of the Pro-Life Action League in Chicago). We just want to show our presence on the campus to say we're determined to stand up for life and stand up for people whose voices have been silenced."

Funding for their pro-life activities comes from churches and private businesses, she said, and not from the university.

Jamieson said members of I.U. Students for Life have found that abortion is "an issue that people aren't educated enough about. That's the main problem. There's a lot of apathy among students. A lot of people who call themselves pro-choice are not educated about fetal development, and that's where we come in."

Pro-life volunteers "don't try to get into one-on-one peer ministry because we're not qualified," she said. "We do work closely with the Crisis Pregnancy Center in Bloomington, and we have referred women who need help there."

(To contact I.U. Students for Life, address mail to the Activities Desk, Indiana Memorial Union, Bloomington, IN 47405. To reach Collegians Activated to Liberate Life, write to CALL at 1605 Monroe St., Suite 107, Madison, WI 53711.)

"To me, the nations with legalized abortions are the poorest nations. The great destroyer of peace today is the crime against the innocent unborn child."
Mother Teresa of Calcutta

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Pope urges youth to respect life

by Catholic News Service

The Vatican text of Pope John Paul II's message to the youth of the world for the 1993 World Youth Day in Denver, Colo., next August includes many exhortations to respect and welcome life in order to achieve life everlasting with God. Excerpts from the pope's remarks to youth include the following statements upholding life in Christ:

"... The World Youth Days and gatherings are providential opportunities to break out on a journey for a while; they enable young people to examine their deepest aspirations, to heighten their sense of belonging to the church, to proclaim their common faith in the crucified and risen Christ with increasing joy and courage. They provide an opportunity for many young people to make bold and enlightened choices which can help steer the future course of history under the powerful but gentle guidance of the Holy Spirit.

"We are witnessing a 'succession of empires' in our world—the repeated attempts to create political unity which particular individuals have tried to impose on others. The results are there for all to see. True and lasting unity cannot be created by coercion and violence. It can only be achieved by building on the foundations of a common heritage of values accepted and shared by all, values such as respect for the dignity of the human person, a willingness to welcome life, the defense of human rights, and openness to transcendence and the realm of the spirit.

"In view of this, and as a response to the challenges of our changing times, the World Youth Day gathering is meant to be a first step and a proposal of a new unity, a unity which transcends the political order but enlightens it. It is based on awareness that only the Creator of the

human heart can adequately satisfy its deepest yearnings. The World Youth Day is thus a proclamation of Christ, who says to the men and women of our own century too: 'I came that they might have life, and have it more abundantly' (John 10:10).

"... Different languages have different words to express what no one would ever wish to lose under any circumstances, what constitutes the expectation, longing and hope of all mankind. But there is no better word than 'life' to sum up comprehensively the greatest aspiration of all humanity. 'Life' indicates the sum total of all the goods that people desire, and at the same time what makes them possible, obtainable and lasting.

"Is not the history of mankind deeply marked by a frantic and tragic search for something or someone able to free it from death and guarantee life?

"Human existence has its moments of crisis and weariness, despondency and gloom. Such a sense of dissatisfaction is clearly reflected in much of today's literature and films. In the light of this distress, it is easier to understand the particular difficulties of adolescents and young people stepping out with uncertainty to encounter all the fascinating promises and dark uncertainties which are part of life.

"Jesus came to provide the ultimate answer to the yearning for life and for the infinite which his heavenly Father had poured into our hearts when he created us. At the climax of revelation, the Incarnate Word declared: 'I am the life' (John 14:6), and 'I came that they might have life' (John 10:10). But what life? Jesus' intention was clear: the very life of God, which surpasses all the possible aspirations of the human heart (cf. 1 Corinthians 2:9). The fact is that through the grace of baptism we are already God's children (cf. 1 John 3:1-2).

"Jesus came to meet men and women, to heal the sick and the suffering, to free those possessed by devils and to raise the dead; he gave himself on the cross and rose again from the dead, revealing that he is the Lord of life: the author and the source of life without end.

"Our daily existence tells us that life is marked by sin and threatened by death, despite the desire for good which beats in our hearts and the desire for life which courses through our veins. However little heed we pay to ourselves and to the frustrations which life brings us, we discover that everything within us impels us to transcend ourselves, urges us to overcome the temptation of superficiality or despair. It is then that human beings are called to become disciples of that other one who infinitely transcends them, in order to enter at last into true life.

And there are those who teach that the accumulation of wealth, the development of personal abilities, without regard for the needs of others or respect for values, at times not even for the fundamental value of life itself.

"... Who but the one author of life can satisfy the expectations that he himself has placed in our hearts? He draws close to each and every one of us in order to announce a hope that will never disappoint; he who is both the way and the life: the pathway into life.

"... The life of each of us was thought of and willed



GREETING THE FAITHFUL—During his first appearance since being released from the hospital, Pope John Paul II greets the faithful who came to pray the Angelus with him at Castel Gandolfo, his summer residence, where he is convalescing from surgery. (CNS photo from Reuters)

by God before the world began, and we can rightly repeat with the psalmist: 'O Lord, you have probed me and you know me... truly you have formed my inmost being; you knit me in my mother's womb' (Psalm 139).

"... Life flourishes in the gift of self to others, in accordance with each person's vocation—in the ministerial priesthood, in consecrated virginity, in marriage—so that all can share the gifts they have received, in a spirit of solidarity, especially with the poor and needy.

"The person who is 'begotten from above' thus becomes able to 'see the kingdom' of God (cf. John 3:3), and to take part in building up social structures more worthy of every individual and of all humanity, in promoting and defending the culture of life against all threats of death..."

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TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, October 4, 1992

Habakkuk 1:2-3; 2:2-4 — 1 Timothy 1:6-8, 13-14 — Luke 17:5-10

by Fr. Owen F. Campion

The ancient prophecy of Habakkuk provides this weekend with its first liturgical reading. Nothing is known about Habakkuk himself.

Apparently he lived at about the same time as Jeremiah, but there is no proof as to when he was born or when he died, or where he lived. It is safe to say that Habakkuk lived in a time of considerable international turmoil. For that matter, most of the years in the long history of the Hebrew race, from the time of its settlement in the Promised Land until the coming of Jesus (and thereafter, for that matter) were filled with great international turmoil. Habakkuk looks at the situation with some disgust and rebuke. He sees as very much a part of the tension, the fact that God's people themselves are so sinful and disloyal to their Covenant with the almighty. He implores God to answer the question of why such evils endure. In reply, God tells Habakkuk that in the end, justice and righteousness will prevail.

This weekend's first reading captures very well the fire and strength of Habakkuk's feelings. He cries out to God his own confusion and frustration, and his torment in the fact that seemingly his appeals to God go unanswered.

Habakkuk also makes clear in these readings that in spite of his initial bewilderment and disappointment, God in the end does respond and promises that all will be corrected with the world. God still lives and governs all that live.

The Second Epistle to Timothy is the source of this weekend's second reading.

Timothy was an early and devoted follower of St. Paul, and Timothy was

highly venerated in the early church. He was one of those intrepid converts whose intensity of faith and depth of holiness gave example to other Christians and appeal to the Gospel. After accompanying Paul for a time, Timothy went on his own to preach the words of Jesus. Ultimately, he settled with a local Christian community to become its pastor and bishop.

The epistles to Timothy are messages of advice to him in his role as pastor and as evangelical preacher. This weekend's reading firmly but graciously reminds Timothy that the very presence of God is within him.

The epistle makes reference to the "laying on of hands," that very ancient gesture of ordination first employed by the apostles and still used by the church in its liturgies ordaining deacons, priests, and bishops. Fortified by the presence of God, Timothy must undertake the proclamation of the Gospel with all vigor, the epistle enjoins. The Spirit of God is not cowardly, the epistle declares. Filled with the Spirit, the Spirit passed on by the apostolic laying on of hands, Timothy himself must be bold in his mission of making known the Gospel of the Lord.

St. Luke's Gospel is as typically straightforward and unyielding in this reading for this weekend as in all its other passages. It contrasts the fact that faith is God's gift with the occasional, even often, sluggishness of people in responding to the faith God has given them.

Faith is not static. It is dynamic and active. It is not merely present, but it is compelling, if truly it is God's gift of faith.

Reflection

Spiritual writers long ago identified pride as being the most insidious and constant of the effects of the Original Sin to torment humankind. Pride puts itself in the way of human happiness and human sanctity again and again. Subtly, but fatally, pride leads too many people to feel themselves at home with their belief in God, but not the least inclined to share

Daily Readings

Monday, October 5
Seasonal weekday
Galatians 1:6-12
Psalms 111:1-2, 7-10
Luke 10:25-37

Tuesday, October 6
Bruno, priest
Blessed Marie-Rose
Durocher, virgin
Galatians 1:13-24
Psalms 139:1-3, 13-15
Luke 10:38-42

Wednesday, October 7
Our Lady of the Rosary
Galatians 2:1-2, 7-14
Psalms 117:1-2
Luke 11:1-4

Thursday, October 8
Seasonal weekday
Galatians 3:1-5
(Psalms) Luke 1:69-75
Luke 11:5-13

Friday, October 9
Denis, bishop and martyr
and companions, martyrs
John Leonardi, priest
Galatians 3:27-29
Psalms 111:1-4
Luke 11:15-26

Saturday, October 10
Blessed Virgin Mary
Galatians 3:22-29
Psalms 105:2-7
Luke 11:27-28

their faith with others. Sharing faith for most people may occasionally be a verbal testimony to belief. More often it is an action, or a series of actions, that in themselves reveal God's love and mercy. A few may be called to preach the Gospel from pulpits. All are called to preach the Gospel by good works.

Faith is a gift, a spark. We must build into a bonfire of love and service the faith that has been sparked in us by God. Christianity is no religion for the timid or the indifferent. It cannot be such a religion.

For weeks the church has been calling us to life in God. It has summoned us in the readings to associate ourselves with

the Lord, turn to Jesus for guidance and love, and return to God in trust and humility.

This weekend's reading reminds us that if we choose to turn to God, God will await us with his faith and grace. However, we cannot be genuinely receptive of God's gift unless we actively repay him with our love for others in his holy name.

The first reading from the prophecy of Habakkuk reminds us that if we live lives of Christian love and service, as our faith would prompt us, and if others do the same, then through us God's justice and love will live, and God's peace will prevail.

Christ taught importance of prayer

by Catholic News Service

CASTEL GANDOLFO, Italy—Pope John Paul II said Christ taught the importance of prayer by his own example at crucial times of decision and suffering. "There is no important moment in the life of Christ that is not accompanied by prayer," the pope said at a general audience on Sept. 23 at his summer villa outside Rome.

He recalled Christ's prayer at his baptism and his withdrawal to pray before preaching in Galilee. Similarly, Christ prayed before selecting the Apostles, while sharing the Last Supper with them, and during his Passion and death on the cross.

The Our Father that Christ taught the

apostles has become a "sublime formula" for prayer through the ages, the pope said, because it includes the essence of the Christian message and brings those who recite it closer to the Gospel.

The pope greeted pilgrims and visitors in several languages during the 20-minute audience. It was the third general audience at the villa, following the pope's intestinal surgery in July and a convalescence period in the Italian mountains.

Addressing an overflow crowd in the town square outside the residence, the pope joked that perhaps it was time to move the audience to a larger hall.

The pope was expected to return to Rome for a beatification Mass in St. Peter's Square on Sept. 27 and remain at the Vatican afterward.

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Dew-Drops

Sitting on the patio
admiring the flowers,
Thinking of you—
—tenderly.

Welcoming humility's relief
and dew-drops that sparkle.

Warm sunshine
on my old crackly knees
'Tis a blessing—

Tiny raindrop colors
in the water drops
Bring my thoughts to God.

Prayer:

Lord, if ever I get to heaven
and if ever you decide to
make me a crown, please
don't make it out of diamonds
and pearls. Make it out of dew-drops.

Amen.



Meditation:

How will the dew-drop stay
on? I know all nature obeys God.
He will just say, "Stay there,"
and it will stay.

—by Ruth Steinmetz

(Ruth Steinmetz resides at St. Paul Hermitage
in Beech Grove.)

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QUESTION CORNER

Marriage annulled before ordination

by Fr. John Dietzen

Q As a pre-Vatican II educated Catholic, I am totally confused about a situation that recently occurred in our state.

A man with a "delayed vocation" was ordained to the priesthood. He had several children, but most significantly, he is divorced. Please explain how this can be.

A What you describe is not unique. Other dioceses in our country and elsewhere in the world have a similar experience.

I assume the new priest's first wife is still living. If that is true, what has happened is that an annulment was granted for his marriage. This is not the place to discuss all the factors involved in annulments. I have done this often in the past.

What is relevant here is that an annulment means that the impediment of marriage no longer exists as an obstacle to ordination.

FAMILY TALK

Learning disabilities affect girl's attitude

by Dr. James and Mary Kenny

Dear Dr. Kenny: My daughter seemed lazy and unmotivated, and was always barely getting by in school. She seemed to have an "attitude."

Luckily, a teacher suggested having her tested for a learning disability. We found that she has an auditory and memory disability.

She had learned to hide her problem through avoidance to fit in with her peers. She would rather have her peers think that she chose to do poorly instead of knowing that she couldn't keep up with the class. Please explain to your readers about learning disabilities. (Kentucky)

Answer: Gladly. As your letter so nicely points out, a child's "bad attitude" toward school and life may be caused by a submerged learning disability.

What is a learning disability? A child who possesses normal or above-average intelligence and is two or more years behind academically may be "learning disabled." This is the broadest definition of learning disability and covers every learning handicap except below-normal intelligence (mental retardation). Lack of motivation and laziness are often given as reasons for poor school performance. As you mention, such an "attitude" may be no more than a cover-up for a learning disability. And when the teacher or parent "blames" the child for not working up to her or his potential, the situation still does not improve.

Hyperactivity is another variety of learning disability. Some children have trouble learning because their mind is "too quick" or they have problems controlling their impulses and behavior.

Other common reasons for learning disabilities are dyslexia (impairment of reading ability or difficulty with letters) and dysgraphia (impairment in writing).

Still another way to understand learning disabilities is to think in terms of input, retention and output. A child may hear or see things differently than his or her classmates, a child may have memory problems, or a child may have a specific problem with writing or speaking. An overall normal intelligence may cloak or cover one of these specific disabilities.

Many great theoreticians and philosophers have also "suffered" from the same difficulties in perceptual style. Albert Einstein apparently failed eighth-grade math, but was able to give us the theory of relativity, a concept which no ordinary mind could fathom.

The careful diagnosis of a learning disability should specify exactly where and in which function the deficit lies. Saying merely that a child has a learning disability is useless. The teacher or parent must know the precise problem.

At the same time, the clinician must be careful to pinpoint the child's strengths.

Nature has a way of taking in one area and giving back in another. For example, several children who had trouble keeping letters in the right order have taught me how to turn each word into a picture which they find easier to remember and use.

Once a proper diagnosis is made, the real work can begin: designing an educational program to compensate for the disability and take advantage of any specific skills.

The best place to start is to learn and build on the schemes that the learning disabled child has already developed to make it through the "system."

(Questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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In other words, a man whose marriage has been annulled is as free (from this viewpoint, at least) to become a priest as he would be to enter another marriage.

I know this sounds strange to those of us who grew up in the church decades ago. It is entirely consistent, however, with the church's beliefs about marriage and the priesthood and its understanding of annulments.

Q I will be married soon in a Catholic Church. What form of vows must we use? Can we recite our own personal vows? If not, can we add to the traditional vows? I've heard this is not allowed. Why not? (North Carolina)

A Two forms of consent or vows are possible in the United States.

One is common for the whole church:

"I, Joseph, take you Anne, to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life."

The other was approved for our country at the request of the American bishops since it is more familiar here:

"I, Joseph, take you Anne, for my lawful wife, to have and to hold, from this day forward, for better or worse, for richer, for poorer, in sickness and in health until death do us part."

Either of these forms may be put as a question ("Do you, Joseph, take Anne . . . ?") to which the couple responds: "I do."

One of these forms must be used at all marriages of Catholics in the United States. Neither the officiating

priest or deacon nor the couple are free to compose their own as a substitute.

The reasons for this are obvious when we realize that marriage vows, especially between Christians, are not just a private affair. They have important implications and consequences for the whole community of faith.

In practice, this works no hardship whatsoever for the couple. Numerous opportunities occur during the rite for the couple to convey their faith and feelings toward each other and toward God and other people.

A major one is in their choice of Scripture readings for their wedding, and the Prayers of the Faithful which (at least according to liturgical regulations) they are free to compose themselves.

Another frequently utilized is one whereby the couple compose their own prayer to be recited, together or separately, immediately after the vows or after Communion.

Most priests are anxious to help couples make use of these opportunities to express thoughtfully and prayerfully their own beliefs and commitment concerning their marriage. It can be an inspiring and memorable part of the wedding ceremony.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.)

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

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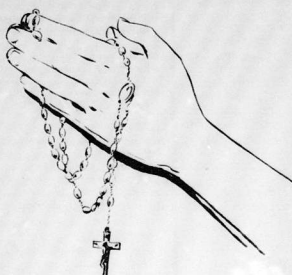
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The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep 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 2

Parenting Using STEP (all ages) classes continue from 7-9:30 p.m. at St. Paul Episcopal Church, 10 W. 61st St. Call 317-253-1277.

☆☆

Catholic Alumni Club (CAC) will hold Movie Night at 6:45 p.m. at Cinemark Theatre, U.S. 31 S. and Stop 13 Road. Refreshments afterward. Call Mary 317-255-3841.

☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate a Charismatic Mass and Healing Service at 7:30 p.m. at St. Louis de Montfort Parish, Fishers. Teaching 6:30 p.m. Call 317-927-6871.

October 2-4

A Couples Retreat on "Togetherness" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

☆☆

An Enneagram: Basic workshop will be held at Beech Grove Benedictine Center. Call 317-788-7581 for more details.

☆☆

A Beginning Experience Weekend for those who have lost a spouse through death, divorce

or separation will be held. Call Family Life Office 317-236-1596 for details.

☆☆

St. Mary of the Woods Artist Lecture Series begins with the play "A Voice of My Own." Call 812-535-5212 for tickets and times.

October 3

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

New Albany Deaconry Youth Ministry will hold its third annual Fall Catechetical Day from 3:30 a.m.-1 p.m. at St. Mary Parish, Navilleton. Call the Aquinas Center for details.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Life Flower Parish Center chapel, 13th and Bosart.

☆☆

A Garage Sale will be held from 8 a.m.-1:30 p.m. at Beech Grove Benedictine Center.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

☆☆

The Young Widowed Group will go on a Hay Ride. Call Karen Burns 317-236-8011 for details.

October 4

St. Joseph Hill Parish, Sellersburg will hold its annual Turkey Shoot/Fall Festival at 11 a.m. Chicken dumplings dinner, booths, games, bingo.

☆☆

October Pilgrimages to the Shrine of Our Lady of Monte Cassino Shrine near St. Meinrad Archabbey begin at 2 p.m. CDT with Benedictine Father Cyprian Davis speaking on "Our Lady and the Rosary."

☆☆

Holy Family Parish, Oldenburg will hold a Fall Festival serving fried chicken or roast beef dinners from 10 a.m.-2:30 p.m. slow time; cafeteria supper 4 p.m. Homemade turtle soup, games.

☆☆

Holy Trinity Parish, 2618 W. St. Clair St. continues its Faith Connection series following 9

a.m. Mass, with a program on "Domestic Violence." Everyone welcome.

☆☆

Theology Night Out at Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany features "The Spirituality of Creation in the Spirit of St. Francis" presented by Franciscan Father Tom Smith. Social hour 6 p.m.; dinner 6:30 p.m.; presentation 7:30 p.m. \$7 cost.

☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2522 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907.

Catholic Alumni Club (CAC) will attend the Indiana State of Art, 1200 W. 38th St. Meet in lobby at 12:45 p.m. Dinner later at Applebee's, Georgetown and Lafayette Rd. Call Mary 317-255-3841.

☆☆

Pope John Elementary School, 201 State St., Madison will hold its annual Pope John Bazaar from 12:45 p.m. to 4 p.m. outdoor. Roast beef or chicken dinners served 11 a.m.-1 p.m. in the cafeteria. Cake walk, Haunted House, bingo, games, crafts.

☆☆

Sign Masses for the Deaf are celebrated each Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

Marian Devotions are held each Sun. in 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

October 5

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

The Fall discussion series on Divorce Recovery continues from 7:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

The Quincentennial Series continues from 7-9 p.m. at St. Thomas Aquinas Parish Center, 46th and Illinois Sts.

☆☆

Parenting Teens (ages 11-18) classes continue from 7-9:30 p.m. at Walker Career Center, 9500 E. 16th St. Call 317-899-2000.

☆☆

Systematic Training for Effective Parenting (STEP) classes for all ages begin from 7-9:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave. Call Judy Fuhr 317-783-8554.

☆☆

Fall Religious Studies sponsored by New Albany Youth Ministry begin with "Digging the Bible" from 7-9:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354.

October 5-7

A Revival will be conducted by Rev. Clarence Williams at 7 p.m. nightly at Holy Angels Parish, 740 W. 28th St.

October 6

Parenting of School Age Children (ages 6-12) classes continue from 7-9:30 p.m. at St. Christopher Church, 5301 W. 16th

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St. Call Jeanine Burch 317-241-6314, Ext. 126.

☆☆

Systematic Training for Effective Parenting of all ages classes continue from 7-9:30 p.m. at St. Joan of Arc School, 500 E. 42nd St. Call Mary Fran Mahin 317-283-1518.

☆☆

The 40th annual CYO Banquet will be held at 6 p.m. at Socinea Memorial High School. Call 317-632-9311 for details.

☆☆

The Strengthening Stepfamilies discussion series continues from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Mature Living Seminars on History in the Making continue with "History of The Fall of the Berlin Wall" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

October 7

Systematic Training for Effective Parenting of all ages classes begin from 7-9:30 p.m. at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Call Judy Koch 317-888-2861.

☆☆

Parenting classes for all ages using STEP continue from 7-9:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call Terry Brassard 317-236-1500.

☆☆

A Workshop on Understanding

yourself will be held from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

☆☆

Basic Teachings of the Catholic Faith classes continue with "Revelation, Faith, Theology, Catechesis" from 7-9 p.m. at Sacra Memorial High School, 5000 N. Lawrence Ave.

October 8

Exposition of the Blessed Sacrament will be held from 7 a.m.-5:30 p.m. Mass for vocations in St. Lawrence Church, 46th and Shadeland.

☆☆

A Eucharistic Holy Hour is held each Thurs. at 7 p.m. at St. Roch Church, 4600 S. Pennsylvania St. Benediction 8 p.m.

☆☆

A Fall Marian Day on "Mary, Intercessor for Healing" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

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Parenting Teens (ages 11-18) classes continue from 7-9:30 p.m. at St. Joan of Arc School, 500 E. 42nd St. Call Mary Fran Mahin 317-283-1518.

☆☆☆
Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 46th and Shadeland.

☆☆☆
St. Vincent Hospital Guild will hold a New Member Recognition Party at 6:30 p.m. at Overlook Clubhouse, 851 Overlook Pkwy. Call 317-875-6066 for more information.

October 9

A Life in the Spirit Seminar lasting for seven consecutive Fridays begins from 7:30-9:30 p.m. in Room 206 of the Catholic Center, 1400 N. Meridian St. Call 317-571-1200 to reserve a place.

October 9-11

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆☆
A Marriage Encounter will be held at the Sisters of St. Francis in Oldenburg. Call Andy or Dolly Anderson 317-545-0496 for details.

☆☆☆
A Benedictine Life Weekend on "A Monastic Attitude and Understanding of Poverty" will be held for single adult women ages 20-45 at the Monastery of the Immaculate Conception, Ferdinand. To register call Benedictine Sister Rose Mary Reising at 812-367-1411.

October 10

The fundraising committee of St. Augustine Parish, Jeffersonville will hold a Yard Sale from 9 a.m.-1 p.m. in the parish hall.

☆☆☆
Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆☆
An Outdoor Mass sponsored by St. Agnes Parish, Nashville will

be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

☆☆☆
Catholic Alumni Club (CAC) will play volleyball at 7:30 p.m. at St. Lawrence gym, 46th and Shadeland. Call Jan 317-786-4509.

☆☆☆
Northside In-Betweeners 30th Catholic singles will hold a Pitch-In/Square Dance at 7:30 p.m. (dance 8:30-11:30 p.m.) at St. Pius X Parish, 7200 Sarto Dr. Bring snack or dessert to share. Dance 1 tickets \$5 at the door. RSVP Kris 317-571-9730 or Valerie 317-846-1316.

October 10-11

A Weekend Retreat on "Breath of God" will be conducted at Beech Grove Benedictine Center. Call 317-788-7581 for details.

October 11

St. Mary of the Rock Parish, Batesville will hold its annual Turkey Festival from 11 a.m.-6 p.m. EST. Adults \$5; kids under 12 \$2. Raffles, games, country store.

☆☆☆
October Pilgrimages to the Shrine of Monte Cassino near St. Meinr 1 Archabbey continue at 2 p.m. CDT with Benedictine Father Jerome Palmer speaking on "Columbus and Devotion to Our Lady."

☆☆☆
The Social Committee of Mary, Queen of Peace Parish, Danville will hold an All-U-Can-Eat Breakfast Buffet from 9 a.m.-12 noon. Adults \$4.50; kids 6-12 \$2.50; under 5 free.

☆☆☆
A Revised Latin Liturgy will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆☆
A Parish Mission on "Celebrating As Family in Christ," continuing through Oct. 15, will be conducted at 7:30 p.m. each evening by Redemptorist Fathers James Gleason and Edgar Galsdell at St. Malachy Parish, Brownsburg. Babysitting, transportation available. Call 317-852-3195 or 317-852-6654, respectively.

☆☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆☆☆
A Providence Pilgrimage for alumnae of Indianapolis Sisters of Providence academies will begin with 10 a.m. Mass in the Church of the Immaculate Conception, St. Mary of the Woods. Lunch and tours of campus follow. Cost \$10; transportation on your own (bus reservations closed). Call 317-788-7930 for details.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 4 p.m.

Child divorce debated

WASHINGTON (CNS)—A ruling allowing a 12-year-old boy to sever ties with his parents will not necessarily start a wave of similar actions by disgruntled children, according to legal observers.

A Florida judge Sept. 25 granted the request of Gregory Kingsley to cut his mother's legal ties and allow him to be adopted by his foster parents. The case attracted widespread attention as the first known instance of a child initiating such proceedings.

While Gregory's case might induce some children in similar situations to try to take legal action, it's unlikely many will get far, according to Thomas A. Nazario, law professor specializing in children's issues at the University of San Francisco, a Jesuit college.

"Children in a similar situation are there because they've either been forgotten by their foster families or the child welfare system," Nazario said.

Normally, the state, a temporary guardian, or foster parents act on a child's behalf in asking that the natural parent's rights be severed. "My guess is there would be no need for a youngster to terminate parental rights himself if he's being cared for properly by the system," he added.

Gregory, who now calls himself Shawn Russ, taking a new first name and his foster family's surname, called a lawyer himself when he learned his mother, Rachel

Kingsley, was attempting to regain custody. Gregory had spent only seven months of the past eight years with his mother and let his foster parents, George and Elizabeth Russ, know he wanted them to adopt him.

George Russ, a lawyer, testified at the two-day trial that he explained Gregory's rights to him and gave him the name of a fellow attorney to contact if he wanted to press his case.

The ruling of Florida Circuit Court Judge Thomas Kirk does not set a legal precedent unless it is affirmed after appeal to a higher court. Kirk made it clear that such cases must be reviewed individually to weed out frivolous claims.

"If a kid is just unhappy at home... it's not going to be enough by any means" to justify granting similar legal divisions, according to Nazario. Only in graver situations, such as if the child is being beaten, isn't fed properly or if there is illegal activity like drug use in the home will claims by children get a hearing, he predicted.

Gregory's mother said she herself is a victim of a social welfare system that paid for her children's foster care but would not provide her with financial help that might have helped keep her family together. Her lawyer said she would appeal the ruling.

Gregory wound up with his father after his parents separated, returning to his mother briefly five years later when she filed neglect and abuse charges against her husband.

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Youth News Views

Archbishop asks youth to consider vocations

by Archbishop Daniel M. Buechlein

(The following is the text of a homily delivered by the archbishop during a Eucharistic Liturgy for 7,000 archdiocesan teen-agers on Sept. 24 at the Indianapolis Convention Center.)

What is most important to you in your life? Think for a minute. What do you treasure most in your heart? What do you think about the most? Do you have a greatest hope for the future? What comes to your mind?

Are you willing to die for what you treasure most in your heart? Would you be willing to spend your life in prison for the person or cause or thing you treasure? Would you be willing to lay down your life for your greatest hope for the future?

Two years ago I spent the month of October with some people who have done that. At an international meeting of bishops in Rome, I heard some inspiring stories from bishops of Eastern Europe who were allowed to attend a meeting in Rome for the first time since World War II, the first time in almost 50 years.

A bishop from Romania said: "I speak in the name of the Church, which in 1948 was outlawed by the Communist Party. I am talking about a martyr Church, which has lived . . . in prison. During this period, five bishops died in prison, two in orthodox monasteries as prisoners, and two after the liberation with ruined health. Many priests and members of the faithful also died (in prison) . . ."

"I speak in the name of a Church which has lost churches, but has transformed prison cells into many chapels and has opened seminaries in Romanian catacombs of the 20th century."

"Our main concern was the education of young people who wanted to draw near to this persecuted Church. During the times of persecution, about 20 priests were ordained. The seminaries lived in prison and in secrecy."

Now in relative freedom, we are making efforts to open three seminaries."

A bishop from Lithuania said: "For 50 years Lithuania has lived under Bolshevism domination. Many Lithuanians have endured persecutions . . . above all

Catholics simply because they were Catholic. Many have been tortured, seminarians were dispersed, for many priests it has been a true martyrdom. And all the while atheism was being encouraged and the Catholic Church was being destroyed. Despite all this the faith was passed on, like it was passed on in the Church of the catacombs, with the secret ordination of priests . . ."

During the meeting, we heard story after story of secret ordinations in our own times. A plumber and his apprentice were sent into this place where a bishop was under house arrest. The plumber carried a secret letter from the pope asking and authorizing the prisoner bishop to ordain him a bishop so the Church could live underground outside the prisons. The apprentice was the Church's witness that it had been done.

Since the liberation from Communism, seminaries are being reopened, religious signs are returning in public, churches are being built, and Catholic schools are undergoing a rebirth. The now-free bishops told us "our only fear is that with the opening up to the West, negative aspects of Western culture will also appear."

Bishops, priests, seminarians, lay people, including young people, gave their lives for God in Eastern European countries. Many spent long, lonely and harsh years in prison for the treasure in their hearts.

Did you notice that the bishop said, "Our main concern was for the education of our young people, who wanted to draw near to the persecuted Church"? Even with the threat of being imprisoned, young people in Eastern Europe wanted to draw near to a Church in prison. Why? Because they knew they needed God. My young sisters and brothers, don't for a minute think that was the popular thing to do. To want to love the Christ who hung on a cross was to want to walk against the stream of communist society at great personal risk! Those were and are people like you and me.

Are we who have the treasure of religious freedom less courageous than the good people of Eastern Europe? No, I don't

think so. Maybe the challenge to us to say "yes" to the call of Jesus to follow him is even more difficult because we are so free. Maybe the oppression of secular values that tell us "we don't need God and the Church" and all the advertising and song lyrics and movie themes that tell us to "put me first" are more difficult to face off than going to prison for Jesus Christ. Maybe it takes more courage to choose Christ in a free materialistic world.

What do you have on your walls at home? Do you have posters in your bedroom? Do you have heroes and heroines live like they care about other people? Do they live like they need God? Do you have room for a crucifix on your wall, for an image of that person who opened his arms on the cross to die for you? More importantly, do you believe Jesus died for you? One time when I was saying Mass and came to the words of consecration, "This is my Body, which will be given up for you," a little kid said, "For me?" Yes,

for each of us, young and old, holy and unholy, Jesus died for us.

From our church in Eastern Europe, I bring two messages to you, my young friends. Treasure your Catholic education. It is a priceless gift through which we learn what truly counts in life. During the years in prison, those 200 seminarians who became priests did not have books or paper or pencils. They didn't even have Bibles. Nor did all the other young who were being taught.

And do you know, now that they are free there are hundreds, rather thousands, more young Eastern Europeans who want to become priests and sisters and brothers? Coming from their years of oppression, they know what counts in life, they know what they treasure, and they want to generously answer the call of Jesus. My second message is to urge you to do the same. Be courageous. Jesus teaches us that there is nothing more important in life than following him. Surely we have the courage of our faith just like our sisters and brothers in Eastern Europe.



AT YOUTH MASS—Archbishop Daniel M. Buechlein celebrates Mass for teens after the Archdiocesan Youth Council offers welcome. (Photos by Mary Ann Wyand)



Faced with pregnancy, teen chooses adoption

by Jennifer Potter

Being a senior means many things. It means parties, senior trips, senioritis, prom and graduation. It means 12 years of work and lectures are now over. From here on every one becomes a statistic.

September 2 was the day that I became another statistic. It was the day I found out that I was pregnant. I was taken to the hospital for bronchitis and left with two very disturbed parents and a pregnancy. I told my parents as soon as I found out, no matter what I was going to do they had to know.

My mother thought that it was best if I had an abortion. My father made no comment. I knew I couldn't have an abortion. There was another human being inside me. It would have been like murder to me, and I felt I had no right to do it.

Since I wasn't going to have an abortion, I thought I had to keep the baby. I went in through all of the symptoms of pregnancy. I was sick in the morning, afternoon and even nights. But I couldn't let it stop me—I had so much to do and so many responsibilities. I went to school, worked a part-time job, and was editor of the yearbook. It was hard, but I knew I had to do it.

Around January, my fifth month, I started to show. People at the school were generally nice, to my face, at least. Then the rumors started.

I told myself over and over that I had to be strong, that I had to just smile and manage to get through it. But on February 10 I broke down. I realized that this isn't what I wanted to do with my life. I loved my boyfriend, but I wasn't ready to get married and I wasn't ready to be a mommy. Reality hit and I just wasn't ready for it.

I talked to one of my teachers about how I felt and she told me of another option that I hadn't even thought about.

She and my school counselor put a packet of papers together for me entitled "The Adoption Option."

I wasn't sure what to make of it. I was afraid if I told my boyfriend he would think that I didn't love him anymore. I couldn't talk to my parents about it. My mother had spoken to me since I found out that I was pregnant. My father felt that it was my decision and that it was up to me.

I decided to tell my boyfriend how I felt. It was only fair to be honest with him. To my surprise, he had the same kinds of feelings that I had.

We decided to go to one of the recommended adoption agencies. The more we talked about it the better I felt. There are so many people that have waited five, six or sometimes seven years to adopt a child. So many people are ready financially and emotionally to be a mommy and daddy but can't.

Through this adoption agency my boyfriend and I are able to see resumes and pictures of people that have qualities we want the parents to have. From there we will choose the parents. My boyfriend and I have decided to go pre-adopt. This means that we will meet the adoptive parents before I give birth to the baby, and the baby will be placed directly into their home after birth. The people at the agency are very accommodating to our needs and wishes.

I feel like I have my life back. We were making the best decisions for ourselves and our baby. When we started telling people, we received many different opinions. Some felt the same way that we did and others didn't. I was told that I was being selfish, irresponsible and uncaring. It hurt, because I was finally feeling good and I had made a decision that I felt was the best. I wanted others to feel the same.

I only have 38 more days left till my due date. I remember when I first found out that I was pregnant, I thought it would be no big deal. I thought that I could still do everything that I wanted to do and be pregnant, too.

I was wrong. It's harder to keep my grades up. I still have to work to pay for my car, maternity clothes, and all the food I eat. Besides that, I still have the responsibility of being editor of the yearbook.

Unfortunately, keeping up with all of that is the easiest part. The "books" that I get from teachers and students at school is one of the harder parts. I have lost many friends because of my pregnancy. Some of the ones I still have act like they're embarrassed to be around me. I can't blame them.

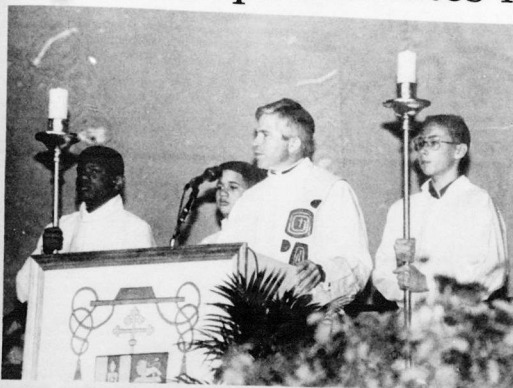
It's also hard at home. My parents still, after eight months, are upset and uncomfortable about my pregnancy. They have a hard time dealing with it. I doubt things will ever be the same between my parents and me again.

It's not easy, but I am thankful for the few caring people who have stuck by me through the whole thing, both good and bad. I am thankful to my best friend, my one "special" teacher, and the guy who wouldn't leave my side, my boyfriend.

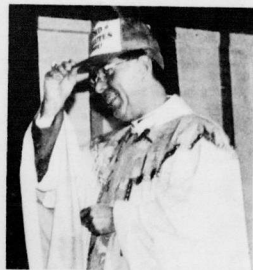
People ask me what am I going to do. I tell them that I hope to pick the best family possible for my baby, that I hope to make it to graduation, that I hope to come back to school to finish the yearbook, and that I will be making my dream come true . . . I will be going to college in the fall.

(Jennifer Potter resides in Michigan. She is currently working and attending college. Her unedited journal entry was published in the school newspaper and later won a first-place feature award in the student competition of the National Federation of Press Women's 1991 Communications Contest. Judge Marli Murphy commented, "Well-written, first-person account. Author is incredibly brave to be so candid in print. This story very possibly changed people's lives." During a recent telephone interview, Jennifer said she is glad she chose adoption. "It wasn't like I was giving him up because I didn't care," she said. "It was the best thing to do. The family had more to offer than I could. If I want, I could go and see my baby. When he gets old enough, he will know that he is adopted and that his birth-mother cares about him.")

Archbishop celebrates Mass for 7,000 students



SPECIAL TIME—Altar servers (top left) listen as Father David Coats, vicar general, reads the Gospel to 7,000 teen-agers during the archdiocesan youth Mass at the Indianapolis Convention Center on Sept. 24. During Communion, a student receives the Eucharist (top right) from Archbishop Daniel M. Buechlein. Some of the school buses arrived late and the Mass was delayed a half-hour, so Bishop Chataud High School band member Naheem Turner (bottom left) rested in the darkened auditorium while awaiting the start of the liturgy. After celebrating Mass, Archbishop Buechlein (bottom right) tries on one of the hats he received from teen-agers representing all of the deaneries in the archdiocese. (Photos by Mary Ann Wyand)



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BOOK REVIEW

'New Catholic Evangelization'

THE NEW CATHOLIC EVANGELIZATION, edited by Paulist Father Kenneth Boyack, Paulist Press (New York/Mahwah, N.J., 1982), 239 pp., \$12.95.

Reviewed by Father Robert Kress

In 1975, 1984, and 1990, Popes Paul VI and John Paul II called for Catholics to engage in a new effort to evangelize the world.

The essays in "The New Catholic Evangelization" examine various aspects of this task, especially in the context of the United States of America.

It is arranged into four sections.

The first emphasizes the content of the Gospel and how the Gospel has been operative in American history and culture.

The second looks at different segments of society (work, family, parish, socio-economic order) with special emphasis on the role of the laity in evangelization.

The third is concerned with methods, with special reference to the Bible, the media and the training of people for participation in the activity of evangelization.

The final section has to do with what might be called the spirituality of evangelization with special attention to the Holy Spirit and Holy Eucharist. A final chapter presents a survey of evangelization programs throughout the world.

Each chapter has discussion questions and suggested further readings. There is an index of names and topics.

In a collection of articles like this different people will have different favorites.

All should find the articles on some of the peculiar American Catholic developments helpful. Precisely American Catholic history remains by and large an unknown quantity. A few deficiencies should be noted.

Although attention is paid to certain current instances of

diversity in the American church (black, Hispanic, Indian), there is insufficient attention paid to the diversity that was and still is present in the "traditional" immigrant or ethnic European Catholic population. Like the new immigrants, the old immigrants also are not all the same.

I would also note the absence of any discussion of Karl Rahner's theory of "Anonymous Christianity." Granted, this

theory is controversial. But it remains the only serious attempt to see how the historical Jesus Christ can be the savior of all people. Rahner's purpose in developing the theory was to show that whenever the Christian Gospel is preached to human beings, God's grace is already present to enable them to hear and understand and embrace it. Some such understanding is clearly necessary for a precisely modern evangelization.

This book is well and clearly written. It should be of use to a wide audience.

(Father Robert Kress is a theologian residing in San Diego and the author of many articles on Catholicism in America.)

(At your bookstore or order prepaid from Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 07430. Add \$2 for shipping and handling.)

Books that Catholics will find interesting

by Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers:

"The Psalms," revised edition, Catholic Book Publishing Co., \$4.95, 287 pp. Revision of the Psalter of the New American Bible. Authorized by the Confraternity of Christian Doctrine and approved by the National Conference of Catholic Bishops.

"Spirituality & History," by Jesuit Father Philip Sheldrake, Crossroad, \$14.95, 238 pp. Contemporary treatment of the role of history in the history of Christian religious experience. Author is co-director of Institute of Spirituality, Heythrop College, London.

"Blessed Are the Poor?" by Pamela D. Couture, Abingdon, \$14.95, 219 pp. Argues that the language of the nation's adulation of self-sufficiency has deformed American family policy and in turn contributed to the growth of women's poverty.

"Infallibility on Trial," by Jesuit Father Luis M. Bermejo, Christian Classics, \$19.95, 402 pp. First American edition of a well received book on the ecumenical deadlock centering on

the teaching of Vatican I on the infallibility and jurisdictional supremacy of the pope.

"The Uncertain Journey," by Margaret Poynter, Atheneum, \$14.95, 162 pp. Subtitled "Stories of illegal aliens in El Norte," this is an account of the tens of thousands of persons who enter this country illegally every year. "Sexuality and Spiritual Growth," by Joan M. Timmerman, Crossroad, \$12.95, 160 pp. Theology professor analyzes the stages of sexual and spiritual development women and men pass through and social justice in a context of Christian charity and psychological acuity.

"Women as Interpreters of the Bible," by Patricia Demers, Paulist Press, \$12.95, 181 pp. Sketches the variety of women often-neglected and dismissed accomplishments as interpretive readers of the Bible.

"Reading and Praying the New Testament," by Peter Kreeft, Servant Publications, \$9, 172 pp. Book-by-book guide providing practical assistance in praying the Scriptures every day.

"The Recovery of Love," by Jeffrey D. Imbach, Crossroad, \$9.95, 156 pp. Utilizing the teachings of the great 14th century mystic, Julian Norwich, John Ruusbroeck, Meister Eckhart, and Dante Alighieri—the author traces passion as the holy element which contains God's love.

+ Rest in Peace

(The Criterion requests death notices from parishes and individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BROOKS, Charlotte A. (Stewart), 102, Our Lady of the Greenwood, Greenwood, Sept. 19. Aunt of Anita Inman, Claude and John Stewart.

† CASTLEOT, Albert J., 68, Our Lady of the Greenwood, Greenwood, Sept. 7. Father of Yvette Robinson; brother of Robert Fred, Ann Griswold, Marion Coonan and Evelyn McCormick.

† COX, Arthur, 87, St. Mary, Madison, Sept. 13. Husband of Rosella; father of Mary Furnish and Sonny, brother of Richard, William, John, Joe, Betty Hanson and Nadine Robinson; grandfather of 11; great-grandfather of 10.

† DAVY, John L., 45, Our Lady of Lourdes, Indianapolis, Sept. 1. Brother of Bob and Betty; brother of Sally Smith; uncle of two.

† FREDERICK, Paul Oden, 67, Our Lady of the Greenwood, Greenwood, Sept. 15. Husband of Dorothy (Spears); father of Edward L. and John P.; brother of Rosemary Smith and Freida Daringer; grandfather of six; great-grandfather of seven.

† GUZENDA, Gary Allen, 43, St. Joseph, Indianapolis, Sept. 19. Husband of Karen; father of Thomas, Teresa Thompson, Tina and Tara; son of Tom and Mary Ann Clements.

† HOCK, John E., 40, St. Mary, Madison, Sept. 7. Husband of Mary Ann; father of Jonathan and Brendon; son of Helen; brother of Hettie Henry and Martha Blum.

† KIESLER, Paul M., 90, St. Michael, Bradford, Sept. 14. Mother of Paul, Marvin, Dale, Frances, Evelyn, Wilma Ott, Jean Dethy and Martha Froman; grandmother of 25; great-grandmother of 29; great-great-grandmother of two.

† KNIGHT, Frances E. (Nyland), 72, Our Lady of the Greenwood,

Greenwood, Sept. 5. Mother of William L. and James C.; grandmother of four.

† MATTHEWS, Martha Jean Summers, 66, St. Gabriel, Indianapolis, Sept. 15. Wife of Joseph; mother of Nancy M. Fitch, Joyce M. Brant, Kathleen, Marta, Mark and Joel; sister of Rita Ross and Vera Bullock; grandmother of seven; great-grandmother of four.

† MOORMAN, Mary C., 98, Holy Family, Oldenburg, Sept. 14. Mother of Mildred Bessler, Vera, Simmeyer and Janine; grandmother of six; great-grandmother of nine.

† MORIARTY, Leonard, 81, Our Lady of the Greenwood, Greenwood, Sept. 2. Father of David H. and Betty; brother of Kathleen Sisco and Margaret; brother of Margaret Cramer and Agnes Reese; grandfather of four; great-grandfather of one.

† MORRIS, Thomas Scott, 72, St. Patrick, Indianapolis, Sept. 13. Husband of Mary Marjorie (West); father of Donna M. and Lovko; brother of Lewis, Martha McCausland and Jean Vanderpool; grandfather of three; great-grandfather of three.

† PLUMMER, Darrell E., 62, St. Jude, Indianapolis, Sept. 17. Father of Becky Povolino, William C. and Tom Lines; stepson of Irene McGrew; brother of William D. and Carolyn Barnes; grandfather of nine; great-grandfather of one.

† REISMAN, Virginia H., 66, Immaculate Conception, Millhouse, Sept. 27. Wife of Harold J.; mother of Michael, Dale, Rony, Todd, and Mary Busch; sister of George and Dorinda; Myrtle Thomas, Norma Whisman and Dorothy Hicks.

† SAHM, Opal D., 85, St. Mary, Greensburg, Sept. 24. Mother of Joseph Jr., Sister Mary Louise, Joan Gerding and Margaret Reuter; sister of Ida Mae Stemmer.

† STENGER, Paul J., 37, St. Joseph, St. Leon, Sept. 15. Son of Joseph and Mildred; brother of Seven, Donald, Timothy, Barbara Libovitz, Karen Herth and Patricia Herth.

† WANSTRATH, Josephine M., 95, St. John the Evangelist, Enosburg, Sept. 21. Mother of Joseph G., and Ariene J. John; grandmother of three; great-grandmother of three.

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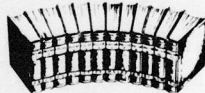
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FROM THE WIRE

Brief stories of news around the nation, world

by Catholic News Service

U.S. role of religious values in political campaign assessed

CHICAGO—What does it mean to be both a believer and a citizen? John Carr, U.S. Catholic Conference secretary for social development and world peace, sought to answer that question for Catholics at two workshops in the Chicago suburbs of Vernon Hills and Arlington Heights Sept. 18. "Moral issues are increasingly in the center of the public debate," he said. According to Carr, society is strengthened when church leaders come forward in search of a just society. "The bottom line for American Catholics, I think, is to be a community of conscience for the country," he said.

Hospital union official predicts cooperation on health care policy

NEW YORK—An official of a hospital union told a conference of administrators of Catholic hospitals that he expected the union and the Catholic Health Association would be allies in efforts to legislate a national health care policy. Gerald M. Shea, director of the Health Care Division of the Service Employees International Union in Washington, said the union and the CHA agreed on the need for a redesign of the current system, and would find themselves "in concert" as Congress moved to deal with the issue. In a later interview, he said the union has no specific policy about church-sponsored hospitals, but saw no reason to move toward an all-government system.

Vatican diplomat substitutes self for hostages

MEXICO CITY—A Vatican diplomat took the place of a group of hostages and then persuaded an armed hijacker to give himself up in a kidnapper drama that extended from Costa Rica to Mexico City. Msgr. Jose Antonio Almondoz Camenda, the acting Vatican representative in Honduras, rushed to the airport in the capital of Tegucigalpa in the early morning hours of Sept. 24 when he heard that a man, claiming to be a former Honduran guerrilla, was holding half a dozen people hostage there. The hostages included Bishop Luis Santos Villeda of Santa Rosa de Copan, Honduras, and Costa Rican Security Minister Luis Fishman. The hijacker, identified as 33-year-old Orlando Ordonez, had kidnapped the six victims at gunpoint during a meeting and forced them onto a plane in Costa Rica the previous afternoon. The trade came after 12 hours of negotiations between Ordonez and officials of Honduras, Costa Rica and the nunciature.

Tensions high in Dominican Republic as pope prepares to visit

SANTO DOMINGO, Dominican Republic—Tensions are high in the Dominican Republic and the military has threatened to use deadly force if demonstrations continue during a visit by Pope John Paul II in October. On Sept. 20, during a visit by Pope John Paul II in October, On Sept. 20, less than three weeks before the pope's arrival, police opened fire at a street protest of events to commemorate Christopher Columbus's arrival in the Americas. The demonstration involved some 300 people, many of whom were angry about President Joaquin Balaguer's construction of a multimillion dollar lighthouse dedicated to Columbus. Poor families were evicted from their homes so the lighthouse could be constructed. Plainclothes secret police killed a human rights lawyer and wounded two union leaders at the protest.

Social problems, faith key themes of Latin American bishops' meet

ROME—Latin American bishops' must aid in solving the region's social problems and deepen religiousness in a population that overwhelmingly professes Catholicism, says the working document for a major meeting of the hierarchy. The document calls the 1980s "the lost decade" in regard to economic development. The growth of democratic governments during the 1980s improved human

rights, but has not stemmed the region's economic deterioration, it says.

Opposition to abortion not anti-woman, pope tells Irish

CASTEL GANDOLFO, Italy—Opposition to legalized abortion "does not imply insensitivity" to pregnant women in "complex and difficult situations," Pope John Paul II told the bishops of Ireland. The pope met with the bishops Sept. 25 at Castel Gandolfo, his summer residence south of Rome, as an Irish government committee was working on an abortion referendum to be placed before voters in November. "The life of the mother and the life of her unborn child are equally precious and equally to be defended," the pope told the bishops, who were making their "ad limina" visits, required every five years to report on their dioceses.

Top Vatican official meets with Albanian prime minister

VATICAN CITY—The Vatican secretary of state, Cardinal Angelo Sodano, met with the prime minister of Albania to discuss the meat of spreading war in the Balkans. The Vatican said the talks at the Vatican Sept. 25 also touched on religious freedom and the reorganization of the Catholic Church in Albania, a country that recently shed its hard-line communist ideology. Prime Minister Aleksander Meksi was accompanied during the meeting by an aide, Albania's labor minister and the country's ambassador to Italy.

Church, state seek new aid for Philippines mud flow victims

MANILA, Philippines—Church and government officials are raising new funds for victims of the Mount Pinatubo volcano, but this time for an estimated 1 million people caught in the path of mammoth mud flows from the mountain. Archbishop Alberto Piamonte of Jaro and a local radio station are soliciting funds from residents of Iloilo province to be sent to those displaced by the rivers of mud, which were triggered by monsoon rains. "I understand it is very difficult to ask our people's help because we ourselves have been hit by calamities," the archbishop said, according to UCA News, a Thailand-based Asian church news agency.

U.S. abbot chosen to lead world's Benedictines

COLLEGEVILLE, Minn.—Abbot Jerome Theisen, abbot of St. John's Abbey in Collegeville, has been elected to a six-year term as abbot primate of the world's Benedictine communities of men. Abbot Theisen, 61, was elected Sept. 19 at the Congress of Abbots of the Benedictine Confederation in Rome, becoming only the second U.S. Benedictine to hold the international position. "He has lots of experience," said Brother Dietrich Reinhart, president of St. John's University. "But we never thought it would be an American. That's very rare." The position has been held mostly by Germans since it was established by Pope Leo XIII in the 1890s. The other U.S. abbot primate, now-Archbishop Rembert G. Weakland, held the post from 1967 until he was named to head the Archdiocese of Milwaukee in 1977.

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Freedom of Choice Act fades in election year

by Patricia Zapor
Catholic News Service

WASHINGTON—As recently as July, the Freedom of Choice Act looked like a sure-fire weapon in congressional efforts to curry favor with supporters of legalized abortion, a group some candidates thought would be key to the November election.

But just a few weeks later, the bill to prohibit any restrictions on abortion seems to have been shelved until the next term.

Opponents of the Freedom of Choice Act believe the decision to delay a vote reflects the success of a grass-roots campaign to persuade members of Congress of the bill's extremism. Others attribute it to Democratic efforts to avoid public debate that could hurt presidential candidate Bill Clinton's chances of winning. President Bush has promised to veto the bill and there clearly have not been enough votes in either house to override a veto.

Supporters describe the Freedom of Choice Act as

"codifying Roe vs. Wade." The American Civil Liberties Union, which backs it, says the measure would prohibit any state or local law affecting abortion. Opponents stress that such popular abortion restrictions as informed consent and parental consent would be invalid. They also say S.25 would prohibit private hospitals from refusing to perform abortions and make it illegal for medical workers to refuse to assist in abortions.

During the Democratic National Convention in July, candidates for all levels of office proclaimed their support for the Freedom of Choice Act. Senate Majority Leader George Mitchell, D-Maine, vowed to bring the bill to a vote before the summer recess.

But by Aug. 4, Mitchell backed away from that pledge, acknowledging he lacked the 60 votes needed to bring a vote without discussion or amendment. Mitchell said he was deferring to the House to take up the measure first, but there has been little indication that body will take a vote this term.

The change in timetable is variously attributed to pressure from voters; new enlightenment about the issue for previously undecided members of Congress; the

Democrats' wish to smooth a path to the White House for Clinton; or a case of abortion supporters "shooting themselves in the foot."

Maggie Wynne, director of the Congressional Pro-Life Caucus, said efforts to explain what the Freedom of Choice Act would do have succeeded with voters, who in turn have lobbied their senators and representatives.

One organization alone, the National Committee for a Human Life Amendment, said it tracked as many as a quarter million letters to Congress on the Freedom of Choice Act and other pro-life issues from its summer campaign.

Wynne said public response led to amendments proposed by abortion-rights supporters in Congress who were trying to create room for some state regulation of abortion in the bill rather than alienate voters who consider the bill too extreme.

Sen. Warren Rudman, R-N.H., for instance, proposed amending S.25 to adopt the provisions of the Supreme Court's ruling in *Planned Parenthood vs. Casey*. The July ruling upheld provisions of Pennsylvania's abortion law including parental notification, waiting periods and informed consent.

But many Freedom of Choice Act backers, such as the National Abortion Rights Action League, *Planned Parenthood* and the ACLU, had decried the Pennsylvania ruling and couldn't accept amendments that echoed a decision they called an extreme setback for abortion rights.

"They already shot themselves in the foot by their rhetoric over the Casey ruling," said Wynne.

At least 95 House and Senate seats will have new occupants after the election, based on resignations, primary defeats and several recent deaths. Even if no other incumbents are defeated, that will account for the largest group of freshman in Congress since World War II.

Pope John Paul II trip scheduled Oct. 9-14

(Continued from page 1)

contemporary Latin American evangelization when he gives the opening speech at the Fourth General Conference of the Latin American Episcopate Oct. 12. The purpose of the meeting, which extends to Oct. 28, is to draft strategies for a new evangelization of Latin America.

Latin America has 395 million Catholics, about 43 percent of the world's Catholic population. Santo Domingo was chosen as the site of the bishops' meeting because it was the first diocese established in the New World.



PAPAL TRIP—Pope John Paul II is scheduled to visit the Dominican Republic Oct. 9-14. He will spend most of his time in Santo Domingo, with a trip to Higüey Oct. 12.

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