

THE CRITERION

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Bush, Clinton explain their positions



REPUBLICAN TEAM—Vice President Dan Quayle and President George Bush meet together at the White House in Washington after the vice presidential debate on television. (CNS photo from Reuters)



DEMOCRATIC TEAM—Democratic presidential nominee Gov. Bill Clinton of Arkansas (left) and running mate Senator Al Gore of Tennessee applaud during a campaign stop. (CNS photo from Reuters)

WASHINGTON (CNS)—Here is the text of responses from presidential candidates George Bush and Bill Clinton to questions from Catholic News Service on issues of interest to Catholic voters. Clinton's responses were taken from position papers sent by his campaign staff. Ross Perot declined to answer questions submitted by CNS.

ON ABORTION

CNS: The U.S. Catholic bishops oppose abortion. In their 1992 statement on political responsibility, they state that "the right to life is the most basic human right." They support passage of a constitutional amendment to protect the unborn child. Where do you stand on the issue of abortion?

BUSH: All life is a precious gift. Each human being has intrinsic dignity and worth. The prevalence of abortion on demand in the United States stands in stark contrast to our nation's most deeply held values and beliefs. I recognize that the subject of abortion is a difficult, often

painful one for most Americans. While sincere persons may disagree, my position is that the lives of both mother and child must be cherished and protected.

I have devoted much time and careful thought to this issue over the years. I am opposed to abortion except when the life of the mother is threatened or when there is rape or incest.

I have not reached these decisions easily or lightly. Abortion is a deeply emotional and very personal decision for all Americans. It is made even more difficult when the underlying issue is whether the government—and ultimately the American taxpayer—funds should be used for abortion in only the most narrow of circumstances: when the life of the mother is endangered. I oppose the use of federal funds to pay for abortion except when the life of the mother is threatened.

On a personal note, I find the figures on the numbers of pregnancies that are terminated by abortion simply unconscionable. Government and the private



THIRD CANDIDATE—Independent candidate Ross Perot answers questions during a debate. (CNS photo from Reuters)

sector must be more involved in encouraging alternatives such as adoption.

I recognize that people of good will

may disagree on questions as difficult and complex as this. However, in the absence of perfect legislation that would reconcile these difficult issues, I decided that, if I have to err, I prefer to err on the side of human life.

CLINTON: Personal privacy is a fundamental liberty protected by our Bill of Rights. The right to privacy includes the right to make the difficult and intensely personal decisions regarding abortion without government interference.

Clinton has promised to sign the Freedom of Choice Act and if elected, "will immediately issue an executive order repealing the 'gag' rule, which undermines privacy rights and the First Amendment rights of silenced health care providers."

"Clinton's innovative and comprehensive health care plan would cover pregnancy-related medical procedures including abortions." He opposes parental and spousal consent laws as well as federal parental notification requirements. "In

(See BUSH, CLINTON, page 10)

'Called by Name' drive is planned for January

by John F. Fink

The Archdiocese of Indianapolis and the Indianapolis Serra Club are planning a "Called by Name" program to encourage vocations to the priesthood and religious life. The campaign will be in January.

Archbishop Daniel M. Buechlein has sent a letter to pastors, parish administrators and parish life coordinators asking for their support for the program.

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"Called by Name" is a program begun by the Serra Club of St. Louis, then promoted by Serra International, and then adopted by the U.S. Catholic bishops to be used in every diocese in the United States. The Serra Club is an organization of lay men and women that promotes vocations to the priesthood and religious life.

The campaign has two objectives. First, it raises the consciousness of Catholics to their responsibility to foster vocations. Second, it surfaces the names of individuals who may possess the qualities necessary for a vocation. The second objective is accomplished when parishioners recommend the names of people they believe would make good priests, sisters or brothers.

After the names are screened by pastors, the names will be sent to the Vocation Office. Those named will then be sent a letter of encouragement from Archbishop Buechlein and a letter from the director of vocations explaining various options that are available if the person named is interested.

In his letter to parishes Archbishop Buechlein wrote: "One of my personal priorities as archbishop is extending the invitation to the youth of our archdiocese to consider whether they are called to the priesthood or the religious life. I intend to give as much energy, creativity and financial commitment to this need as I will give to any other priority of our local church. In fact, I consider myself the chief vocation director of the diocese."

"You already know vocations to the

priesthood and religious life have always been an important part of my life," the archbishop continued. "My time as Bishop of Memphis and now as Archbishop of Indianapolis has reaffirmed my belief that caring, faithful priests and religious are essential if we are to enable more and more lay members of our Church to help proclaim the Kingdom of God."

In announcing the "Called by Name" program, Father Paul Koetter, archdiocesan vocations director, said that this appears to be a good time for such an effort. "More people are now aware of the priest shortage," he said, "and they are concerned about where future priests will come from. It is time to raise the question, 'Who will be our future priests?'"

He said that "Vocation Awareness Week" has been moved to the week of Jan. 17. On that day pastors will explain the "Called by Name" program and include a prayer of the faithful with bulletin and pulpit announcements. On Jan. 24 pastors will be asked to give homilies on religious vocations before distributing cards to parishioners. The cards will ask for the names of those who might have religious vocations. They can be returned both Jan. 24 and Jan. 31.

A special supplement on religious vocations will be published as part of the Jan. 15 issue of *The Criterion*.

Father Koetter, in a letter to all parishes, has asked each parish to send him the name of a contact person who will handle the details of the program for the parish.

The "Called by Name" program has been conducted twice previously in the archdiocese—in 1987 and 1990. About 1,300 names were submitted in 1987 and about 450 in 1990.

Father Koetter said that it's difficult to say that these programs were directly responsible for religious vocations, but several men who are now in seminaries were among those who were named in the previous campaigns and received follow-up letters.

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Moral responsibility to vote conscientiously

by Archbishop Daniel M. Buechlein, OSB

I didn't know Jesuit Brother Patrick Sheehy, president of Brebeuf Preparatory School who died last Friday morning, but I heard a lot about him both before and since I arrived in Indianapolis. I offer my sympathy to the Jesuit and Brebeuf communities as we mourn his untimely loss. Brother Patrick was the president of Brebeuf the year I was appointed Bishop in Memphis. I can see that his accomplishment as an educational leader speaks for itself. So does his involvement in the life of our archdiocese.



I have also learned that Brother Pat made significant contributions to the civic community of Indianapolis and Marion County as senior chaplain to the Sheriff's Department and director of the Victim Assistance Program. He belonged to numerous civic organizations, especially those associated with the welfare of our youth. His civic-mindedness is a fine witness for us all. May he rest in peace.

Civic consciousness is timely. Election day has finally arrived and I suspect all of us are relieved that it has. Let's be clear, our relief must find its expression in voting. It is a serious civic and moral responsibility for every one of us to vote, and to vote conscientiously.

I have received a surprising number of letters from some of you during the last month instructing me on how to tell other members of the archdiocese how to vote and how not to vote. Frankly, some of the letters were thinly veiled partisan activity, but most were not. (It amazes me that some people assume that whatever the archbishop says is what other people will do!) Some wanted me to indicate explicitly how sinful it would be to vote for one or another candidate.

It would not only be unwise for me to propose a partisan position for this election, it is also true that I am not permitted to do so. It would be unwise because I am here to be archbishop for everyone, whether Democrat, Republican or Independent. At least in the long run, publicly supporting a particular party or candidate would be divisive. Secondly, and just as pragmatically, for a religious leader to support a particular party's candidate would jeopardize the tax-exempt status of the church.

On the other hand, it is proper for religious leaders to raise questions about important issues and guiding moral principles. Most of us are aware of the issues, but a few reminders may be helpful at this time.

A preoccupation for me is our obligation to respond to the needs of vulnerable children in our midst. Are you aware that in our rich nation, one out of every four pre-school children grows up in poverty? How can we live in a society that accepts the death of 1.6 million children a year through legalized abortion? Why do we tolerate a

world situation in which 40,000 children die every day from hunger and sickness associated with malnutrition? The lives and dignity of children, born and unborn, are central issues for our elected leadership in 1992.

Leadership of our nation, including members of Congress, must bring together policies to confront hunger and homelessness, joblessness and declining real income for many families. We need to address the poverty of and rampant hostility toward immigrants and refugees in our country. Our elected leadership cannot forget that at one time almost all of our ancestors were immigrants or refugees.

Racism and sexism are wrong. Our nation is obliged to provide full opportunity for all who are victims of discrimination, including discrimination based on religion. Our national leaders must address the expanding need of support for families in their irreplaceable moral and social duties, offering real choices and hope in finding and affording decent education, housing and health care. We as a country must find ways to invest in human needs. We must address the economic future of our nation.

How should we vote? We should vote for the candidates who seem most willing and able to address these critical issues. No one will do it perfectly, but we must vote anyway. And then we pray for our president.

EDITORIAL COMMENTARY

The economy isn't the only issue in this election

by John F. Fink
Editor, The Criterion

As this year's election campaigns are (finally) drawing to a close, it seems that the only issues being discussed are those concerning the economy. This is true at both the national and state levels. What happened to all the other important issues?

It wasn't so long ago that both sides of the abortion issue said that that topic would dominate the campaign. Yet, during the three presidential debates on TV it was never discussed and it was brought up only briefly during the vice presidential debates,

when each candidate tried to get the other to disavow his party's platform on the issue.

Leaders of both parties thought during convention time that the abortion issue would be the deciding factor in this election. Supporters of legalized abortion dominated portions of the Democratic convention while abortion opponents dominated the Republican convention. It was thought that the Freedom of Choice Act would be passed by Congress and vetoed by the president, thus making abortion a big issue.

Now a poll reported on elsewhere in this issue shows that 74 percent of voters

rated a candidate's economic views most important.

When the U.S. bishops issue their statements on political responsibility (which they do a year before presidential elections so as not to appear to be partisan), they encourage Catholics to look at a wide variety of issues. The statement issued last year gave the bishops' position on abortion, arms control and disarmament, capital punishment, discrimination and racism, the economy, education, the environment, euthanasia, family life, food and agriculture, health, housing, human rights, immigration, mass media, refugees, regional concerns (Eastern Europe, the

Middle East and Latin America), and substance abuse.

These are all important issues that voters should form opinions about and consider the opinions of the candidates. The economy is only one of those issues.

It's true that the debates did touch on some of those issues—the environment, education, and health care costs, for instance. But by far most of debates and the television commercials (when they're not personal attacks or arguments about which candidate you can trust) have concerned the economy.

The economy is an important moral issue, which is why it is included among the issues discussed by the bishops. The bishops said that "the most urgent priority for domestic economic policy is to create jobs with adequate pay and decent working conditions." But those who want to make sure that they are voting in accordance with the advice of the bishops should consider other issues, too.

For many, both Catholics and non-Catholics, abortion will always be the top issue even if it hasn't played that way in this campaign. This issue remains important in both national and state elections. At the presidential level, it's important primarily because the president appoints judges. At the legislative level, it's important for U.S. congressional candidates and for candidates for the statehouse since they are the ones who will be making the laws. Now that the states are being given more power to fashion laws on abortion, a case can be made that this issue is most important at the state legislative level.

Whatever issues you believe to be the most important, we hope that this week's *Criterion* will help you decide how you will vote next Tuesday, if you haven't already decided. There are numerous political articles as well as advertisements for some of the candidates. We have tried to give you the positions of many of the candidates that will be on Tuesday's ballot, although we weren't able to get everybody. We do encourage you to vote.

Bro. Pat Sheehy, president of Brebeuf, dies at 51

Jesuit Brother J. Patrick Sheehy, President of Brebeuf Preparatory School, died Friday morning, Oct. 23. He was 51. He had been diagnosed with hemochromatosis, a rare blood disorder which produces a high level of iron in the blood and affects the heart muscle.

Brother Sheehy's funeral was Monday afternoon in SS. Peter & Paul Cathedral.

Brother Sheehy entered the Society of Jesus in 1958. Born in Chicago in 1940, he attended nearby high schools including the Marmion Military Academy in Aurora and the Loyola Academy in Wilmette before entering the novitiate in Milford, Ohio. He would later obtain both bachelor and master degrees from Antioch University.

He joined the staff of Brebeuf Preparatory School in 1966, serving first as province vocation director. He held subsequent positions as a counselor and cross country coach. In 1987, he was named the school's fifth president, the first Jesuit

brother to hold such a title in one of the religious order's college preparatory schools in the United States.

During Brother Sheehy's tenure the school successfully staged a \$2.5 million capital campaign to improve facilities and add endowment funds. His addition of a statue of St. Ignatius Loyola to Brebeuf's campus this past year symbolized his effort to develop a clear Jesuit identity for the school and a strong interfaith dimension within all educational programs.

Brother Sheehy began work with the Marion County sheriff's department in 1973, where he served as senior chaplain and director of the victim assistance program through 1987. He continued an "on-call" relationship with members of the sheriff's department, counseling officers and their families throughout his presidency at Brebeuf.

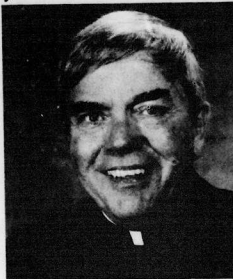
He was a member of the Archdiocesan Pastoral Council, Apostolic Grant Committee, the Church Federation of Greater Indianapolis, Marion County Youth Commission, Kiwanis Club, Antelope Club, Indianapolis Athletic Club, Jewish Community Relations Council, and the Juvenile Task Force. He also served as a member of the board of trustees of the Loyola Academy of Chicago.

He received a key to the city of Indianapolis and in 1991 was awarded the Sagamore of the Wabash Award.

"One need only to walk through the halls of Brebeuf and throughout the campus of our school to feel the presence and know the presence of Brother Pat Sheehy," Fred B. McCasland, acting president, said. "Brother Pat taught all of us what love and commitment is about."

Brother Sheehy is survived by a sister, Kathleen Metzger of Arlington Heights, Ill.

Memorial contributions may be made to the Brother J. Patrick Sheehy, S.J. Memorial Fund, Brebeuf Preparatory School, 2801 West 86th Street, Indianapolis, IN 46268.



Brother Patrick Sheehy, SJ



VOTE GETTERS—Archbishop Daniel M. Buechlein, OSB, and Desmond Ryan, executive director of the Indiana Catholic Conference, display a poster urging citizens to vote next Tuesday, Nov. 3. (Photo by Margaret Nelson)



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1,200 meet for Catholic Education Conference

by Margaret Nelson

On Oct. 22, 1,200 teachers and administrators from Indiana and surrounding states gathered at Cardinal Ritter High School for Catholic Education Conference '92. The theme was "Explorations and Discoveries."

Daniel Elsner, executive director of the Office of Catholic Education told the educators, "You'll never know how successful you've been. I know that what you do is tremendous. It's too bad you don't get to see the results."

In his afternoon talk, the one-time Superintendent of Schools for the Archdiocese of Indianapolis, Bishop Gettelfinger, said he wanted to reverse the idea of discovery to get away from the future and the past. "I want to invite you to reflect inwards. I want you to search yourself a bit."

The bishop said that teaching should come from the perspective of the children rather than the experience and knowledge of the teacher. "You need to discover for the youngsters what you're missing," he said.

"I'm convinced that Catholic school is the best thing we have to offer parents as an opportunity for transmitting the faith," said Bishop Gettelfinger. "That means that you are the best we have—and you are good—to transmit those values in daily classes in the schools."

"Do not underestimate your power to do something kids will never forget. . . . You don't know when you can make a

significant difference in people's lives," the bishop said. "You might overestimate what you do in technical ways, but I suspect you underestimate . . . the good you can do."

He warned the teachers that if they didn't share, play fair, take responsibility, and let go of bitterness, "How are you going to transmit that to the youngsters?"

He said they should walk the journey with others, be aware of wonder, and "look, look look."

"You are challenged to be models to help young people keep balance," the bishop said.

"Your steadiness is so critically important to people whose lives are not steady," said Bishop Gerald Gettelfinger. "How many of the kids you meet would like to begin over and can't?"

During the opening liturgy for the conference, Archbishop Daniel Buechlein thanked the 40 Ritter High School students who volunteered as parking attendants and guides, noting that Ritter president Father Joseph Schaefer should at least give them a pizza for giving up their day off from school.

In his homily, the archbishop said that he has always valued the role of teacher—that his mother was one of the first lay teachers in a Jasper Catholic school where he was taught by the Sisters of Providence.

The archbishop noted that he had always been a teacher and that he was given special instructions with his appointment as archbishop to follow the teaching ministry of Christ.

"As colleagues in the mission of Catholic education here in the archdiocese," the archbishop asked the teachers and administrators to "share with me

the way we emphasize the teaching mission of Christ. . . . There's nothing more important that we have to offer our young church, there's nothing more important that we have to offer our adult church."

And he said, "Catholic education is the most effective, long-term contribution we can make to break the cycle of poverty, especially to break the cycle of racism."

"Ours is a message of hope," the archbishop said. "We teach that family love is far more important than family wealth. I hope that is one of the fundamental characteristics of our teaching."

Archbishop Buechlein referred to his order's Rule of Benedict that values the

gifts of every individual monk as different and unique. "We need to understand this kind of uniqueness among ourselves." Calling for all to "reach out in unity of faith," he said, "How we do this is as important as how we teach in our classrooms."

He told the assembly: "Thank you for being teachers and for being administrators. . . . What a tremendous influence you have! What a difference you make!"

"I am offering this Mass in thanksgiving and I am asking God to bless you in your ministry and teaching roles. And I ask God to bless your loved ones as well," Archbishop Buechlein said.



CONFERENCE HOMILY—Archbishop Daniel M. Buechlein, OSB, thanks student volunteers during his talk to 1,200 educators at the liturgy of the Catholic Education Conference at Cardinal Ritter High School on Oct. 22. (Photo by Margaret Nelson)

Holy Cross parish food pantry serves neighborhood all year

by Margaret Nelson

"Together we can do almost anything," proclaims the sign on the bulletin board near the Holy Cross Food Pantry.

Every Tuesday and Friday, neighbors gather at the parish gymnasium to prepare donated food and clothing for those who come for help. They share lunch just before the clients come in. Many of them need the food they are sorting themselves.

A neighborhood man, Roy Bristow, worked with the two dozen volunteers for

several years before the food pantry board recently asked him to serve as director. "They knew from his work here that he was a reliable administrator," said Franciscan Sister Paulette Schroeder, a pastoral associate at Holy Cross.

Richard Kent, a Vietnam veteran on disability said, "I just like helping people. I've seen enough suffering. I was looking for some way to help."

Noting that he remembers the starving children in Vietnam, Kent said that he teaches self-defense to children in a neighborhood school. "My son shows the kids and I show the other moves," he said. This is one way he can help the children.

Kent said part of his motivation for helping the young stems from memories of a small Vietnam village he went through after the military had thrown hand grenades. He found a mother who died after she protected her baby with her body.

"It's a lot easier to talk about it now," he said, adding that he still has nightmares, but it was much worse the 10 years right after the war.

Ironically, patriotic occasions make it worse. "I can't watch fireworks. I have to leave," said Kent.

Why is Edith "Edie" Brown helping? "Because the good Lord blessed me. Getting to work here has helped me out."

Since last year, the parish hired a neighborhood man to scout out jobs. After placing 100 people in four months, he got his own job.

Sister Paulette said, "A number of people

would like to get that going again." The bulletin board in the food pantry is used for posting contacts. "We're keeping our ears open. We have people coming, asking for jobs. That's the kind of thing we like to do."

Sister told the story of Dorothy and Tony, a couple in their 30s who needed help from the food pantry several years ago. Now they are on their own. But they took five extra people into their own home recently when they found them living on the street. It was several days before the parish could find a place for the visitors.

"We have a fund that helps us. A neighborhood ministry group sprang up from the basket distribution. They help in a

more ongoing way," Sister said. "We have about 25 people from St. Pius X, who have offered to serve as 'angels.' They are families who offer to help with immediate crises once or twice a year."

"So many people have immediate needs that it is hard to chip away at future needs," she said. "It will take people walking with people for that."

"It is more like a family around here," Sister Paulette said. "One man came in the office with a stroller and box of dried milk. He said that he is seeing better times now, but that the pantry was here when he needed help."



Roy Bristow runs Holy Cross food pantry

Holy Cross to feed 1,000 households for Thanksgiving

by Margaret Nelson

In his letter about the Holy Cross Thanksgiving and Christmas food basket distribution, Father Patrick Doyle writes, "Stones of despair turned into stories of hope make up the story of Holy Cross."

The letter is a plea for individuals, Catholic parishes, and organizations to help meet the financial burden of providing food for 1,000 low-income center city households at Thanksgiving and again at Christmas. The food pantry also accepts canned goods and other perishables.

The parish will need "people power" to

join parishioners and neighbors when they prepare the cartons of food in the church after the Masses on Sunday, Nov. 22 and on Dec. 20. Assistance with distribution is needed at 4 p.m. on Tuesday, Nov. 24 and Dec. 22.

Father Doyle asks for "the generosity of people who share our commitment to serve the poor among us."

Franciscan Sister Paulette Schroeder, a pastoral associate at Holy Cross calls the endeavor "a powerful witness to me."

Mark Scott will again coordinate the assembly-line style preparation of the baskets along with the leadership of Bob Willis and Hank Cooper.

Deborah Thurston to receive habit of Carmelite nuns in Israel

Deborah L. Thurston will receive the habit of Our Lady of Mt. Carmel and will enter the novitiate of the Discalced Carmelite Nuns in the Monastery of Our Lady of Mt. Carmel at Haifa, Israel on Saturday, Nov. 14.

Thurston entered the monastery at Haifa July 16, 1991 as an aspirant and was admitted to postulancy Nov. 21, 1991. A native of Indianapolis, she was a member of St. Monica Parish and served for several years as music director at parishes in Terre

Haute and Indianapolis. She also was a member in formation with the Fraternity of the Resurrection, Discalced Carmelite Secular Order.

Thurston is the second woman from the Archdiocese of Indianapolis to enter the Carmelite monastery at Haifa. Located on Mt. Carmel itself, the community currently numbers 22 women from nine different nations on five continents. This year also marks the 100th anniversary of the nuns' foundation at Haifa.



PANTRY WORKERS—Richard Kent (from left), Franciscan Sister Paulette Schroeder, Clara Ashwell and Edith Brown take a discussion break during the bi-weekly food pantry preparations. (Photo by Margaret Nelson)

FROM THE EDITOR

The church's loss of members in Brazil

by John F. Fink

SAO PAULO, Brazil (Sept. 28)—One of the problems the Catholic Church has been experiencing in Brazil and some other Latin American countries is a loss of membership to aggressive fundamentalist and pentecostal churches. It is, in fact, a problem not only for the Catholic Church but for other mainline churches as well.

Today our afternoon was spent with Graymoor Franciscan Father Leonardo Martin at the Office for Ecumenism for the Archdiocese of Sao Paulo. The office has become an ecumenical gathering place for Catholics, Episcopalians, Lutherans, Methodists, Presbyterians and other mainline churches. It's obvious that the loss of membership by these churches is high on the agenda for ecumenical meetings.

The pentecostal churches claim they are converting 500,000 Catholics a year. By 2010 evangelicals will be one-third of the population of Brazil.

PADRE LEONARDO MADE an excellent analysis of the situation which I can only summarize here. It also seemed to me that there might be some lessons for those of us from the United States. Of course, these were only his opinions which many others would not share.

Historically, he said, the Catholic faith has been kept in Brazil through devotions, usually organized by a woman because of the lack of priests. These devotions consisted of processions, novenas, the rosary, etc. Christ Crucified was always preached. A favorite statue is Christ in a casket. The Resurrected Christ has never been a big part of Catholic devotions in Brazil, he said.

When, after Vatican II, liberation theology tried to apply



the council to Latin America, particularly through the Medellin and Puebla conferences, the emphasis was on social change. The people saw their favorite statues removed from their churches, popular devotions were discontinued, and the people were disoriented. Bible reading was started with the idea of applying the Bible to social conditions. Father Leonardo Boff became the leading Catholic theologian in Brazil. The majority of bishops were liberation theology bishops.

He gave Recife as an example, the diocese where the celebrated Archbishop Helder Camera was ordained until his retirement. He made many changes in his efforts to help the poor, but the bishop who succeeded him was very conservative and tried to put the church back the way it was before Vatican II. Padre Leonardo said. But the priests of the diocese and many of the people objected to that and left the church. That diocese is now mostly Protestant, he said.

PADRE LEONARDO SAID that Brazilian Catholics have four basic beliefs: belief in miracles and cures, an equal division between good and evil, belief in the devil, and that God has power. These beliefs, he said, are also basic to fundamentalist sects, which always have faith healing as part of their services.

Modernism is also a factor, Padre Leonardo said. Between 1963 and 1968 most of the country went modern, thanks to television, electricity, concrete roads, the telephone, etc. People thought they could find a better life in the cities and left their rural areas and their cultural backgrounds to move to the periphery of the cities. The Protestant sects went after them.

The evangelicals built churches where the people were, always with a tower. There the people found an emphasis on personal religious experiences, enthusiasm and a welcoming attitude.

The Brazilian people do not know much about Catholicism, Padre Leonardo said. They are Catholic

because they're Brazilians. In evangelical churches they find their identity, feel bonded and that they belong. In certain cultural traits also play a role, he said. One is curiosity: if it's new I want to see it. If you criticize something the people want to see for themselves what you're criticizing. (I don't think this is just a Brazilian trait.) There is also a mystical element in Brazilian culture, he said—they want to contact a dead spouse or relative. Furthermore, a law is something to get around—*jeito* (getting around what obliges).

Then there are internal church problems in Brazil, Padre Leonardo said. According to surveys, he said, the people think priests give poor homilies and sermons, that they don't live what they preach, that they're never around when people want to talk with them because they're too busy; and that they mistreat people. The surveys show that the people believe the church gives the impression of being a divided church between conservatives and progressives, that they don't find life in the liturgies and that there is not enough chance for real participation in Masses.

MARRIAGE IS a great problem in Brazil, Padre Leonardo said. "Probably 90 percent of the marriages performed here are invalid," he said, "because the husband and wife don't have a commitment to permanency—they just don't." Some marriages last six months, some two years, he said, but most of the people don't think of themselves as making a lifelong commitment. They are more concerned about a video of the wedding and all the wedding details.

Padre Leonardo said that the church must put its emphasis on devotion to Mary and to the Eucharist. These are two things that the evangelical churches don't have. Instead, the church is concentrating on small base communities that emphasize Bible reading and social justice. These small base communities are no match for the evangelicals, he said.

THE BOTTOM LINE

Do we face the final choice: non-violence or non-existence?

by Antoinette Bosco

The 1992 Pax Christi USA Book Award was given to Jim Douglass for "The Non-violent Coming of God" (Orbis). Co-sponsored by the University of Notre Dame, this award searches for books upholding the vision and ideals of Pax Christi to work for a just and peaceful world, always witnessing to the non-violence of Jesus.

Douglass' book fills that requirement. His visionary book comforts as it disturbs. For Douglass has peeled off the layers of denial human beings are accustomed to hide under.

He paints reality starkly, showing us bold strokes: We live in an age when



weapons of destruction are technologically perfected and available to people in all countries. Hate and violence are still the predominant way people deal with one another.

If we do not radically change, accepting and internalizing the good news that we can be a new humanity—transformed, mirroring our non-violent God—then we face the final choice: non-violence or non-existence.

There are parallels between the time of Jesus and our own. Jesus saw the impending destruction of Jerusalem by the Romans and urged the people to change radically. Converting to his Gospel of non-violence would avert the tragedy about to befall them.

They didn't listen, and Jerusalem fell 40 years after Jesus' death on the cross.

Today the choice is even more terrifying. Not only is this a nuclear age, it is increasingly one in which brothers hate brothers so deeply that they engage in

"ethnic cleansing," another euphemism for genocide.

While Christ speaks through voices like those of Gandhi, Martin Luther King Jr. and Archbishop Oscar Romero, the message of non-violence remains smothered by the noise and destruction of violence.

Jesus' solution for violence was to love one's enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.

He was, in fact, proclaiming that he had been sent to change people of violence into a new, "divinely revolutionized" humanity whose idea of power is transformed.

The power that is real and important is not the might of those earthly authorities. True power is internal: the divine touch that takes over the human heart and energizes it to churn out so much love that hate and violence melt away.

Douglass writes, "Love your enemies," we are told, not as an impossible demand

but as a way of saving us from our own righteousness and from our self-destructive, world-destructive violence."

Douglass delves into the paradox of confronting evil and violence with Jesus' love-thy-enemies blueprint, repeating that this solution to the problem of violence remains the only valid vision for today's world if we are to survive.

And here is where the book shows itself to be not pessimistic, but full of hope. For Douglass argues strongly for his central belief: that a different kind of humanity, "renewed and transformed by the non-violent cross of Christ," can lead us to a different future, a peaceful one.

One reviewer, Mary Jo Leddy, wrote that the Gospels will never again look the same after you read this book. She is right.

This very special book sets you thinking about the possibilities that really exist for spiritually recharging individuals and the world.

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THE HUMAN SIDE

Think through the ways that music can contribute to our well-being

by Fr. Eugene Henrick

"That comes to \$285 for 15 compact discs," the salesperson told the gentleman in front of me. As the CDs were packaged my mind began to wonder about the value of music. Obviously music mattered to that gentleman!

The CDs he purchased were classical music, the kind I prize also because of their history and because of the moods they create for me.

I think of Leos Janacek's "Sinfonietta," for example, which pays tribute to his home city of Brno. As a child, Janacek considered the city a grim, provincial town with aristocratic families and crowded streets.

After World War II he saw it as a new bustling city and captured the excitement in the "Sinfonietta."

The swirling uplifting mood of excitement it creates enthralled me the first time I heard it. I was preparing for a marathon

and the music's energetic rhythms were perfect to run to.

The Greek philosopher Plutarch understood this well when he wrote, "It was a dreadful but inspiring sight to see the Spartan army marching to the attack to the sound of the oboe."

We are told that Ravel's "Bolero" likewise had the power to inspire armies.

The moving rhythms of music not only create a rush of emotions, but also calm them. Achilles, we are told, often retreated to his tent with his lyre after battle and plucked out calming melodies.

Several experiences I have had validate Achilles' wisdom.

Walking into a bike store, I was surprised to hear Gregorian Chant. It seemed to slow the rush of activity one usually meets when shopping and led me to wonder if this might have been the proprietor's intention.

I likewise experienced music's soothing quality at an abbey just minutes outside New York City where I was transported from an environment of wall-to-wall people and noise into a calm and mystical atmosphere permeated by serene melodies.

A number of young people were

present, drinking in the silky sounds. I wondered if the atmosphere was recharging them, enabling them to better contend with the city.

Recently I purchased a CD player, and now I listen more frequently to music in the evening and watch less television. Because of this, my sleeping patterns and moods have changed.

For I find that TV programs that contain violence and portray high levels of anxiety or tension tend to send me to bed uptight. Add to this the tensions of a typical day and the psyche never gets the breather it needs.

What is the role of music in life? There is music that energizes and soothes, and that which pounds, blasts and sets us on edge; music that transports the mind into new and exciting realms and mindless music.

There can be too much music or too little. Do we pick and choose wisely? Are we conscious of how various types of music affect us?

When we are down, do we know what music has the capacity to lift our spirits? What music will calm us when we are anxious?

Music can improve life, perhaps even more so in light of current technological

advances. So instead of simply allowing music to drift into our lives, it only makes sense from time to time to consciously make a decision about it—to think through the ways it can contribute to our well-being.

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Point of View

Pick the brightest shade of gray

by Elizabeth Bruns

Picture yourself in the voting booth on Nov. 3.

After the last few months of being politically aware and at the pinnacle of political cognizance, you have finally reached the point where you must use the wealth of information that has forced its way into your brain.

You may think you are prepared to vote for the most able-minded 1992 presidential candidate, but have you asked pertinent questions of yourself as

to why you are voting for "Mr. Right"? Are you prepared? Are you informed on the facts as well as the fiction? Is this man truly going to uphold the promises he has made to America? Does he really hold values with which you agree? Do you really trust him—or just trust him more than the other candidates?

All of the candidates seem to profess the importance of family values and Christian attitudes (which two of them tried to exploit at their respective conventions), but did we see these same qualities as they belittled each other's character during the debates? They do not act so Christian-like as they are battling for the brass ring. The way a candidate carries his personal life is somewhat important; it lets us know about his character. However, most would agree that honesty is essential.

Routine lying is at an all-time high this election year. Just as candidate misrepresentations are nothing new during campaigning, neither is lying. It doesn't shock the public anymore when they see one candidate mopping up the proverbial floor with another candidate, only to find out that the whole scandal was a lie to make the other candidate look bad in the eyes of Americans. The stereotype that we have of politicians "allows" them to play this game. But should we, the people who choose them to lead us, let them?

When you step into the voting booth on Tuesday, consider the manipulative measures that each candidate took to sway you to his camp. Then attempt to sift through it to find out what you can of the truth? If you value your right as an American citizen to vote, then you should consider the candidates and their values as critically as you would a "regular Joe" off the street.

My senses warn me to be cautious and aware. You are helping determine the fate of the country for the next four years. Be skeptical, ask questions, see if you can find out the truth. If you can't do that, and it is possible that you will have difficulty, then try your best to pick the brightest shade of gray.

To the Editor

People cared for the less fortunate

The donations to the St. Vincent de Paul annual Blanket Sunday appeal far exceeded our expectations and all of us want to express our gratitude to the generous friends who helped make it such a success.

There will be many, many needy people who will be warmer this winter because so many people cared so much for their less fortunate neighbors.

Ralph A. Sperry
Society of St. Vincent de Paul
Indianapolis

Another admirer of 'Joshua' books

I would like to reply to Father James Gilhooley's review of "Joshua in the Holy Land," by Father Joseph E. Girzone, which appeared in the Oct. 9 issue of *The Criterion*.

I have read all of the Joshua books and have enjoyed them all. Each book had a message for me and this last one had a very good message. It was that we need to forgive one another and love our fellow man as Jesus does, not carry unforgiveness around with us and hurt people we love with it.

As far as the traveling in the book is concerned, I don't think that was the main point. The talks that Joshua gave to the people about praying for and loving one another were the main points. We need to overlook our hurts and insults and forgive those who offend us. We need to have peace within us if we want peace in the world.

In conclusion, I would recommend this book very highly. To me each book has a message and each reader gets a different message. If Father Girzone writes more books about Joshua, as Father Gilhooley said, "Joshua in Bosnia" or whatever, I will read them. I look forward to another Joshua book.

Rita Schueler

New Albany

Hearing the voices of little ghosts

While perusing Shakespeare's historical tragedy "King Richard III," I was fascinated by the ghost scenes that took place in the play just before the battle of Bosworth Field.

In one scene the ghosts of the two young princes, who had been murdered by command of their uncle, the king, taunt



him as he tries to sleep, the night before he is to engage in battle.

In my imagination I went from this scene to another where I saw the ghosts of myriad babies who had been murdered in abortions.

These little ghosts began to chant, as had the ghosts in Shakespeare's play. "Do not vote for bloody Gore and Clinton. They are apostates who have turned their backs on babyhood. Pull the Democratic lever—kill another baby."

I only wish what I had seen was just a bad dream.

Arthur L. Beriault

Indianapolis

Plenty of room for everybody

The area of the State of Indiana is 36,291 square miles, of which 194 square miles consist of water. The balance is a land area of 36,097 square miles. There are 640 acres in a square mile, and 43,560 square feet in an acre. The total land area of the State of Indiana is 1,006,326,600 square feet.

The earth's population today has been estimated at 5,400,000,000.

If all of the people on earth today were moved to the State of Indiana there would be 186 square feet for each human. The average bedroom is 9 feet by 12 feet or 108 square feet. A family of five would have 930 square feet on a single floor, or 1,860 square feet for a two-story house for living quarters.

There is space larger than the average size of an Indiana residence for every human on the earth today in the State of Indiana.

William E. Gervasio, P.E.

Greenwood

Silencing Catholics on euthanasia

by Richard M. Doerflinger

It should be no surprise when a proposal to let doctors kill their terminally ill patients provokes controversy. Just such a proposal will be placed before California voters on Nov. 3 in the form of a ballot initiative known as Proposition 161—and it is generating the kind of intense debate that we should expect over what is literally an issue of life and death.

Opponents of 161 seem to be winning that debate, with statewide polls showing that support for the "physician-assisted death" initiative dropped from 68 to 51 percent by the first week in October. After studying the arguments on both sides, the editorial boards of *USA Today*, the *Los Angeles Times* and other major newspapers have decided to oppose 161 on the grounds that it is too dangerous for vulnerable patients and for society.

But this controversy has also provoked another and uglier debate over whether churchgoers have the same right to advance their opinions on public policy as others do. One side in that debate is illustrated by a letter printed in the Oct. 4 *San Diego Union-Tribune*, objecting to the special collection taken up in many California churches to help fund the campaign against 161.

"This proposition in no way affects churches, its members or anyone else not in agreement with it," wrote the author. "Why are they forcing their beliefs and cruelty on you and me, especially when we are not asking them or requiring them to participate in any way?"

This argument assumes that Catholic and other churches are butting into somebody else's business when they try

to prevent what they see as a corruption of health care. But Catholics are on the "inside" of this issue in a way few others are. There are about 600 Catholic hospitals in our country, dozens of them in California—and the church has made a special commitment to hospices and other facilities for people dying of AIDS and other terminal illnesses. The people cared for in these facilities are placed most at risk by 161.

In a broader sense, proposals like 161 threaten to replace a central tenet of the Hippocratic oath—first of all, do no harm—with a more utilitarian ethic allowing doctors to care off depending on the patient's wishes. Christian churches can scarcely be indifferent to such a fundamental change in medicine, since their advocacy of the Hippocratic ethic helped create the medical profession as we know it. Judeo-Christian convictions about the dignity of the human person underlie Western society's norm that physicians must use their powers always to heal, never to kill. To walk away from a public debate in which this central tenet of medical ethics is under attack would be irresponsible.

And Proposition 161 would indeed directly affect Catholic hospitals, Catholic families and Catholic patients.

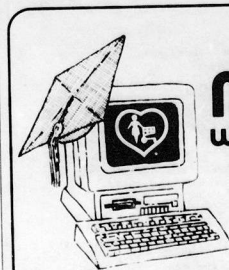
Federal law requires all hospitals to inform patients upon admission of their right under state law to make treatment decisions. With passage of 161, all hospitals in California—including Catholic hospitals—would automatically be required to inform all patients of their right to choose a lethal injection. Moreover, if asked for such an injection they would have to transfer the patient to someone willing to provide it—or be charged with what 161 calls "wilful failure to transfer."

Catholic families with a seriously ill member would face new agonies of loss and uncertainty, for they would not even know whether their loved one's death was by natural causes or a lethal injection. In the interests of "privacy," Proposition 161 provides that names of euthanasia clients will not be reported to state authorities, that families need not be notified of a request for euthanasia, and that death certificates will be falsified to report that the patient died from his or her underlying illness.

As for Catholic patients—well, they will face the same despair and depression as other patients who receive a "terminal" diagnosis, and thus the same temptation to choose a "quick and painless" death. We should not imagine that Catholics in such traumatic situations will always make their best, most thoughtful ethical decisions. Proposition 161 helps to ensure that euthanasia decisions will not be thoughtful, since it provides for no waiting period to think over this irreversible step; and it explicitly provides that others will face no legal liability for "aiding, advising and encouraging" such patients to die.

Let there be no mistake: Propositions like Proposition 161 would indeed affect all of us, including Catholics who want no part of a system in which doctors kill their patients. By opposing dangerous euthanasia initiatives, we are protecting our own lives and the lives of those we love.

(Doerflinger is associate director of policy development at the bishops' Secretariat for Pro-Life Activities.)



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CORNUCOPIA

Sanctifying the little goblins

by Cynthia Dewes

They're b-a-a-e-e. It's that time again for all the pygmy witches and goblins and spooks to roam the neighborhood for an evening, begging enough candy and sweets to rot their brand new molars, or at least upset their stomachs. It's Halloween, that favorite holiday of kids.

There was a time when outhouses were essential to the celebration of Halloween. This occurred sometime after the conversion of a pagan festival into a Christian feast, circa 610 A.D., and before the New Age of the late twentieth century added sinister overtones to innocent fun.

Outhouses are now as unusual as the vigils of major church feasts. That is, not many people under the age of 50 remember the purpose of either one. The purpose of outhouses shall remain forgotten for the moment, but the purpose of a vigil should probably be explained.

Vigils are preparations for the great feasts which follow, such as Christmas, Easter, or (in this case) the feast of All Saints. Previously times of fast, they're supposed to be prayerful and hopeful anticipations of the next day's joy.

The church continues to mark vigils on

her calendar but, except for the vigils of Christmas, Easter and (surprise!) All Saints, most of them pass unnoticed. Halloween, or All Hallows' Eve, is the appointed time to prepare for the day on which we honor both the official and unofficial saints in heaven.

Nevertheless, some pagan overtones of the usurped pre-Christian celebration have been retained, thus accounting for the modern kids' witches, goblins and spooks. Until recently, that seemed harmless enough. It was all in fun.

In this crazed age of minimal common sense, however, combined with mindless, misdirected seeking for easy truths, all kinds of pagan symbolism have taken on respectability. Devil worship and satanic ritual and demonic intrusion into everyday life seem real to people who can't even recognize that there is a God.

It seems easier for them to put their faith in something "magic" over which they have no control, than it is to embrace a religion which requires commitment and personal responsibility. The fact that the church-of-what's-happening-now is also ridiculous just seems to add to its evil charm.

It's natural for kids, who love to be scared and are delighted by blood and gore, to pretend to be fantastic creatures. Halloween is their big chance to amaze the populace, travel in weird disguise, and gorge themselves on free candy, all in one glorious evening.

The solution for parents of little Christi-

ans seems to be to downplay the pagan aspects of Halloween and still let the kids have fun by concentrating on the connection with saints. They can hold All Saints parties, with the kids dressed as their namesake saint or their favorite saint.

Who cares if most of the revelers come costumed as martyrs, or other pious victims of particularly gruesome tortures, or deaths by stoning, or immolation? It's the thought that counts.

We can only hope that someday, a few centuries hence, little kids will be dressing up like us. Saints is little, and "we wanna be in their number."

check-it-out...

SORRY! The Ladies Guild of Westside K of C will hold its 9th Annual Arts and Crafts Bazaar from 10 a.m. until 4 p.m. on Saturday, Nov. 14 at Ritter High School, West 30th Street at Tibbs Avenue. We forgot to mention the date in the Oct. 16 issue of *The Criterion*.

St. Vincent Hospital Guild will travel on a holiday fun bus trip to Chicago on Friday, Dec. 4. The bus will leave at 7 a.m. from Nora Shopping Center, returning at 10:30 p.m. The cost is \$35. For more information call Mary Segerson at 317-255-4237.

SORRY! Last week's "Check it Out!" column incorrectly identified the Terre Haute Simeon House in a news item. Here is the correct version: Indianapolis Simeon House located in St. Andrew Parish celebrated its "Twelve Good Years of Service" to 75 residents over the years at 11:30 a.m. Mass on Sunday, Oct. 25. The Indianapolis facility will close in November. Terre Haute Simeon Houses are alive and well.

The Indianapolis Chapter of Pastoral Musicians presents Tom Coury: Day &

Evening of Reflection for pastoral musicians on Saturday, Nov. 7 at Beech Grove Benedictine Center from 9:30 a.m. to 4:30 p.m. with a reception following. Contact the Office of Worship 317-236-1483 for registration information.

Oldenburg Academy will present Neil Simon's comedy, "The Odd Couple" on Thursday Nov. 5 at 7:30 p.m. and on Sunday Nov. 8 at 2 p.m. Tickets are \$4/adults, \$2/students at the door, but paid reservations are recommended. Send check and reservation requests to Oldenburg Academy Players, Oldenburg Academy, Oldenburg, IN 47036.

OOPS! St. Lawrence Parish, Lawrenceburg was misidentified in the Oct. 23 issue of *The Criterion* as having 72 parishioners. They have 2,500 parishioners but 720 families. Sorry!

Sacred Heart Church, 1530 Union Street will celebrate a special Holy Hour on Sunday, Nov. 1 at 2 p.m. The special intention will be for the guidance of the Holy Spirit upon the nation in the coming elections.

vips...

Saint Meinrad Seminary has named Richard Simpson of Tell City and Eric Wyatt of Seymour as the recipients of Regan-Evvard-Curley Scholarships.

Providence Sister Marie Dennis Sullivan was honored with the title of Professor Emerita at Saint Mary-of-the-Woods. At the reception given in her honor Sullivan said, "It feels wonderful to be given this title."

Saint Meinrad Seminary named Benedictine Brother Godfrey Mullen, fourth-year theologian studying for the priesthood, as the recipient of the Marns-Sullivan Scholarship. The fund was established by an anonymous donor in memory of three Terre Haute young men killed in a 1988 automobile accident. The income earned by this fund is to be applied toward the education of a Saint Meinrad Benedictine monk.



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Catholic Cemeteries All Souls Day Masses November 2, 1992



10:00 AM
St. Joseph Chapel
Rev. Larry Crawford
St. Joseph Cemetery
S. Meridian & Pleasant Run

12:00 Noon
Calvary Chapel
Archbishop Daniel M. Buechlein
Calvary Cemetery
Troy & Bluff Rd.

784-4439

St. Michael holding mock election

by Margaret Nelson

At St. Michael School in Indianapolis, students in grades four through eight are becoming informed about the presidential candidates this year. And in an attempt to understand the electoral college process, the students are conducting a mock election on Nov. 3.

Students are discussing the issues daily in the current events classes. Campaign materials are on display in the hall, not far from the Halloween decorations.

In Eileen Arber's sixth-grade class, students said they consider if they can trust a candidate, his leadership abilities, what he would do in case of war, and what he would do about jobs and taxes.

Most of the 30 students had seen at least one debate on television. This influenced their decisions most, but some said other television appearances, inter-

views, slogans and commercials swayed them. When asked if they would vote like their parents, just a few held up their hands at first, but gradually most agreed that they would.

The young people were negative about negative commercials. Some mentioned that they had seen a lot of yard signs for one candidate in their neighborhood.

Each classroom has been assigned a certain number of electoral votes, according to the number of students. If a majority of votes is not won by any candidate, one chosen representative from each room will cast a single vote for one of the presidential candidates. Another will cast a vote for vice-president.

This procedure is being used so that the students can understand how a person could win the popular vote and not be elected president, Arber explained.



'VOTERS'-St. Michael sixth-grader Michael Onlos (from left), for Bush; Eileen Watson, for Perot; Amy Iams, undecided; and Esther Eanbin, for Clinton, stand near the materials their class gathered from campaign headquarters. Grades four through eight will conduct a mock election on Nov. 3. (Photo by Margaret Nelson)

Catholic University alumni help seminary drive

by Margaret Nelson

The Catholic University of America's Theological College honored its archdiocesan priest-alumni at a fund-raising dinner in Indianapolis on Oct. 20.

It had to be a pretty special dinner when the co-chairmen were Fathers Donald L. Schmidlin and Richard J. Mueller. And the steering committee consisted of Msgr. Francis Tuohy and Fathers Joseph Beechem, James Byrne and Martin Peter.

Those are just six of the 20 alumni of Catholic University of America's Theological College who serve the Archdiocese of Indianapolis.

The priests include nine present pastors in the archdiocese, seven retired (or semi-retired) pastors, one new associate pastor, an associate theology professor at the university, a college chaplain and a high school chaplain.

Also, Michael Haigerty from Holy Spirit Parish in Indianapolis, is now studying for the archdiocese in the pre-theology program at the college.

The priest-alumni are helping conduct a campaign for the \$3-million renovation of the college, the first such major effort since it was built in 1917. The Indianapolis area priest-alumni contributed \$37,380.

"That's quite a commitment," said Robert J. Buckla, the college's director of development. He added that Archbishop Edward T. O'Meara had also made a commitment for the archdiocese before his death.

Sulpician Father Howard Bleichner, rector at the college, presented the seminary's plan at the Oct. 20 dinner.

The concept sketch calls for a special room to be named to honor the Indianapolis priest-alumni. It will be a student-oriented seminar room which can be used for meetings and conferences.

"The campaign allows the people of the

archdiocese to thank the alumni for their ministry," Buckla said. "And it provides encouragement to our current Indianapolis seminarian, Mike Haigerty, and others from throughout the country."

Peggy and Rick Powis of St. Matthew Parish agreed to be hospitality chairpersons. "Father Schmidlin is the reason. Although we don't know the college, we do know Father Schmidlin," said Peggy Powis. "This is the first renovation since 1917. It's not like this is unnecessary."

An addition was made to the building in 1966. Construction on the first phase is expected to begin next spring. The second phase of the campaign will bring the total goal to \$3 million.

"This gift is a real gift," Powis said of contributions to the seminary. "When we give to the parishes, that comes back to

us. This will help people we don't know, but it will honor these priests who have been here for us in our good and even our bad times."

Other priest-alumni are: Fathers Albert Ajamie, Jeff Charlton, Paul Courtney, John Dede, Joseph Dooley, Stephen Hoppel, Bernard Head, Raymond McGinnis, Karl Miltz, Joseph Reidman, Steven Schwab, Robert Ullrich, Lawrence Voelker and Michael Welch.

Cardinals Joseph Bernardin and James Hickey are alumni of the theological college of Catholic University, as are 44 bishops.

Those wishing further information about the Indianapolis Room fund-raising project may contact Buckla at 202-319-5900 or write Theological College, the Catholic University of America, 401 Michigan Ave. NE, Washington, DC 20017.

Full Habitat project delayed

Habitat for Humanity has been working with members of Catholic peace and justice groups, and other individuals, to thoroughly renovate a west side Indianapolis home for a handicapped mother of eight.

The project has been delayed until spring because insufficient money has been committed. However, Habitat hopes to use money already collected to replace the roof before a December deadline imposed by the Marion County Dept. of Health.

"While we will continue to pursue a grant opportunity, the dollars definitely will not come through until 1993," said Marianne Downey.

"We will send a letter to the donors to see if they will agree that we can spend their donations on repairs that will get the family through the winter," she said.

Habitat will supervise the roof repairs,

but is still pursuing the possibility of a grant to completely renovate the house so that the homeowner can get around the house better. It would also provide more room for her children.

The mother's injuries are the result of an automobile accident in which she was blameless.

"Though we have had to postpone the project, we are hopeful about the future possibilities," said Downey. It was mid-August of this year before Catholic volunteers were contacted for help.

Those who have contributed to Habitat and who wish to have their donations returned, those who would like to donate to the interim project, and those who would like to donate services may contact Marianne Downey at 317-236-1516.



SEMINARY PROMOTERS—Father Donald Schmidlin (from left); Sulpician Father Howard P. Bleichner, rector of Theological College seminary at the Catholic University of America in Washington, DC; Peggy and Rick Powis, hospitality chairpersons; and Father Richard Mueller attend a Oct. 20 fundraising dinner. Fathers Schmidlin and Mueller are alumni of the seminary and co-chairmen of a \$40,000 fund drive for an "Indianapolis Room" there. (Photo by Charles Schisla)

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Prayer at high school commencement	YES	NO
Congressional term limits	YES	NO

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JOHN DAY FOR

STATE REPRESENTATIVE



John Day, whose family has lived in the district for nearly four generations seeks your support in the November 3rd election.

Married and the father of four children, he is a graduate of Holy Cross School, Cathedral High School, Marian College and Indiana University. He is a part-time teacher between legislative sessions.

Day has focused his efforts on housing and health care. His unfinished agenda includes:

- an expanded school breakfast program
- tax credits for child care expenses
- a medical and family leave law
- and other programs that will strengthen families and provide our children with an encouraging start in life.

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Haitian priest tells of suffering of his people

by Mary Ann Wyand

Last month Father Jean-Bertrand Aristide, who was ousted as Haiti's first democratically-elected president by a military coup in 1991, addressed the United Nations about deplorable living conditions in his impoverished homeland.

Last week Father Aristide's cousin, Father Valery Rebecca, pastor of St. Jean Marie Parish in Belle Riviere, Haiti, brought the plight of the Haitian people to the Archdiocese of Indianapolis.

In Haiti, he said, the military and all but one of the Catholic bishops fail to hear the cries of the poor.

Speaking at St. Thomas Aquinas Church, Holy Angels Church and Brebeuf Preparatory School in Indianapolis as well as at other locations during his two-week visit

in Indiana, Father Rebecca spoke in Creole and occasional English as his brother, Joseph Alcide Rebecca, translated stories of the suffering of the people and the urgent need to restore democracy to Haiti.

During a talk at St. Thomas Aquinas Church on Oct. 22, Father Rebecca discussed his own arrest on Aug. 24 on military charges that he preaches liberation theology.

"The principal cause of misery in Haiti is the army," Father Rebecca said. "In Haiti, the military police are always armed like they are going to war—war against the people. The Haitian army intimidates the people. I am one of the priests who do not swallow everything the government or the army want the people to swallow. I always stand up against oppression, and the army doesn't like me. They are always charging me with false accusations just to intimidate



HAITIAN PLEA FOR JUSTICE—Father Valery Rebecca, pastor of St. Jean Marie Parish in Belle Riviere, Haiti, plays a drum during an Oct. 22 program at St. Thomas Aquinas Church in Indianapolis. St. Jean Marie's sister parish. He also discussed "Where hunger rules, peace cannot prevail." (Photo by Mary Ann Wyand)

me. They blame me for exciting the population against the government."

In spite of the fact that "the military follow my coming and going, whatever I do," Father Rebecca said, "I continue to do my work" preaching the Gospel and ministering to the needs of the poor.

"The Scriptures say 'Pray and watch, too,'" he said. "I am always praying and watching. In Haiti they can come to your house any time of night. Since my life has been threatened and I am in danger, I don't sleep all the time in the rectory. I am considered a political refugee in my own country. I am scared to return to Haiti, but I have to return anyway. In myself there is something more powerful than fear. It makes me more powerful when I am scared. When I am scared I feel stronger in my heart to preach the Gospel."

At the time of his arrest, Father Rebecca said he was talking to about 250 people. "Six military policemen got out of a car and fired machine guns in the air," he said. "The people ran, but some of them fell and they got caught. I was arrested with six other people. They took all of us to the police station and they took every valuable thing we had, including our belts and our shoes. They called us one by one for questioning. They beat up the others. They slapped them and kicked them. They didn't touch me. They told me they would shoot me."

Father Rebecca said he was returned to a jail cell but could not sleep that night. The next day, three policemen questioned him again.

"They insulted me," he recalled. "They asked me, 'What is your relationship with Jean-Bertrand Aristide?' They said, 'He is your cousin.' They thought I was preaching violence. I told them, 'When you are hungry, you will be violent also.' I told them, 'You are more violent than I am. Every country in the world knows Haiti has an army that is very violent.'"

Their second night in jail the prisoners "slept badly," he said, "but we slept. The third day they told me they were going to send me to court, but then they didn't send me. They asked me if I will promise to take it easy, and I told them, 'I will take it easy if the Scriptures tell me to take it easy. I already made my promise to God to preach his word. I am not going to promise anyone else that I will serve them.'"

Father Rebecca said St. Jean Marie parishioners waiting outside the building applauded when he was released from jail.

"I didn't have any communication with President Aristide, even when he was in Haiti," Father Rebecca explained. "As a priest I am a disciple of Jesus Christ. Aristide is a disciple of God like me. We are priests concerned about the same cause. I speak for the poor of Haiti. What I would wish for Haiti is for the bishops to think about the poor. We have only one bishop in Haiti—Romulus—we can say walks side by side with the people. Jesus Christ was a poor man who died for the liberation of the whole universe. The bishops live well enough, like people who have money. I have the impression that they are living well and they do not know the poor people's problems."

A poor man in the United States is a rich man compared to a poor man in Haiti, he said. "The rich are 10 percent of the population. The best parts of the land, the best houses, the best schools belong to them and their children. The rest of the 90

percent do not have anything. They cannot eat. They do not have water. From day to day, the rich get richer and the poor get poorer. The poor in Haiti always want to eat. When the people ask for food, the military beat them up."

Urging American Catholics to write to the U.S. bishops on behalf of the Haitian people, Father Rebecca said to "tell them that if they will support the fight of the people (for democracy) the fight would be more powerful. My hope for the future is the Haitian hope. The Haitian people have great hope. They hope to see democracy come to Haiti and see President Aristide return home. Maybe there will be justice for everybody. But Aristide must have the support of the United States. He cannot do it on his own. If Aristide does not return, from day to day the problems could be worse."

Father Rebecca also echoed Father Aristide's criticism of the Vatican during the ousted president's Sept. 29 speech to the United Nations.

"In Haiti the people do not have faith in the Vatican," Father Rebecca said. "The Haitian people believe in God, but not in the Vatican. They believe in Jesus Christ. The Haitian people ask, 'Does the Vatican believe in the same Jesus Christ they believe in?' The Vatican wants that everybody would be one. We agree with the Vatican. It should be so that everybody should be one. But the biggest problem of the Vatican is when there is division, the Vatican refuses to recognize that. The Vatican confuses ideals with reality. We are fighting that everybody will be one. In Haiti, we are working for the rich to respect the poor, recognize the poor as brothers, and share the riches with them."

The trans embargo against Haiti has "helped but it hurt also," Father Rebecca said. "The embargo helped the business people get richer. At the same time it made the rich richer it made the poor poorer. The Haitian people will not like anyone to stop the embargo. Until the return of President Aristide, they say make the embargo tighter. The Haitian people are willing to suffer more."

Father Rebecca also expressed criticism about how the American government has responded to the military coup in Haiti and to the embargo as well as U.S. support for Prime Minister Marc Bazin.

"America wants to direct and manipulate Haiti," St. Jean Marie's pastor said. "Aristide refused to receive orders from the American president. For that reason, they don't want him to go back. The U.S. supported the current prime minister. Jean-Bertrand Aristide was the candidate of the people. He won the election with 67 percent of the vote. The election was a victory for the Haitian people. The people want Aristide. If today there is no democracy in Haiti, the American government is responsible for that. Aristide would like to go back to Haiti to be a president by the people, for the people, of the people. If he cannot go back the way he wants, he does not want to go. The American people should consider Haitian problems as their own problems and help the Haitian people cry out. American people should ask the American government to let democracy return to Haiti."

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CFM couples continue meeting for 30 years

by Peg Hall

This month's three married couples in Perry County will mark 30 years of friendship.

It all began when two couples from St. Paul in Tell City and a couple from St. Michael Parish in neighboring Cannelton joined the Christian Family Movement (CFM).

In October 1962, Ronald and Carol Voges and Joe and Alene Dauby of St. Paul gathered with Joe and Judy Hagedorn of St. Michael and three other CFM couples.

Since then, they have met every month from September to May to discuss, pray and socialize. Through the years, other members—and chaplains—have come and gone but the three original couples remain.

In the present group, three other St. Paul couples have been members for 20 or more years: Lloyd and Betty Hauser,

Jerry and Jean Thomas, and Tom and Mary Jo Schaefer.

The CFM meetings were based on study and discussion material furnished by the national CFM office that focused on scripture, liturgy and social concerns.

The 1963-64 guide expressed concern "that neither the CFM itself, nor the parish it seeks to serve creatively, becomes so concerned with worship that it loses sight of the social mission of the church, nor so concerned with its social mission that it ignores worship, which is the supreme part of that mission."

Included in the materials was a quote from "Requiem for a Parish" by John Foster: "When religious vitality is on the wane," said Cardinal Suhard, "religious life concerns itself with acts of devotion. Conversely, when it is mounting, it spreads from acts of devotion into all activities of the Christian, even to those which seem most profane."

A discussion starter in the three-decade-old guide included news items headed: "Negro enters University of Mississippi amid rioting"; "Kaiser Steel and union agree on a plan for retraining (at same salary) those who lost their jobs through automation"; and "Fifteen percent of voters turn out for vote on local bond issue; proposal defeated."

Another item began, "The current Vatican Council is in recess. Several trends are becoming clear. There is a powerful desire among hierarchy and laymen for changes in the liturgy to reduce obscurity where it exists, to define the role of the layman in public worship, and to make his participation greater and more meaningful."

Later, the local group sought out its own discussion topics.

Judy Hagedorn said, "The group has included the children in some of the discussion sessions and the children really contributed immensely."

"In the summer months, there would be family parties and Masses at a lake. With the children getting married and starting families of their own in different parts of the country, the family parties are not as frequent as they used to be," she said.

"The couples take a weekend to travel to places of interest, usually within a 300-mile area," Judy Hagedorn said. "The group has been through many sad and happy times together, which has made the bonding even greater."

She said that the key to the couples' long association has been confidentiality, respect of one another, and the sharing of ideas during discussion sessions.



'CFM' COUPLES—Continuing to gather after 20 to 30 years are Judy and Joe Hagedorn, Ronald and Carol Voges, Jean and Jerry Thomas, Mary Jo and Tom Schaefer, Alene and Joe Dauby, and Lloyd and Betty Hauser. (1985 album photo)

Memorial to unborn to be in Bedford

A "Memorial to the Unborn," a grave monument, will be placed in the Green Hill Cemetery in Bedford in January 1993. It is a project of the Lawrence County Right to Life.

The Knights of Columbus recently encouraged its members to place memor-

ials to the unborn in cemeteries throughout the United States.

Dale Plattier is spearheading the effort in Bedford. Those who would like to contribute to the project, can call him at (812) 279-6265.



DEDICATED TO SERVING THE POOR—Longtime Cathedral Kitchen volunteer Alice McGovern (right) helps volunteers Mary Oglesby (left) and Sandy Montie clean pans and store food after serving Sunday dinner to homeless and indigent people in January of 1991. Twelve volunteers who serve the poor at the Cathedral Kitchen will be recognized by Catholic Social Services with the "Spirit of Indy" Award on Nov. 13 at the Children's Museum. Volunteers for the Indianapolis Council of the St. Vincent de Paul Society and the Salvation Army Harbor Light Center also will be recognized for community service. For information about the awards ceremony, telephone Catholic Social Services at 317-236-1500. (Photo by Mary Ann Wyand)

William A. Hasbrook

Cathedral High School
Class of 1966

Attorney At Law
Ruckelshaus, Roland
Hasbrook & O'Connor



For me, Cathedral High School will probably always sit at the corner of 14th and Meridian Streets. That building is the one to which students from all over Indianapolis hitchhiked every day. Memories of lasting friendships and a fantastic education were created there. More than anything, however, was the sense of loyalty, unity, and respect for the rights and opinions of others that the "old" Cathedral imparted.

Gone are the Holy Cross Brothers like Carl Shonk, Raymond Harrington, and Roland LaLonde, who taught English at a level more difficult than that taught at Notre Dame. No longer are the students able to learn algebra and calculus from Brother John Aubrey or to master Latin as taught by Jim Schott, now retired Superintendent of Public Instruction in Orlando, Florida, or Brother Douglas Roach.

We had an enrollment at about 850 students in the 1960's. We had no girls at Cathedral. Our strength was our diversity. Cathedral had white students and black students from rich families and poor families. Our friends' parents were auto mechanics and doctors, factory workers and lawyers, barbers and insurance agents. But at school, we were all students—Cathedral students—and we were there to learn about life and to prepare for college. It was expected. Everyone knew it.

The "new" Cathedral is co-ed and moved to its East 56th Street campus in 1976. The school has an enrollment of about 850 students. The school still boasts one of the finest teaching faculties in this country, as evidenced by the number of National Merit Scholars she consistently produces. Students are still expected to go on to college, and over 95% of Cathedral grads do. Language Support classes to help learning disabled students are a model for schools around the Midwest.

The variety of Cathedral's student body is evident. Students come from every parish in Indianapolis, as well as from schools in Greenfield, Shelbyville, Carmel, and Franklin. They are the sons and daughters of lawyers and factory workers, doctors and beauticians, insurance agents and auto mechanics. They are students who care about their school, their families, and their community.

Without a doubt, the best educational jewel in the Indianapolis area is Cathedral High School. Aside from learning topnotch academics, your children can learn about life and can learn to appreciate and respect the rights and opinions of others.

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Bush, Clinton tell their positions

(Continued from page 1)

Arkansas, Clinton has fought successfully against mandatory waiting periods restricting abortion rights." He signed a one-parent notification law in Arkansas which allowed for jail bypass.

ON EDUCATION

CNS: What do you think about choice in education? Should there be choice programs and if so should they cover only public schools or include parochial and private schools? What about the quality of the nation's education? Low scores on standardized tests, particularly in math and science, indicate today's education is not meeting students' needs. How would you improve the schools?

BUSH: I am firmly committed to

supporting choice in our educational system for all families. Middle- and low-income families should have the same choices wealthy families already have. Such choices should include all schools that serve the public and are accountable to a public authority, regardless of who runs them. Giving parents the ability to leverage change in the way we educate our children can help transform all of our schools into the best schools in the world.

The Congress now has before it my America 2000 initiative, a strategy to modernize our educational system, maintain local control over schools and better prepare our children for success in life. I have pledged to redouble my efforts to

overcome congressional delays and see that these important reforms become law.

CLINTON: "Education is economic development. We can only be a high-wage, high-growth country if we are a high-skills country." Clinton proposes fully funding Head Start, establishing a national testing system and an annual report card for every state, school district and school to measure progress.

"We'll have a national apprenticeship program that will enable high school students who aren't bound for college to enter a course of study to teach them valuable skills with a promise of a job with incomes when they graduate."

He proposes a trust fund from which any American can borrow money for college, paid back either from future income or with a couple years of national service such as in teaching, as police officers or child care workers. "We'll make adult literacy programs available to all who need it. . . . And we will ensure that every working American has the opportunity to learn new skills every year." (Clinton's position paper did not address choice in education.)

ON HEALTH

CNS: The U.S. bishops believe adequate health care is a basic human right. They support the adoption of comprehensive national health care reform to ensure universal access to high quality health care. What reforms in the nation's health care system do you support? How would you finance them?

BUSH: My health care reform program is based on four principles:

1. Cut costs to make health insurance more accessible and more affordable, through major market reforms and a \$3,750 transferable health care tax credit that guarantees basic insurance coverage of all low-income families, and a tax deduction that will improve access to affordable insurance for middle-income families.
2. Remove the fear that changing jobs will end health coverage and include individuals and small employers in larger groups to better share risk and to drastically reduce administrative costs.
3. Preserve Americans' right to choose their own doctor and the type of health coverage which is best for them, encouraging the use of coordinated care programs and prohibiting legal obstacles to this type of coverage.
4. Expand access by increasing funding for community health centers, migrant health centers and the national health service corps.

CLINTON: His 10-page health care plan includes the following excerpts:

"All Americans will have affordable health care. Employers and employees will either purchase private insurance or opt to buy into a public program. The poor and unemployed will have access through the public program and will be asked to share some of the costs."

The current insurance system should be streamlined. "Underwriting practices that balkanize Americans into smaller and smaller risk groups must be banned in favor of broad-based community rating. Access, continuity and renewability of coverage under a community rating system will be guaranteed" reducing costs by cutting bureaucracy.

"The federal government will establish a board including health care consumers, providers and payers and define a benefit package that all insurers will provide."

Tax breaks would be eliminated for drug companies that raise prices faster than incomes rise; the cost review board would develop recommendations and incentives for medical institutions to control use of unnecessary tests and procedures and purchase of expensive high-tech equipment.

He would also improve preventative and primary care, expand long-term care and intensify health education.

ON IMMIGRATION AND REFUGEES

CNS: How do you think the nation should address the situation of refugees, particularly Haitian boat people? Are you repatriating them? The U.S. bishops support increasing the number of immigrants admitted to the United States, providing temporary safe haven for those in need and increasing international aid. What do you think about problems along the U.S.-Mexico border and proposals to seal off the border?

BUSH: It greatly distresses me to hear in this campaign talk of a "fortress America"—that for some reason we would be better off by isolating ourselves from the world. Those who want us to turn our backs on the rest of the world ought to pay a visit to the Statue of Liberty. I believe immigration is not just a link to our nation's past, but also a bridge to America's future.

It was my privilege as president to sign into law the Immigration Act of 1990, which makes it easier for exceptionally gifted immigrants to put their talents to work here in America. Immigrants play an important role in increasing our economic competitiveness.

I believe that stronger enforcement of existing laws—not narrowness of mind—is our best deterrent to immigration abuse. In that regard, employer sanctions play an important role in deterring illegal immigration. (Bush's response did not specifically address the Haitian boat people.)

CLINTON: Opposes forced repatriation of Haitians. "It violates the basic principles of decency and fairness to force repatriation of these Haitians from Guantanamo Bay Naval Base."

ON THE ECONOMY

CNS: How would you get the nation's stalled economy going again? The U.S. bishops think the nation's budget priorities should be shifted from weapons to health care, housing and assistance for poor nations. They want increases in the Workforce, Infants and Children nutrition program, Head Start and Job Corps. The bishops also support a refundable children's tax credit as a part of any tax bill. What's your view on these proposals?

BUSH: I proposed in my State of the Union address this year a series of tax cuts and other changes in the tax laws that will stimulate the economy and create jobs. This is not the first time I have asked Congress to pass legislation to promote economic growth. Congress now has before it 25 separate proposals to enhance economic growth that I submitted in previous State of the Union addresses. Had these been enacted, our economy would be in better condition than it is now. Clearly, it is time that we rallied the American people and got the economy moving. I believe the only way to do this is a sound, investment-oriented strategy. I'll continue to push for a cut in the capital gains tax, just as I have throughout my presidency, to stimulate investment and growth.

I also believe that more needs to be done to help out families. I want the personal exemption increased by up to \$500 per dependent child for every family. I am also encouraging Congress to provide flexible IRAs and a tax credit for first-time home buyers. I also want families and individuals to be able to deduct the interest they pay on student loans and to allow people to use money from their IRAs to pay medical and education expenses—all without penalties.

CLINTON: Offers a short-term plan which includes a middle-class tax cut; accelerated highway and transportation construction plan; an increase in the ceiling on FHA mortgage guarantees; cuts in credit card interest rates for good customers; and an economic lifeline for health care and housing, enabling families to keep up with their health care premiums and mortgage or rent payments when facing unexpected unemployment.

As a long-term strategy, Clinton proposes: investment in education; a national apprenticeship program for non-college-bound high school students; reducing the average family's tax bill by 10 percent; increasing taxes for the wealthy; offering tax incentives to boost productivity and cutting federal administrative costs by 3 percent annually.

"Empower the poor to work their way out of poverty . . . by expanding earned income tax credit for the working poor and by supporting public and private partnerships to give low-income entrepreneurs the tools to start new businesses."

Get products to market better "for every dollar our defense research budget is reduced, he will increase the civilian research and development budget by the same amount." He supports a transitional plan to convert from a defense to a domestic economy, creating high-wage, high-skill jobs without destroying the nation's industrial base.

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November & December 1992 TV Mass Schedule:

Date	Celebrant	Congregation
Nov. 1	To be announced	To be announced
Nov. 8	Rev. John Ryan	Members, St. Anthony Parish, Indianapolis
Nov. 15	Rev. Peter Gallagher	Members, Holy Spirit Parish, Indianapolis
Nov. 22	Rev. Thomas Murphy	Members, St. Joan of Arc Parish, Indianapolis
Nov. 29	Rev. Joseph Schaefer	Students, Cardinal Ritter High School, Indianapolis
Dec. 6	To be announced	Members, Religious Community
Dec. 13	Rev. Michael Welch	Members, St. Christopher Parish, Indianapolis
Dec. 20	Rev. Donald Schmidin	Members, Nativity of Our Lord Jesus Christ, Indpls.
Dec. 27	Rev. Robert Sieg, OFM	Members, Sacred Heart Parish, Indianapolis

ADVERTISEMENT

United Senior Action Backs Handlon For State Representative

United Senior Action, a non-partisan senior citizens public policy organization, has endorsed Forest Handlon, candidate for State Representative in District 93.

"We were sick of politicians who come around at election time and say they're concerned about older Hoosiers, but then vote to support corporate special interests who give big campaign contributions," explained United Senior Action's Executive Director, Paul Severance.

"We know Forest Handlon cares because he's been giving his time and money and energy as a volunteer to our causes for years." Handlon has been serving as President of United Senior Action's Central Indiana Chapter for five years.

"Forest Handlon doesn't have any political ambitions. He's running for State Representative so he can accomplish even more in his efforts to protect the rights of Hoosiers from the political power of the special interests," Severance said.

"Forest Handlon has been a leader in the fight to stop local measured telephone service, the fight to improve nursing home conditions and offer home care to keep people out of nursing homes, and the battle against unfair prescription drug prices," said United Senior Action State President Ruth Sears.

A World War II combat infantryman, Forest Handlon has received a great deal of recognition for his many years of community service, including the Sagamore of the Wabash, the highest honor bestowed by the Governor of Indiana.

"Although Forest is very attuned to the needs of the elderly, he has seven grandchildren and is deeply concerned about education and the economy. Handlon also will work hard for a state balanced budget without raising property taxes. We know he'll be a State Representative who really fights for his constituents, not the special interests," Paul Severance concluded.

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Where Do The Candidates Stand?



"Faith, family — these are the values that sustain the greatest nation on Earth. And to these values we must add the infinitely precious value of life itself. Let me be clear: I support the right to life."

George Bush



"I have never wavered in my support of Roe vs. Wade... In Arkansas I have fought against mandatory waiting periods and parental and spousal consent laws."

Bill Clinton

GEORGE BUSH

BILL CLINTON

Roe vs. Wade

GEORGE BUSH has steadfastly called for the reversal of **Roe vs. Wade**. As he told a rally of pro-lifers in Washington, D.C., "The Supreme Court's decision in **Roe vs. Wade** was wrong and should be overturned." Bush Appointee Attorney General William Barr said the Justice Department would continue to urge the Court to reverse **Roe** in future cases.

BILL CLINTON says he has "always been pro-choice" and has "never wavered" in his "support of **Roe vs. Wade**." "I have believed in the rule of **Roe vs. Wade** for 20 years since I used to teach it in law school." (**Roe vs. Wade** allows abortion for any reason, even as a method of birth control, even in the late stages of pregnancy.)

Appointment of Judges

GEORGE BUSH has sought to appoint judicial conservatives, such as Clarence Thomas, to the courts. Thomas joined three other justices in dissenting from the Court's **Casey** decision upholding **Roe**. During the Bush/Reagan years, the pro-abortion majority on the Court has shrunk from 7-2 to 5-4.

BILL CLINTON says that support for **Roe vs. Wade** would be a "litmus test" for his nominees to the Supreme Court. Referring to the one-vote margin by which the Court recently upheld **Roe vs. Wade**, Clinton said, "As president, I won't make you worry about the 'one justice way' on the Supreme Court."

Abortion as Birth Control

GEORGE BUSH has banned promotion of abortion as a method of birth control in federally funded clinics.

BILL CLINTON has said he would issue an Executive Order repealing this pro-life policy on his first day in office.

Unlimited Abortion

GEORGE BUSH has vowed he will veto the "Freedom of Choice Act" (FOCA). FOCA goes well beyond even **Roe versus Wade** and forbids any significant limits on abortion. The President pledged, "it will not become law as long as I am President of the United States."

BILL CLINTON has made support for FOCA a key part of his campaign. "I would support a federal Freedom of Choice Act to protect a woman's right to choose."

Abortion Without Parental Consent

GEORGE BUSH will fight proposals to allow minor girls to obtain abortion without parental consent. The President said, "This idea is crazy."

BILL CLINTON boasts that he has "fought against" parental consent laws in Arkansas, and says, "I'm opposed to parental consent, by the way, and I oppose a bill that would do that."

Government Funding of Abortion

GEORGE BUSH has strongly defended the Hyde Amendment which prohibits the use of federal dollars to pay for abortions, except to save the mother's life.

BILL CLINTON would repeal the Hyde Amendment. Moreover, abortion on demand would be paid for under his national health program.



ROSS PEROT

Ross Perot has said he would sign the same radical legislation Clinton supports which would guarantee abortion for any reason... even as method of birth control or for sex selection. He supports tax funding of abortion.

PAID FOR BY THE ST. GERARD GUILD

Conference studies how to keep intellectual commitment of nuns

by Jerry Filleau
Catholic News Service

WASHINGTON—By one argument, U.S. Catholic women religious make up one of the most highly credentialed and best educated groups of people in this country or the world.

But the problem presented to participants at a brainstorming conference in Washington Oct. 15-17 was how to maintain and increase the intellectual commitment of women's congregations in the midst of major changes in religious life.

Part of the research they discussed was a recent survey of 1,000 members and leaders of Catholic women's orders, in which 93 percent of sisters surveyed held bachelor's degrees and 80 percent a master's degree or higher. Twenty-six percent held doctorates—a figure that was disproportionate because one segment of the survey was aimed specifically at that group.

"The educational levels of women religious are exceedingly high when compared with the total population," reported the researcher, Franciscan Sister Katarina Schuth.

But conference participants debated how changes in women's orders and in the church would affect that commitment in the future.

They discussed how intellectual life in congregations of sisters is influenced by such factors as:

►A major shift in emphasis among women religious from educational apostolates to other ministries, especially service of the poor.

►Shifts in understanding the place of order-sponsored or order-staffed institutions in the work of religious congregations.

►Demographic changes, with congre-

gations of sisters experiencing declines in overall numbers and a higher average age among members.

►New financial constraints stemming from the demographic changes.

►Feminism's influence on life in and out of the church, and the possible unique role of nuns as mediators—providing both a religious critique of feminist views and a feminist critique of traditional church views.

For earlier generations of sisters, "the goal of establishing colleges drove the impulse of (their own) education," said Benedictine Sister Mary Collins, dean of The Catholic University of America's school of religion and religious education. She is also director of the "Women Religious and the Intellectual Life" project, which sponsored the conference.

An emphasis on educational apostolates is no longer the "principal motivating force" for maintaining high educational goals in congregations of women religious, Sister Mary said. In its place, she said, many congregations have placed "a commitment to the service of the poor" as a leading priority.

That commitment also requires a serious intellectual life because it "calls for a critique of the society that creates the poor," she said.

"But there is a sense that is not clearly focused yet" in terms of what new commitments congregations should be making for the formation and education of their members, she said.

The project was begun four years ago by Sister Mary and several other nuns, mainly around Catholic University. Funded by the Lilly Endowment of Indianapolis and sponsored by Catholic University, they called themselves the "Brookland Commission" after the Washington neighbor-

hood adjacent to the university where thousands of nuns have resided as they attended the university.

The project focused strongly on tracking educational achievement trends among American nuns over the past century: the academic credentials they earned, especially graduate degrees, and the programs and resources that women's orders devoted to advancing their members' education.

The three-day conference in Washington was an invitation-only gathering of about three dozen leading Catholic theologians, researchers, educational administrators and national organization heads, called together to discuss six research papers on the history and current state of intellectual life among women religious.

Two research papers, devoted to theological analysis, offered new ways of understanding what role intellectual life should play in a religious commitment today.

Another was a report on a survey of more than 1,000 sisters by Sister Katarina, a research sociologist at St. Paul Seminary School of Divinity of the University of St. Thomas in St. Paul, Minn.

"In theory congregations support intellectual life, but in practice convey mixed messages," Sister Katarina reported.

She found that the respondents strongly affirmed the value of intellectual life for themselves personally. The respondents were divided into three roughly equal groups: congregational leaders, members with doctorates and members without doctorates. They also generally said their congregations offered a supportive climate for intellectual pursuits.

But she also found that pursuit of higher studies by members seemed to depend more on their own initiative than on

encouragement by leaders or other members, and almost all felt that overloaded work schedules and other priorities interfered with pursuing intellectual interests.

She reported that older religious showed greater commitment to intellectual activity than their under-45 counterparts in their responses to a variety of questions.

Younger members, she said, showed less interest in working in higher education and "consistently rated lower" those questionnaire items designed to indicate the importance of intellectual activities in leadership positions.

In survey items designed to indicate spiritual life and practices, attitudes towards the church and attitudes on feminist concerns, Sister Katarina found a phenomenon that she described to Catholic News Service as very faithful, practicing Catholic women who are at the same time very critical of the institutional church.

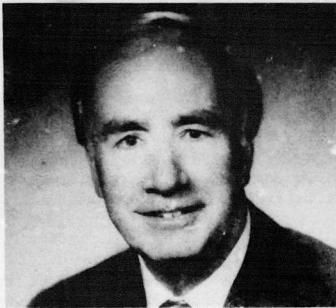
More than three-fourths expressed dissatisfaction with church progress on women's issues and more than two-thirds called church teachings on women "a significant obstacle to women assuming more leadership roles within the church."

At the same time, seven-eighths of them said they regularly attend Mass at least several times a week.

Sister Mary said that in the conference's brainstorming sessions, participants moved away from strictly academic descriptions of intellectual life to defining it more as "critical understanding of the meaning of religious life and the human orientation toward God in the light of what else is happening in the church and society."

Looking at intellectual life as a capacity for "critical reflection" raised questions of the educational and intellectual resources that women religious bring to "conversations" with the other world they come in contact with and influence she said. Among examples of other partners in such conversations she cited other segments of the church, the sciences, the social and political world, the feminist movement and the environmental and ecological movement.

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Faith Alive!

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GETTING THE LITURGY INTO THE PEOPLE

Liturgy inspires the faithful in their daily lives

by Fr. Robert L. Kinast

"I think you're forgetting the main point. It isn't enough to get the people to the liturgy; we have to get the liturgy into the people."

I heard that comment by an elderly priest during a lengthy and inconclusive group discussion of which holy days of obligation should be retained in the United States. The group was attempting to respond to a request for input from our bishops.

That priest's pastoral wisdom succinctly paraphrased Vatican Council II's intention in restoring the liturgical rites. The instruction for implementing the council's liturgy constitution put it this way:

"It is essential that everybody be persuaded that the scope of the Constitution on the Sacred Liturgy is not limited merely to the changing of liturgical rites and texts. Rather its aim is to foster the formation of the faithful."

What does it mean to say liturgy forms people? In general it means that the liturgy shapes and influences people's attitudes, feelings, awareness, decisions.

Who they are and how they act in the liturgy affects who they are and how they act in the rest of their lives.

For example, the biblical stories proclaimed in the liturgy remind people of how God acted in the past. Hearing these stories inclines people to expect God to act in the present and to recognize God's action.

Likewise, the reverent use of material things in the liturgy conveys respect for nature and the products of human creativity. This makes people more sensitive to the environment and more careful about consumption and waste.

And liturgical prayers for those in need, many of whom are strangers, instill compassion and solidarity for others. This sensitivity affects the way people think about public policies for the poor and others in need.

All these influences create a liturgical people.

A liturgical people does not confine itself to formal worship in church, but continues the liturgy in every aspect of its life.

Vatican II described this in a helpful way when it said the church itself is a sacrament. Then it spelled this out by describing how the people of God share in the threefold office of Christ as priest, prophet and pastor.

This framework can help to explain the characteristics of a liturgical people.

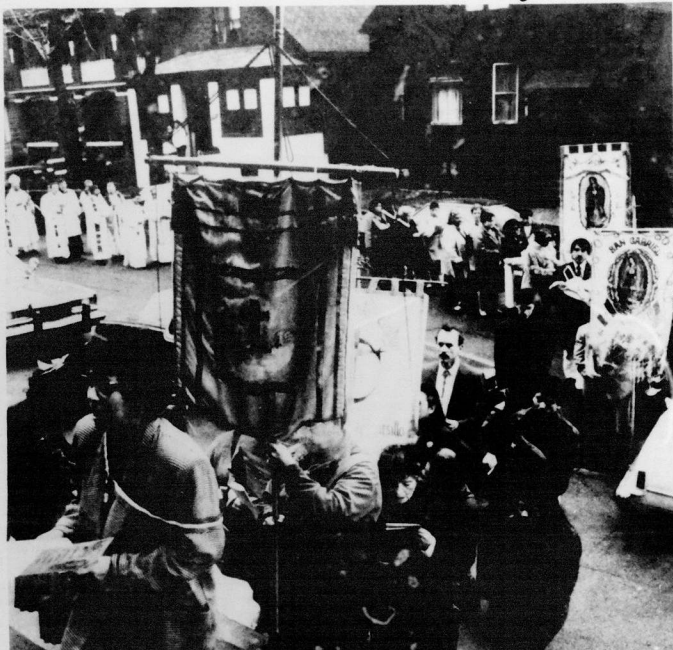
►Through baptism, each person shares in the priesthood of Christ. A liturgical people knows that this includes every aspect of life, from its beginning (baptism) to its end (Christian burial), from its joys (marriage) to its sorrows (anointing and the care of the sick), from its heights (Eucharist) to its depths (sin and penance).

A people formed by liturgy sees its daily life as a spiritual sacrifice, a term the council used to refer to making ordinary things holy.

Those who prepare a family meal are extending the eucharistic meal. Those who help a friend or colleague overcome a fault are offering the grace of reconciliation. Those who encourage and support others are confirming them in their gifts.

Spiritual sacrifice does not mean giving something up or taking on distasteful duties. It means exercising the priesthood of Christ in everyday life.

►Prophecy is making Christ present in the world. Through confirmation each person is commissioned to speak and act on behalf of Christ. A liturgical people knows this is not always a dramatic public event and has little to do with predicting the future. One's very presence—even silent presence—can make an impact.



EMBRACING FAITH—What does it mean to say liturgy forms people? In general terms, it means that the liturgy

shapes and influences people's attitudes, feelings, awareness, and decisions. (CNS photo by David Perry)

forms people to appreciate this. Parents who stay close to their teen-age children are prophetic without ever saying a word.

Friends and neighbors who sit patiently by the bedside of a comatose person are prophetic by their physical presence. So too are those whose presence in a neighborhood fosters interracial harmony.

A people formed by liturgy takes every opportunity to represent Christ whether in word or action, in silence or presence.

►Through the Eucharist, each person becomes responsible for the body of Christ, thus sharing in Christ's office as pastor.

When parents establish order in their family but adapt it as the children grow, they are pastoring the domestic church of the home.

When employers and employees maintain a good

working relationship and are responsive to each other's changing needs, they are pastoring the workplace.

When individuals invest in companies that protect the environment and do not exploit minority groups, they are pastoring the marketplace.

When citizens support the laws and customs of their communities but remain vigilant that everyone's rights are being respected and that no one's progress is being unfairly impeded, they are pastoring the body politic.

A liturgically formed people are not a passive, dependent, isolated people. They are alive to the spiritual meaning inherent in everyday life and eager to express it, taking inspiration from the sacramental liturgy and bringing life back to the liturgy.

(Father Robert Kinast is the director of the Center for Theological Reflection in Madeira Beach, Fla.)

DISCUSSION POINT

Sacraments influence daily life

This Week's Question

How do you think the church's sacramental life—the central role of the sacraments—influences your outlook on people and the world around you?

"Through the sacraments I was taught how to forgive." (Patsy McGlynn, Minneapolis, Minnesota)

"If we believe the Eucharist really contains the presence of Christ, then we must treat everyone we encounter with dignity and respect, and see others as a gift from God to us." (Debra Lantieri, Marietta, Georgia)

"I see them (the sacraments) as a constant, affecting everything I do. Because of them, when I face temptations I find it much easier to make choices that keep me closer to Jesus." (Sandra Gouar, North Little Rock, Arkansas)

"The sacramental life is a reminder to me of how God

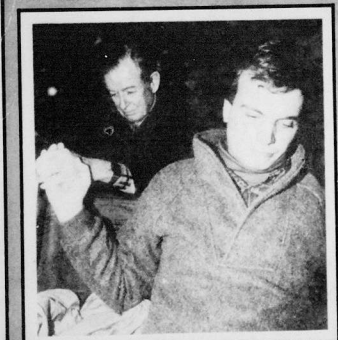
is present to me and working through me in all the stuff of everyday life—death and birth, marriage and relationships, food and all the work that goes into making it, intimate sharing and saying 'I'm sorry.'" (Richard Cain, Wheeling, West Virginia)

"For example, the sacrament of baptism is a sacrament of community and mission. It brings me together with other people and relates me to them intimately as brothers and sisters in the life of faith. It also sends me out as a disciple . . . to witness to people the kingdom of God." (Father Philip Rusk, St. Paul, Minnesota)

Lend Us Your Voice

An upcoming edition asks: What are the greatest insights of the aged?

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



Worship shapes lives

by Fr. Laurence E. Mick

I once saw a poster that said: "You are what you eat!" The words appeared below a display of junk food.

But the quote is much older than the poster. It comes from St. Augustine in the early fifth century, who said it about Christians receiving Communion.

"You are what you eat," that is, "you who eat the body of Christ are the body of Christ." Sharing the meal makes us who we are.

In a variety of ways, the way we worship subtly, but steadily and surely, shapes and influences:

►how we see life;

►how we act toward one another;

►how we think of God;

►and how we understand ourselves.

This shaping is gradual. So we may be unaware it is happening.

But it is no accident that the first document issued by the bishops at the Second Vatican Council was the Constitution on the Sacred Liturgy. The bishops knew that the renewal the council sought would take root primarily through the renewal of worship. If the church was to change, that change would come about through a renewed worship life.

Let me suggest several basic ways liturgy shapes us.

Perhaps the most fundamental flows from the notion of sacrament. A people shaped by liturgy know that God can be met in the most ordinary things: in bread and wine, in water and oil, in words and symbols, and in one another.

In contrast to Eastern religions which consider the material world an obstacle to spirituality, sacramental people learn to find God in the midst of the material and the human. This has wide implications for how we treat the material world: Ecology is a thoroughly Christian concern.

The central liturgical celebration for Catholics is the Eucharist, the great act of thanksgiving (which is what the word "eucharist" means). Regular Sunday worship should lead, therefore, to a constant attitude of gratitude on our part—giving thanks for the many gifts God gives, especially the gift of Jesus and the salvation he offers.

Listen next Sunday for how often the Mass offers praise and thanks to God. The music is especially marked by these sentiments, since singing is one of the best ways to praise the Lord.

Another aspect of worship highlighted since Vatican II is its communal dimension. We don't celebrate alone, but as an assembly.

The people hear the word of God



WORSHIP INFLUENCES LIFE—In a variety of ways, the way we worship subtly shapes and influences how we see life, act toward one another, think of God and understand ourselves. This shaping is gradual, so we may be unaware that it is happening. (CNS photo by Tom Moloney)

together, present their needs to God together, offer Christ's sacrifice together, share together in the holy meal of Christ's body and blood, and become more and more united as Christ's body.

So those who allow themselves to be shaped by the liturgy know deep in their bones that they belong to one another. God has called them to be a people.

And this sense of community should also shape how people deal with life in general. A liturgically formed people finds it only natural to contribute to the life of the civil community, to aid those in need, to work for the common good, to vote for

those who promote the good of all, and to foster reconciliation among people of all races and ethnic groups.

Even discussing these few ways that liturgy shapes people makes it obvious that such formation is not automatic. Sometimes we just refuse to let the liturgy work on us, as when we refuse to participate in the responses.

But people who enter into the dynamics of the liturgy find that, through worship, the Lord gradually changes their hearts and their lives.

(Father Laurence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

Sacramental people convey God's presence

by David Gibson

You could call it a sacramental conspiracy! It's the way the sacraments conspire to influence the way your mind works. I'm not just talking about how reception of the Eucharist on Sunday or penance during Holy Week changes you.

Does it matter that your Christianity—your religious world—is a sacramental world of signs and symbols? I think so.

Sacramental people grow attuned over a long period of time to the considerable possibility that there is more to everything than meets the eye. Material things and people are signs of God, their creator.

They learn to keep watch for God's presence in other people who convey hope, provide nourishment, and offer vitality. And like others around them, they too can be signs of God. Through them, God may want to touch others.

(David Gibson edits Faith Alive!)

Indianapolis Campaign for Healthy Babies

ASK THE DOCTOR

by Dr. Pat Keener

The Campaign for Healthy Babies had an exhibit booth at this summer's Black Expo. We used the booth to talk with visitors about the infant mortality problem and to increase their awareness of our activities. We also distributed a short true/false test. The answers to all of these questions have been covered in previous Ask The Doctor columns.



Take a few minutes to see if you know these pregnancy facts. The answers follow, so please don't peek until you are done.

1. Pregnant women who have had one or more healthy babies in the past and who are feeling well do not need to see a doctor for prenatal care until the last few months of pregnancy.

True _____ False _____

2. The primary purpose of prenatal care is to provide the mother with an opportunity to discuss pain relief during labor and to make arrangements for the hospital where the baby will be delivered.

True _____ False _____

3. Babies who weigh less than 5½ pounds at birth account for two-thirds of all of the babies who die in the first year of life.

True _____ False _____

4. A healthy woman smoking less than 1 pack of cigarettes per day puts her baby at risk of still-birth, crib death, learning problems or low birthweight.

True _____ False _____

5. Weight gain during pregnancy should be restricted to 10 lbs. or less so that a pregnant woman can have an easy delivery and look good after the baby is born.

True _____ False _____

YOU MUST KNOW the facts when it comes to pregnancy. Your unborn child's health (and life) depends on you. You need to know and practice healthy habits beginning at the time you consider becoming a parent. When it comes to babies, a little ignorance is a dangerous thing.

6. While many women used to breastfeed their babies, it is no longer important because formulas are more convenient and are just as good as breast milk.

True _____ False _____

7. There is no safe amount of alcohol for a pregnant woman if she wants to prevent risk to her unborn baby.

True _____ False _____

Now go through the answers and see how well you did. Reread the question and the answer for all the questions to be sure that you really understand the reason for the correct choice.

1. False. Early and regular prenatal care is the single best thing a mother can do to assure a healthy baby.

2. False. The primary purpose of prenatal care is to connect the pregnant woman with the medical and social support she needs to have a healthy baby. These supports include: screening for physical/medical problems, counseling concerning good food and healthy habits, teaching about pregnancy, labor and delivery and — most important to you — answering your questions about your pregnancy and your unborn baby.

3. True. Most babies who weigh less than 5½ pounds are born early. The warning signs of preterm labor are very important to know. You should call your doctor immediately if you are less than 37 weeks along in your pregnancy (three weeks from the end of a term pregnancy) and you experience any of these signs:

- pelvic or lower abdominal pressure
- low, dull backache
- abdominal cramps — with or without diarrhea
- regular contractions or uterine tightening
- change in the type or amount of vaginal discharge — watery, bloody or mucous

4. True. Every cigarette you don't smoke helps! The best thing you can do is stop smoking completely today. Do

it for yourself and your baby. The earlier in the pregnancy you kick the habit, the better. If you can't stop but can cut down, do that.

5. False. The baby has the best chance of being healthy if the mother eats a sensible diet and takes the vitamins the doctor suggests. Most women should gain about 30 pounds during their pregnancy. If you are underweight, you can gain more (about 34 pounds). If you are overweight, you should not try to lose weight during pregnancy but can limit your weight gain to 20 pounds.

6. False. Breast milk is the only perfect food for babies. Breast milk has just the right amount of fluid and nutrients. The iron in breast milk is easily digested and breast milk contains special proteins that help prevent infection. All in all, breastfed babies have fewer feeding problems, less trouble with constipation, fewer infections and less chance of developing skin allergies such as eczema or respiratory allergies such as asthma.

7. True. You may know of women who have had healthy babies in spite of drinking heavily (six beers or mixed drinks a day) when they were pregnant. They were lucky. There are babies who show harmful effects after moderate or light alcohol exposure. They were not so lucky. The only way to eliminate the risk is to eliminate the alcohol. Remember, alcohol in any form counts. Beer and wine coolers are no safer than mixed drinks or hard liquor.

Only one third of the nearly 800 people who took the test got a perfect score. Women and men between 30 and 40 years of age were more likely to get 100%. Less than 1% of teens (19 and younger) got a perfect score.

The most commonly missed question for all ages was number 3 — the question about the risk of low birthweight babies. Read my lips — low birthweight was and is the number one killer of Indianapolis babies.

We must do better learning the facts if our babies are to do better! There are no make-up tests for mistakes made in pregnancy.

"Ask the Doctor" is supported by a community education grant to the Indianapolis Campaign for Healthy Babies, Inc. from the Lilly Endowment, Inc.



ELECTION '92



Statement on political responsibility

by Dept. of Social Development
and World Peace,
United States Catholic Conference

Elections are a time for debate and decisions on the leaders and values that will guide our nation. We speak with new urgency and concern because we fear the political life of our nation may be losing the interest and participation of many Americans.

As campaigns focus more and more on symbols and soundbites, citizens seem to focus less and less on candidates and issues. The result is elections without full public participation, campaigns without substance and winners without clear mandates.

Questions for 1992

Our nation faces vital choices in the aftermath of war and as a consequence of recession. How can our nation respond to the haunting needs of vulnerable children in our midst? We live in a society that accepts the death of 1.6 million unborn children a year through legalized abortion. We live in a rich nation where one out of four pre-school children grows up in poverty. We live in a world where almost 40,000 children die every day from hunger and the diseases associated with malnutrition. The lives and dignity of vulnerable children are central issues for 1992.

►How can our nation bring together the strength of a powerful market economy and just public policies to confront continuing hunger and homelessness, joblessness and declining income for many families, the pervasiveness of poverty and hostility toward immigrants and refugees?

►How can our society best combat continuing prejudice and discrimination, heal the open wounds of racism and sexism and provide full opportunity for African Americans, Hispanic Americans, Native Americans, Asian Americans, women, immigrants, and other victims of discrimination?

►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?

►How can our nation respond creatively to the dramatic international changes and pursue the values of justice and peace in a world still too often marked by violent conflict, denial of human rights and global poverty?

►How can we find fair ways to invest in our human needs, deal with our global responsibilities and meet our fiscal and moral obligations to future generations without mortgaging the economic future of our country?

►Why does it seem our nation is turning to violence to solve some of our most difficult problems—to abortion to deal with program pregnancies, to the death penalty to combat crime, to euthanasia to deal with the burdens of age and illness, to military force to confront international injustice? Are there not better and more effective alternatives that demonstrate greater respect for human life?

►We believe every proposal, policy or political platform should be measured by how it touches the human person; whether it enhances or diminishes human life, human dignity and human rights; and how it advances the common good.

A Community of Conscience

We join the public debate to share our experience in serving the poor and vulnerable and to add our values to the national dialogue over our nation's future. What we seek is not a religious interest group, but a community of conscience within the larger society, testing public life on these central values. Our starting point and objectives are neither partisan nor ideological, but are focused on the fundamental dignity of the human person which cuts across the political categories of our day.

This kind of political responsibility does not involve religious leaders telling people



CHOICE PROPOSAL—An Indianapolis boy looks over President Bush's shoulder as he signs an education proposal during a White House ceremony attended by hundreds of supporters of school choice June 25. (CNS photo from Reuters)

how to vote or religious tests for candidates. These would be, in our view, pastorally inappropriate, theologically unsound and politically unwise. Rather, we seek to lift up the moral and human dimensions of public issues for our own community and for the broader society.

Voices and Votes

We encourage people to use their voices and votes to enrich the democratic life of our nation and to act on their values in the political arena. We hope American Catholics, as both believers and citizens, will use the resources of our faith and the opportunity of this democracy to help shape a society more respectful of the life, dignity and rights of the human person, especially the poor and vulnerable.

Christians believe that Jesus' commandment to love one's neighbor should extend beyond individual relationships to infuse and transform all human relations from the family to the entire human community.

It is the church's role as a community of faith to call attention to the moral and religious dimension of secular issues, to keep alive the values of the Gospel as a norm for social and political life, and to point out the demands of the Christian faith for a just transformation of society. Such a ministry on the part of every individual as well as the organizational church inevitably involves political consequences and touches upon public affairs.

The church's responsibility in this area falls on all its members. As citizens, we are all called to become informed and active participants in the political process.

The Role of the Church

The church's role in the political order includes the following:

►education regarding the teachings of the church and the responsibilities of the faithful;

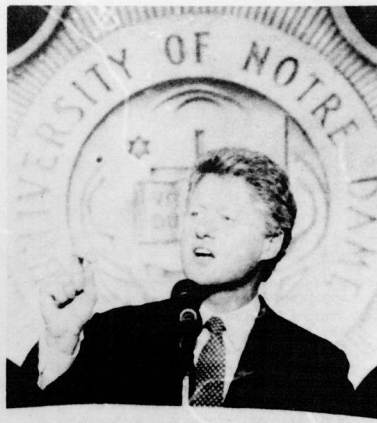
►analysis of issues for their social and moral dimensions;

►measuring public policy against gospel values;

►participating with other parties in debate over public policy; and

►speaking out with courage, skill and concern on public issues involving human rights, social justice, and the life of the church in society.

Unfortunately, our efforts in this area are sometimes misunderstood. The church's participation in public affairs is not a threat to the political



NOTRE DAME SPEECH—Democratic presidential candidate Bill Clinton decries religious intolerance during a speech at the University of Notre Dame Sept. 11. Clinton is a graduate of Georgetown University. (CNS photo from Reuters)

genuine pluralism, but an affirmation of their importance.

The application of gospel values to real situations is an essential work of the Christian community. Christians believe the Gospel is the measure of human realities. However, specific political proposals do not in themselves constitute the Gospel.

We bishops specifically do not seek the formation of a religious voting bloc; nor do we wish to instruct persons on how they should vote by endorsing or opposing candidates. We do, however, have a right and a responsibility to analyze the moral dimensions of the major issues of our day. We urge citizens to avoid choosing candidates on the basis of narrow self-interest. We hope that voters will examine the positions of candidates on the full range of issues, as well as their personal integrity, philosophy, and performance.

We are convinced that a consistent ethic of life should be the moral framework from which we address all issues in the political arena. In this consistent ethic, we address a spectrum of issues, seeking to protect human

life and promote human dignity from the inception of life to its final moment.

Principles and Issues

Without reference to political candidates, parties, or platforms, we wish to offer a listing of some principles and issues which we believe are important in the national debate during 1992. For a fuller discussion, we refer the reader to the full Political Responsibility Statement of the U.S. bishops issued in September 1991 and our other documents.

These concerns are rooted in a tradition of social teaching which has taken on increasing importance and urgency over the last century. Here are six principles which are at the heart of these issues:

1. The life and dignity of the human person.
2. Human rights and responsibilities.
3. The call to family and community.
4. The dignity of work and the rights of workers.
5. The option for the poor.
6. Solidarity.

Responses to survey of Indiana candidates is called disappointing

by John F. Fink

This year *The Criterion* again surveyed all the candidates for the Indiana legislature in districts within the Archdiocese of Indianapolis to get their positions on certain issues of particular interest to the Catholic Church and, presumably, to Catholics. The questions were supplied by the Indiana Catholic Conference and questionnaires were sent to 96 candidates for the Senate and House.

The responses to the questionnaires are charted on the next three pages. Those from candidates for the House are on the first two pages and those from candidates for the Senate are on the third page.

It must be said that the number of responses received was disappointing. Of the 23 candidates running for the Senate in districts within the archdiocese, only nine replied. Of the 73 candidates for the House within the archdiocese, only 29 responded.

One candidate who thought he responded will probably be disappointed to

find his or her responses missing. That's because he or she returned two copies of the first page of the questionnaire and none of the second page. Since the candidate's signature was on the second page of the questionnaire, we had no way of knowing which candidate did this, and there was no return address on the envelope. Apparently, the candidate made a copy of the questionnaire after he or she filled it out. He or she will probably find his or two second pages stapled together in his or her files.

One candidate wrote us a letter explaining that he didn't have time to fill out the questionnaire. Since our questionnaire consisted of only 10 questions and all the candidate was asked to do was to check his responses, it probably would have taken about two minutes to complete the questionnaire—assuming that the candidate knew something about the issues. It probably took five minutes or so for the candidate to write that letter.

We hope that your favorite candidate answered our questionnaire.



POSITIONS OF THE C INDIANA HOUSE OF

Legend: S—Support O—Oppose U—Undecided NR—No Response (R)—Republican (D)—Democrat	District 37 — Rolland Webber (D)	District 37 — Dale Hersberger (R)	District 40 — Sam R. Turpin (R)	District 41 — Donna Jean McClure (D)	District 41 — Dan L. Pool (R)	District 42 — F. Dale Grubb (D)	District 43 — R. Jerome Kearns (D)	District 44 — Susan R. Crosby (D)	District 44 — Sharon Koehler (R)	District 45 — John R. Gregg (D)	District 46 — Vern Tischer (D)	District 47 — Jeffrey D. Marx (D)	District 47 — Ralph M. Foley (R)	District 53 — Sarah Margaret Wolf (D)	District 53 — Nick Gulling (R)	District 54 — Douglas M. Kinser (D)	District 54 — Nate La Mar (R)	District 55 — David L. Nicholson (D)	District 55 — Stephen A. Robbins (R)	District 56 — Richard W. Bodiker, Sr. (D)	District 57 — Jeffrey M. Linder (R)	District 58 — Woody Burton (R)	District 59 — Bob Hayes (D)	District 59 — A. Jack Heaton (R)	District 60 — Jerry F. Bales (R)	District 61 — Mark Kruzan (D)	District 62 — Jerry L. Denbo (D)	District 62 — Douglas R. Martin (R)	District 62 — Linda Kay Henderson (D)	District 65 — Ralph E. Anderson (R)		
1. ADOPTION: Provide state funding for the Indiana Adoption Subsidy Law (subsidies to persons who adopt "special needs" children).				S						S			S		S		S			S				S	S	S					S	
2. ADVANCE DIRECTIVES: Permit artificially supplied nutrition and hydration to be withheld or discontinued under certain circumstances.				O						U			S		O		S			S					O	S	S					S
3. DEATH PENALTY OPTIONS: Expand sentencing to include a sentence of life without parole.				S						S			U		S		S			S				S	O	S					S	
4. EDUCATION: Assist parents financially to choose among state certified public and private elementary and secondary schools (tax deductions, tax credits, vouchers, etc.)				O						O			S		O		U			O				S	S	O					U	
5. FAMILY IMPACT: Require state level government agencies to demonstrate how their programs affect family functioning.				S						S			U		S		S			U				S	S	NR					S	
6. INFORMED CONSENT: Fund the printing of an "informed consent" pamphlet that would be distributed to women considering an abortion (describes the procedure, the developmental stages of the unborn child and available alternatives).				S						S			S		S		S			O				S	S	O					S	
7. MATERNITY HOMES: Increase state funds for the Board of Health Grant Program (helps non-profit maternity homes improve their services to mothers who choose to bring their unborn child to term).				S						S			S		S		S			S				S	S	S					S	
8. TERMINAL ILLNESS: Allow physicians to assist consenting patients to terminate life by a medical procedure.				U						U			O		O		O			O				O	S	U					O	
9. UNPAID LEAVE: Require companies to offer unpaid leave to full-time employees for the birth, adoption or serious illness of a child.				S						S			U		U		U			O				O	S	S					U	
10. VALUES EDUCATION: Promote a values education program in schools that would receive broad support regardless of religious or cultural background (honesty, compassion, integrity, tolerance, loyalty and belief in human worth).				S						S			S		S		S			S				S	S	S					S	

[illegible]

POSITIONS OF THE CANDIDATES FOR THE INDIANA SENATE

Legend: S—Support O—Oppose U—Undecided NR—No Response (R)—Republican (D)—Democrat	District 1 — Richard A. Thompson (R)															
	District 2 — William R. Hunter (D)	District 3 — Beverly J. Gard (R)	District 4 — Michael J. Forestal (D)	District 5 — Teresa Smith Lubbers (R)	District 6 — Kenneth C. Kern (D)	District 7 — Patricia L. Miller (R)	District 8 — Glenn L. Howard (D)	District 9 — Paul D. Sanders (R)	District 10 — Billie J. Breaux (D)	District 11 — Ellen C. Strong (D)	District 12 — Ronald Eugene King (D)	District 13 — Morris H. Mills (R)	District 14 — Linda D. Thompson (D)	District 15 — Lawrence M. Boret (R)	District 16 — Rebecca S. Buse (D)	District 17 — Richard D. Bray (R)
	District 18 — VI Simpson (D)	District 19 — Thomas S. Gray (R)	District 20 — M. Ilene Bailey (D)	District 21 — Jean Leising (R)	District 22 — Jeffrey J. Lorenzo (D)	District 23 — Becky Stillman (R)										
1. ADOPTION: Provide state funding for the Indiana Adoption Subsidy Law (subsidies to persons who adopt "special needs" children).	S		S	U		S		S					S		S	S
2. ADVANCE DIRECTIVES: Permit artificially supplied nutrition and hydration to be withheld or discontinued under certain circumstances.	U		S	S			U		S				S		U	NR
3. DEATH PENALTY OPTIONS: Expand sentencing to include a sentence of life without parole.	S		O	S			S		S				S		U	O
4. EDUCATION: Assist parents financially to choose among state certified public and private elementary and secondary schools (tax deductions, tax credits, vouchers, etc.)	S		S	S			O		O				S		O	S
5. FAMILY IMPACT: Require state level government agencies to demonstrate how their programs affect family functioning.	S		S	U			S		S				U		U	S
6. INFORMED CONSENT: Fund the printing of an "informed consent" pamphlet that would be distributed to women considering an abortion (describes the procedure, the developmental stages of the unborn child and available alternatives).	S		S	S			S		U				U		U	S
7. MATERNITY HOMES: Increase state funds for the Board of Health Grant Program (helps non-profit maternity homes improve their services to mothers who choose to bring their unborn child to term).	S		S	U			S		S				U		S	S
8. TERMINAL ILLNESS: Allow physicians to assist consenting patients to terminate life by a medical procedure.	O		S	O			S		S				S		NR	O
9. UNPAID LEAVE: Require companies to offer unpaid leave to full-time employees for the birth, adoption or serious illness of a child.	O		S	O			S		S				S		S	O
10. VALUES EDUCATION: Promote a values education program in schools that would receive broad support regardless of religious or cultural background (honesty, compassion, integrity, tolerance, loyalty and belief in human worth).	S		S	S			S		S				O		S	S

FEAST OF ALL SAINTS

The Sunday Readings

Sunday, November 1, 1992

Revelation 7:2-4, 9-14 — 1 John 3:1-3 — Matthew 5:1-12

by Fr. Owen F. Campion

The Book of Revelation provides the first reading for this major feast day in the church's year. The liturgy only rarely uses the Book of Revelation for its lessons, and Revelation probably is not read frequently by Christians as they look for inspiration from the Bible.

However, Revelation, or the Apocalypse as it is called in older translations (from the Greek), is among the most expressive of the New Testament Scriptures.

To understand the abundance of meaning in the Book of Revelation, it is necessary to understand the symbols to which the early church related and the interesting use of numbers.

Numbers had a symbolic quality. Were we to say today, "There are 12 books on that shelf," it would literally mean that on the shelf lay 12 books, 11 plus one. For the ancient Jews, certain numbers had very symbolic meanings that only vaguely connected with quantity. For example, since 12 and multiples of 12 occur in this weekend's reading, it is helpful to remember that 12 was a perfect number. It represented completeness, totality, fullness. (Another perfect number was seven. Curiously, the most imperfect number was six, one less than seven, half of 12.)

In this mystique, the number "144" from "every tribe of Israel" has a very decided message in describing the saved, those who by virtuous lives have earned for themselves a place in God's house. The number 144 is 12 times 12. It was to say that every human being is in the mind of God, within the scope of redemption, and every human being can enter God's house if that human being has lived honorably and in obedience to God. Far from a number to exclude, as it is to say the 14th and thereafter are not eligible for eternal life, the reading insists that we all have a place awaiting us in God's house, if we choose to take it.

The "trial" in the reading probably has reference to the heavy persecutions the Roman authorities were mounting against Jews, and later perhaps, against Christians. Since so many early Christians were converts from Judaism, the official Roman persecution of Jews, begun in earnest after the Jewish uprising of 70 A.D., was a very threatening event.

This weekend's feast presents a reading from the First Epistle of St. John as its first lesson. There are three epistles of John in the New Testament, and only occasionally does the church use one of them in the liturgy. There are so many other epistles of St. Paul, and St. Paul's writings are so rich and compelling in their messages. Nevertheless, the epistles of St. John have their own eloquence and meaning.

In the reading this weekend, the lesson picks up from the reading of Revelation. The epistle assures us that we are all God's children. No one is outside the range of God's healing and life-giving love. However, all of us face disappointments, trials, pains and hurts in life, finally death

itself, and we all must move through our lives thoroughly attached to God and constantly showing our will to serve God as Jesus served God.

The Gospel reading for this feast is from St. Matthew's Gospel, and it is a reading of the Beatitudes.

The Beatitudes are among the most beloved and best-known statements of Jesus. They are much more than pious platitudes, however, or vague predictions of how nice life would be if goodness truly reigned in human affairs. They all too often are recited as if they had just a passive quality. In fact, they have a very strong active dimension. They are a summons to the Christian life. Indeed, many spiritual writers have called them the "Ten Commandments" of the Christian Gospel.

Christians, followers of Jesus, must make of themselves the peacemakers. They must be merciful. It is a call to be active in joining with the Lord to redeem the earth.

Reflection

This great feast is 1,148 years old. Christians were celebrating the feast of All Saints 648 years before Christopher Columbus set sail for the unknown. However, its roots lie in beliefs and experiences even older in Christianity. First of them was the deep sense that death was no limit, terminus, or barrier for the dedicated Christian. It was merely a change in the order of existence.

Eternal life was the Christian's privilege. So, contacts with all those rejoicing in the eternal presence of God, as with God himself, were possible for the Christian. Secondly, the experiences of the church in its first three centuries very often included the sight of loved ones or of highly revered, saintly figures being led to death at the hands of a hostile political authority. These martyrs provided great inspiration, and they were greatly loved.

Since the early Christians saw the martyrs, and other deceased saints, as standing next to Jesus in glory, and since they thought nothing impeded their communication with the saints in eternity, they simply spoke to those whom they loved, asking them to advocate for those still on earth with the Savior.

However, as lovely and as spiritually beneficial as this communication with the saints in heaven may be, the church's chief purpose in this feast is to call us all ourselves to holiness and to eternal bliss with God.

The first two lessons are majestic in this message. None of us is excluded from God's love, from the mind of God in his great act of redemption. We all are invited to heaven. We all can meet God's outstretched hand if we respond to his invitation. We all are among the 144,000. There is no limit to God's love.

However, as the Gospel teaches, and as the other readings also say, we must direct our own steps toward God. For us all, it will mean a passage through trials and tribulations. Discomfort and sadness are facts of earthly life, of the human experience. No one is above them, not even Mary, not even Jesus. God, however, strengthens us and sustains us as we reach for saintliness.

Daily Readings

Monday, November 2

All Souls Day
Daniel 12:1-3
Psalms 23:1-6
Romans 6:3-9 or 6:3-4, 8-9
John 6:37-40

Tuesday, November 3
Martin de Porres, religious
Philippians 2:5-11
Psalms 22:26-32
Luke 14:15-24

Wednesday, November 4
Charles Borromeo, bishop
Philippians 2:12-18
Psalms 27:1-4, 13-14
Luke 14:25-33

Thursday, November 5

Seasonal weekday
Philippians 3:3-8
Psalms 105:2-7
Luke 15:1-10

Friday, November 6
Seasonal weekday
Philippians 3:17-4:1
Psalms 122:1-5
Luke 16:1-8

Saturday, November 7
Blessed Virgin Mary
Philippians 4:10-19
Psalms 112:2-5, 5-6, 8-9
Luke 16:9-15

Faith inspires concern for ecology

by Catholic News Service

VATICAN CITY—Recognizing God as the source of life and understanding humanity's place in the order of creation inspire the Christian obligation to protect the environment, Pope John Paul II said. "Man recognizes himself to be a collaborator with God in the work of creation when, embracing the faith, he opens himself with humble acknowledgment to the source of life and assumes an attitude of responsible brotherhood toward all creatures."

He met Oct. 22 at the Vatican with the organizing committee of the International St. Francis Prize for the Environment. The 1992 prize, named after St. Francis of

Assisi's "Canticle of All Creatures," was to be presented Oct. 24 in Assisi, Italy.

St. Francis saw the human person as being at the center of creation, the pope said. In the canticle "the person is placed between 'the most high Lord,' whom he obeys, and the cosmos for whom he is the spokesperson. The particular position of the human being in the cosmos must not lead one to a choice of despotic domination nor to a form of passive abdication of his proper role. His authentic centrality consists instead in an authoritative service to the design of God for the world."

The pope thanked the group for following "in the footsteps of Francis" by encouraging a Gospel-inspired response to "complex and urgent ecological problems."

"Our (government) policies must be premised on, and must reinforce, values such as: family, hard work, integrity, and personal responsibility."

— Vice President Dan Quayle
May 19, 1992

1992 Republican Team

Bush/Quayle

Coats

U.S. Senate

Pearson/Green

Governor/Lt. Governor

Tim Bookwalter

Attorney General

Dr. Suellen Reed

Superintendent of Public Instruction

MY JOURNEY TO GOD
Autumn

O Creator!

It is Autumn Equinox

We pause... and gasp at the marvel of fall.
You could have ordained it thus:

That foliage would shrivel up and fall to the ground.
But you in your abundant love instead...

Transfigure the leaves to gold, and bronze, and copper!
To honey, and fire, and chocolate!

May all this panorama of beauty be a dance...

A dance of praise to so "creative" a creator!

—by Sister Norma Gettelfinger, OSB

(Benedictine Sister Norma Gettelfinger is a member of the community of Our Lady of Grace Monastery at Beech Grove.)

Entertainment

VIEWING WITH ARNOLD

'Last of the Mohicans' retells great adventure

by James W. Arnold

The main trouble with 'The Last of the Mohicans' is that it can't have a sequel. Unless, of course, they went back a few years in time and had a prequel, covering what happened earlier. The obvious title for that would be 'The Next to Last of the Mohicans.'

Enough tomfoolery. 'Mohicans' is an outstanding adventure movie, the sort you remember seeing as a kid for the rest of your life. You can argue it doesn't take much because kids are impressionable. Maybe that's right. I still remember the first 'Mohicans' movie (1936), when Randolph Scott played Leatherstocking. A masterpiece. No, judging by its absence from mention in all the standard movie history textbooks. It lives on only in the memories of 1930s kids who saw it.

The original novel is a gripping James Fenimore Cooper tale, but unfortunately, kids don't read it anymore for pleasure. Just in class, if they're lucky, because the hero (variously called Leatherstocking, Hawkeye, Natty Bumppo, etc.) is considered the prototype of all American heroes: the outsider who roams and loves the wilderness, and fights for the good causes, some of them lost.

This new movie version can't totally substitute for the book, because it's a free adaptation that makes major changes and misses significant Cooper themes. But it's going to get kids 10 or over interested in the book. Literary historians, however, may be

depressed. The undeniable fact that Natty falls madly in love with Cora Munro and seems ready to marry her at the fadeout is a change equivalent to having Hamlet survive 'Hamlet.' His being unattached is Hawkeye's spiritual essence.

On the other hand, writer-director Michael Mann is no apprentice butcher of the classics. He knows history, but he knows cinema better. The result is an awesome movie on the visceral level. It calls the hero (Daniel Day-Lewis) Nathaniel Foe, and provides him with a formidably intelligent and beautiful Cora (Madeleine Stowe), misses subtle themes, and plays games with the famous cliff's edge climax.

But the new 'Mohicans' tells a tingling story still, most of it Cooper's, and I suspect he'd enjoy it, since he was, above all, a storyteller. For sure, he'd have to wait in line for a ticket, since it's already jettied to the top of the box-office charts.

The film begins with the three surviving Mohicans—the idealized chief Chingachgook (played well by non-actor activist Russell Means), his son Uncas (Eric Schweig), and his adopted son Natty racing headlong through the primal woods after a stag. By magic, we're in the 1757 wilderness. The film has to slow down a bit, for character and night battle scenes, but then accelerates again and never stops moving.

It's the right approach to a narrative literary scholars have described as "one breathless, unrelenting chase."

You'll recall it's the French and Indian War, and the basic problem is that the British, American colonials and their Mohawk allies are besieged at Fort William Henry on Lake George. When the defenders are finally overwhelmed, the humane Montcalm allows them to exit safely, with the commander, hard-headed



RETURN OF A CLASSIC—Actor Daniel Day-Lewis stars as Hawkeye, a frontiersman raised by a Mohican chief, in the latest screen version of James Fenimore Cooper's classic novel 'The Last of the Mohicans.' The U.S. Catholic Conference classifies the movie A-III for adults. (CNS photo from Twentieth Century Fox)

Colonel Munro, and his adult daughters, Cora and Alice. But the vengeful Huron, Magua, destroys the column, and pursues the survivors into the mountains.

The best sequences follow, all superbly done: the ambush and bloody combat between the Hurons and the British in a mint-green meadow; the flight into the caves beneath the waterfalls where, amid the mind-numbing roar with the torrent as a back-drop, Natty and Cora pledge their love and vow to find each other again no matter what. Then, the frantic pursuit that leads to the finale on a spectacular rocky bluff that seems truly the edge of eternity, where all meet fates of high poetic drama and elegantly staged violence.

Until now, filmmaker Mann is best known by the public for his stylish TV series, 'Miami Vice.' All you can say about 'Mohicans' is that Mann understood the emotional power of this story and the tensions on that mountain—sexual, racial, fraternal and moral.

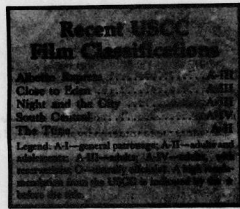
The movie mixes authentic detail, poignantly beautiful scenery (alas, the North Carolina smokies must substitute for the Adirondacks), and stirring music (Trevor Jones, Randy Edelman) with slick soft focus and fast-tracking cinematography. In this kind of movie, actors don't

need to make many lines, just look good in their costumes and move like athletes. It works.

Stowe really has the most complex character and lines, showing independence and a noble spirit as well as womanly passion. Day-Lewis, master of so many roles and yet still an odd choice for this one, proves entirely credible, not only carrying and firing the world's longest rifle, but as one of the great action heroes of all time.

(An epic romantic adventure in new form; violent combat scenes; otherwise recommended for youth and adult viewers.)

USCC classification: A-III, adults.



'This Old Pyramid' unveils secrets of Egyptians

by Henry Herx
Catholic News Service

"How did the ancient Egyptians build the great pyramids?" is the question posed in "This Old Pyramid," a "Nova" program airing Wednesday, Nov. 4, from 8 p.m. until 9:30 p.m. on PBS. (Check local listings to verify program date and time.)

The special goes beyond the usual theories expounded over the centuries. New England stonemason Roger Hopkins is given a three-week deadline to construct a

mini-pyramid 18 feet high in the shadow of the three Great Pyramids at Giza outside Cairo, using simple tools and local workmen.

Archaeologist Mark Lehner provides a friendly on-site overview of the ancient Egyptians' beliefs as well as gently needing Hopkins about his progress as the days tick off. Also on hand are pyramid theorists who try to demonstrate how the gigantic structures might have been built using ramps, levers and another unorthodox approach.

As produced, written and directed by Michael Barnes,

viewers get a practical nuts-and-bolts look at pyramid building, enhanced by computer graphics that show where the pharaoh's internal burial chambers are located.

This allows an appreciation of the immensity of the task the Egyptians faced 4,500 years ago to align over 2 million limestone blocks into a perfect geometrical shape facing true north, south, east and west. No wonder the 480-foot-high Great Pyramid took 23 years to build!

When the program gets bogged down in nitty-gritty construction problems, Lehner steps in to provide more interesting historical commentary.

It's an enlightening show, but one that may not hold youngsters with short attention spans.

TV Programs of Note

Sunday, Nov. 1, 6-7 p.m. (PBS) "Ghostwriter." Children's series encouraging literacy starts a new mystery as Jamal is suspected of starting a fire in a video store.

Sunday, Nov. 1, 8-9 p.m. (CBS) "Murder, She Wrote." Series star Angela Lansbury travels to Ireland with a friend (George Hearn) and their host's sudden death is attributed to a local case the mystery writer suspects is actually murder.

Monday, Nov. 2, 9-10 p.m. (PBS) "Jelly Roll Morton: The Man Who Invented Jazz?" A "Great Performances" program starring Gregory Hines in a performance documentary of a legendary composer and the hit Broadway show he inspired.

Thursday, Nov. 5, 10-11 p.m. (PBS) "Writers and Revolutionaries." Fourth episode of 10 in the "The Pacific Century" series profiles Lita Ikk, a fiery right-wing prophet from Japan, and Xu Kun, China's greatest modern writer, who attacked his nation in order to save it.

Friday, Nov. 6, 9-10 p.m. (PBS) "Doris Day: A Sentimental Journey." Rebroadcast of a special following her life, partly in her own words, with film clips, recordings and interviews with co-stars, directors, friends and musicians who interpret the role she has played in popular culture.

Friday, Nov. 6, 10-11 p.m. (PBS) "Dream Window: Reflections on the Japanese Garden." Special explores the rich beauty and artistry of Japan's gardens as sites for contemplation and inspiration, including visits to the revered Moss temple at Saito-ji and to Katsura Imperial Villas.

(Check local listings to verify program dates and times. Henry Herx is the director of the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

PBS studies 'Confronting Violence'

by Gerri Pare
Catholic News Service

Individuals who are doing something about the violence around them are the focus of "Confronting Violence," airing Sunday, Nov. 1, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Wisconsin Public Television and five cooperating public TV stations around the country present six segments, preceded by the daunting statistic that 25,000 people were murdered in America last year.

In the first segment, from Milwaukee, a school counselor regrets that, unlike 20 years ago, most of her children now actually worry about being killed.

However, a hopeful note emerges as older teens volunteer as mentors to children and young teens in danger of being lured into gangs.

In Washington state, a woman whose little boy was brutally sexually mutilated by a man with a long history of sex crimes was instrumental in having controversial legislation passed that would allow the state to indefinitely detain released sex offenders deemed likely to continue their crimes on the outside.

An Iowa woman explains she was motivated to help battered women when a 4-year-old girl asked her, "Would daddy have to shoot me two times to kill me?"

Another segment profiles an Indian woman who helped set up a program that provides parenting classes for foster parents.

Yet another segment features a young Massachusetts man who urges troubled youth not to make the bad choices that he did which, with one bullet, turned him from a model student and a star athlete into a "lifer," a prisoner who must spend the rest of his life behind bars contemplating his terrible mistake.

Most inspirational is the story of Dr. Robert Simon, whose horror at the war atrocities committed in Afghanistan resulted in his founding the International Medical Corps, which has set up 58 desperately needed clinics in war-torn countries and trains native medical personnel to carry on.

Though all stories are disparate, the common thread is a message that one doesn't have to watch helplessly as violence begins to engulf society.

The segments are as varied as a patchwork quilt—a few bland and uninviting—but more are attention-grabbers that affirm the strength of the human spirit to effect change when provoked by the misery violence produces.

Parents should be aware of one or two oral descriptions of child abuse are graphic.

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

QUESTION CORNER

Did Jesus have siblings?

by Fr. John Dietzen

Q This concerns your column about whether Jesus had earthly brothers and sisters.

Our family Bible, which has the imprimatur of Cardinal Samuel Stritch, clearly states that St. Joseph was foster father of Jesus and his virgin spouse of Mary to whom he was given in true matrimony.

Scholars you mention who say that perhaps some of the "brothers and sisters" of Jesus may have been children of Joseph from a previous marriage certainly differ from the teaching I enjoyed some 50 years ago.

We have believed that the word brother could refer to cousins or even to more distant relatives. What's wrong with that? (Pennsylvania)



A Nothing at all is wrong with that. It is simply that what we now know about the times of Jesus, and about words used in the Gospels, suggests that another explanation may be more likely.

It is possible that you, as many other Catholics, misunderstand the meaning of an imprimatur (Latin for "it may be printed").

When an imprimatur appears in the front of a book, it means only that nothing in the book is contrary to Catholic faith or morals. It does not mean that everything in the book is official Catholic doctrine.

An imprimatur does not even imply that the religious

authority who granted it agrees with everything (or, for that matter, anything) in the book. Quite often a note to this effect is added to the imprimatur.

Neither the Bible nor the church has said anything officially about the marital history of St. Joseph before his marriage to our Blessed Mother.

Thus, neither the explanation you describe nor the one I explained nor other ones possible conflict with Catholic faith and dogma.

Before I am again deluged with reminders of certain saints and other visionaries who describe detailed revelations about the life of St. Joseph, for example how his "staff of purity" sprouted lilies when laid upon the temple altar, let me say again that I am concerned here with official Catholic doctrine.

Such private revelations, as they are properly called, may fascinate us, might arouse the piety of some, and may even be sometimes true. They are not, however, a necessary part of Catholic belief. Thus an opinion or theory which disagrees with such revelations is not thereby suspect or somehow less Catholic.

Q We found your explanation of the use of Greek and Latin languages in the church interesting. Do we know what language was the first used in worship by the followers of Jesus? (Texas)

A This would have been Aramaic, a Semitic language widely used in that part of the world for centuries before our Lord.

A dialect of Aramaic was the common language in Palestine during Jesus' time and would have been the language of the Last Supper, for example, and of early Christians in that immediate area.

(Address questions for this column to Father John Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Woman inquires about hypnosis as therapy

by Dr. James and Mary Kenny

Dear Dr. Kenny: After three years of counseling for a negative attitude toward men, my therapist suspects that I may have been sexually molested when I was a young girl.

He wants me to undergo hypnosis to find out for certain. I am 54 years old. What do you think? (New York)

Answer: You have two questions: first, whether you should be concerned about the possibility that you may have been sexually molested many years ago; and second, whether hypnosis is an appropriate technique.

I have no problem in answering your second question. Hypnosis is a marvelous technique for focusing one's attention and can be used to facilitate relaxation, to alleviate pain, to build self-esteem and to re-create memory.

I do wonder, however, about your first question. Do you truly want to go on a search to discover if you have been sexually molested? If so, here are some problems that you will face.

Hypnosis cannot tell you "for certain." Hypnosis is another way, perhaps a better way, to recall the past. But you will not attain certainty no matter how deep your trance or how long your search. The past is always colored by present reconstructions. I suspect that you will end up with as many doubts as you have now.

Another problem: What is sexual molestation? That's a terribly vague concept, ranging from physical contact at one pole to sexual intercourse at the other. Most people would define "molestation" as "bad" touches (i.e., breasts or pubic area), but even that can be vague.

Are you considering only adult-child contact? What about contact with older children? Or with peers? How do you distinguish molestation from common sexual curiosity and experimentation?

I worry that we may be creating a whole new category of people, another acronym that will need therapy groups, psychotherapy and perhaps even medication. Let's call them VOSM (victims of sexual molestation).

I am not downplaying the tragedy of true sexual exploitation of children. I am, worried, however, about carving up people symptom by symptom or the notion that we are addressing issues by finding new names for them.

The past is, in a sense, unreal, contained in some altered fashion in brain memory banks. Only the present has meaning. Our past, however, especially any significant events in our past, replays itself in present-day "dress."

Your concern may be partly motivated by a search for someone or something to blame. At this point, so what? Trying to find out whether a particular event happened "for certain" in your past may only distract you from facing more immediate issues.

Don't worry whether you were molested. Whatever the occurrence, you can address it by addressing your current problems with men. You need to get on with a good life, no matter who is to blame. Good luck!

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47078.)

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Mary "Dubbie" Buckler

Paid for by the Buckler for Treasurer Committee.

Bishops' statement denounces all violence against women

by Catholic News Service

WASHINGTON—A statement issued jointly by two U.S. bishops' committees declares that violence against women, in the home or outside the home, can never be justified.

"Violence in any form—physical, sexual, psychological or verbal—is sinful; any time it is a crime as well," says the joint statement.

The statement, which offers practical advice to battered women and those who batter them, says abuse against women exists everywhere, including within parishes and dioceses. Women may need the church's help to break out of domestic violence, it says.

The 16-page statement, titled "When I Call For Help: A Pastoral Response to Domestic Violence Against Women," was written by the U.S. bishops' Committee on Women in Society and in the Church and the bishops' Committee on Marriage and Family Life.

Approved for publication by the bishops' Administrative Committee in September, the statement was made public in October.

Copies have been sent to all U.S. bishops, who have been asked to distribute the document widely, according to a spokeswoman for the bishops' Office for Laity, Women, Family and Youth.

The statement, which the bishops say they hope will be an initial step in a continuing effort by the church to combat domestic violence against women, opens with two dramatic scenarios:

► "She told the psychotherapist that she was living in the dog house because her husband locked her out when he was in a rage.

► "He told the abuse counselor in group therapy that after the first couple of beatings, he didn't have to beat her up again. All he had to do was raise his fist."

The statement, citing statistics from the *Journal of the American Medical Association*, says:

► An estimated 3 million to 4 million women in the United States are battered each year by their husbands or partners.

► Approximately 37 percent of obstetric patients of every race, class and educational background report being physically abused while pregnant.

► More than 50 percent of women murdered in the United States are killed by their partner or ex-partner.

Both battered women and male abusers "need Jesus' strength and healing," the statement says.

It says part of the reason for writing the document was an "awareness that times of economic distress, such as the present, when wage earners lose their jobs or are threatened

with their loss, often are marked by an increase in domestic violence."

Violence against women in the home has a cyclical effect, the statement says.

"When the woman is a mother and the violence takes place in front of her children, the stage is set for a cycle of violence that may be continued from generation to generation," it says.

It says a child raised in a home with physical abuse is "a thousand times more likely to use violence in his own family."

At the same time, it says, 25 percent of men who grow up in an abusive home choose not to use violence.

The statement defines abuse as "any kind of behavior that one person uses to control another through fear and intimidation," including emotional and psychological abuse, battering and sexual assault.

Abuse, it says, cuts across racial and economic backgrounds and occurs in families from every ethnic, economic, religious and educational background.

Because violence usually takes place in the privacy of people's homes, it is often "shrouded in silence," says the statement.

Traditionally the abuse of a wife by her husband has been considered "not only a family matter but virtually a husband's prerogative," it says. Even today some people "mistakenly argue that intervention by outside sources endangers the concept of the sanctity of the home," it continues.

Men who abuse women convince themselves that they have a right to do so, says the statement.

"They may believe that violence is a way to dissipate tension and to solve problems—a view that society often supports."

Abusive men, the statement says, tend to be extremely jealous, possessive and easily angered. They often believe women are inferior to men, it says.

Cutting refugee program is called a disaster

by Carol Zimmermann
Catholic News Service

WASHINGTON—A U.S. government decision to discontinue a re-entitlement program for Cubans and Haitians is a "disaster in the making," according to a Catholic migration official.

"It just doesn't make sense" and is "hurting people

Alcohol is often tied to domestic violence, the statement says. It lessens inhibitions and can heighten anger, impair judgment and increase the amount of force used, it says.

The statement acknowledges that it is difficult to explain why women sometimes stay with their abusers.

Psychiatrists report that abusive relationships usually start out "loving and rewarding to both parties," it notes. Later, when the first violent act occurs, "the woman is likely to be incredulous and willing to believe her spouse when he apologizes and promises that he will never repeat the abuse."

When it is repeated, many women accept blame for their abusers' actions, it says. "In time, as their self-esteem plummets, they feel trapped in the abusive relationship, especially if they have children and no other means of support."

The statement says part of the problem is that the women may be ashamed to admit the man they married and whom they love "is the one who is terrorizing them."

It advises abused women to:

► Talk about their situation in confidence to someone they trust.

► If they must stay in the situation temporarily, set up a "safety plan of action," such as hiding a car key outside the house and keeping a small amount of money accessible in a safe place.

► Investigate area resources available to battered women and their children, and contact the diocesan Catholic Charities or family life office.

It advises male abusers to:

► "Have the courage to look honestly at your actions... Begin to believe that you can change your behavior if you choose to do so."

► Contact their parish and Catholic Charities or area shelters for the name of a program for abusers.

It advises pastors and pastoral staff to:

► Make the parish a "safe place" where abused women and male abusers can come for help.

► Make sure homilies address domestic violence.

► In marriage preparation programs, check couples' methods of handling disagreements and their families' problem-solving patterns. Suggest postponing marriage if signs of abuse or potential abuse are identified.

► Have an action plan ready if an abused woman calls for help. Build a relationship with police and domestic violence agencies.

without realizing it," said Jesuit Father Richard Ryscavage, executive director of the U.S. bishops' department of Migration and Refugee Services.

The U.S. Justice Department announced Oct. 16 that its Community Relations Service, which provides the only resettlement program for Haitian and Cuban refugees, will discontinue its services by the end of this year, saying Congress did not allocate enough funds for the program.

"It's just another example of the government shooting itself in the foot," Father Ryscavage told Catholic News Service. "Such a small amount of money goes to this program yet it affects hundreds of lives."

The federal resettlement program has been in place since 1981, a year after the Mariel boat lift which brought 125,000 Cuban and 15,000 Haitian refugees to the United States. Since that time, USCC's Migration and Refugee Services has worked with Community Relations Service to help the refugees obtain housing, food, clothing, employment and medical assistance.

"To end this program now, especially after the devastation created by Hurricane Andrew has left many Cubans and Haitians homeless, is irresponsible," said Father Ryscavage.

Noting that an excessive burden would fall on the local governments, particularly in Florida, he called on the Justice Department to continue full funding of the program.

Fran Kline, senior special assistant of MRS's refugee operations, said she hopes the Justice Department would make the needs of the refugees "as much of a priority as their other priorities."

"We hope to make enough noise about this because it is a political and human concern," she told Catholic News Service.

According to Kline, the overwhelming cry from sites inundated with refugees is, "who will take care of these people?"

In the past year alone, 10,500 Haitians were brought to the United States from the U.S. base at Guantanamo Bay, Cuba, where the U.S. Coast Guard brought them after intercepting them at sea.

Currently 8,000 of these refugees remain in south Florida. The rest have been resettled across the country.

At least 2,000 Haitian refugees were left homeless after Hurricane Andrew. They will not be helped as the resettlement program phases out its services.

"With cuts in funding, this effective immediately," said Raul Hernandez, assistant director for special programs for MRS in Miami.

In a telephone interview with Catholic News Service, Hernandez said that he and the other workers were "pretty depressed." He said the homeless Haitians have "no resources, no documentation and now no one to help them." They will "simply remain homeless and become a tremendous burden to the local community."

MRS officials estimate that another 2,000 to 3,000 Cubans will arrive on Florida shores by fall during the current fiscal year and they will not be able to receive services.

"They will be desperate and lost because at least 25 percent of them will not have relatives in this country," Hernandez said. "They have literally risked their lives to come to the land of the free, and we won't be able to help them," he added.



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Shimon Peres invites pope to visit Jerusalem

by Agostino Bono
Catholic News Service

VATICAN CITY—After a 45-minute meeting with Pope John Paul II, Israeli Foreign Minister Shimon Peres predicted a strengthening of official Vatican-Israeli contacts and said he invited the pope to visit Israel.

A Vatican communique on the private meeting did not mention the invitation nor a strengthening of official contacts.

"When I gave him the invitation, he was almost moved to tears," Peres said after the Oct. 23 meeting.

The Israeli official said it was up to the Vatican to determine the timing of the visit.

Peres said the strengthened relations would consist of Israel and the Vatican exchanging personal representatives, and the decision could be made as early as November.

The Vatican communique said the pope expressed his "ardent wish" to make a pilgrimage to the Holy Land. At a photo session after the private meeting, the pope told journalists, "It's possible," when asked if he would visit Jerusalem.

Vatican spokesman Magr. Piero Pennacchini had no comment when asked about the invitation or the possibility of naming personal representatives.

Peres gave his post-meeting assessment during a Rome news conference and in interviews to Israeli Radio and Italian journalists.

Also on Oct. 23, Feisal Hussein, coordinator of the Palestinian delegation in current U.S.-brokered Arab-Israeli peace talks, met at the Vatican with Archbishop Jean-Louis Tauran, Vatican official in charge of relations with states.

Afterward, Hussein said he briefed Archbishop Tauran on the current Arab-Israeli talks in Washington. Magr. Pennacchini announced the Hussein meeting but would not say what was discussed.

During the Peres meeting, the pope told the Israeli official of his hope that current Arab-Israeli talks bring a durable peace soon to the Middle East, said the Vatican communique.

The pope emphasized that through "sincere dialogue" all sides can resolve problems and live together "in respect for the dignity and security of others," it said.

The pope asked that these talks produce "concrete results soon," said the communique.

The current talks are parallel bilateral negotiations between Israel and in-

dividual Arab governments and a Palestinian delegation.

Hussein told Italian journalists that he discussed the political status of Jerusalem with Archbishop Tauran, the Vatican equivalent of a foreign minister.

The Palestinian solution is for Jerusalem to be one city housing the capital of Israel and the capital of a Palestinian state, he said.

This status would leave free access to holy sites by Christians, Jews and Muslims, said Hussein.

His formula is similar to one proposed by Lid-e-rite Patriarch Michel Sabbah of Jerusalem, a Palestinian.

Currently, a unified Jerusalem is the capital of Israel.

The Vatican has taken no position on who should be in political control of Jerusalem, but wants international guarantees to protect free access for Christians, Muslims and Jews.

Peres said he briefed the pope on current Arab-Israeli talks and said Israel guarantees freedom of worship and access to holy sites for Jews, Christians and Muslims.

The pope told Peres that Jerusalem is "the crossroad of peace for all the populations of the Middle East," said the Vatican communique.

The statement said Peres and the pope also discussed the "worrying" upsurge in anti-Semitism in many parts of the world.

The Oct. 23 meeting was the first between the pope and a high-level Israeli official since a new Labor Party government was elected in the summer and since the Vatican and Israel established a bilateral commission July 29.

The purpose of the commission is to resolve church-state problems in Israel and Israeli-occupied territories and to study the possibility of establishing diplomatic relations.

The work of the commission was on the agenda of the pope-Peres meeting, said the Vatican communique.

Peres said that the Vatican and Israel would exchange personal representatives, possibly after the November bilateral commission meeting in Jerusalem.

"We are on a voyage that clearly leads to the realm of full relations" but this could take two years, he said.

"It seems the Vatican wants a gradual approach," said Peres.

Establishing personal representatives would be a step closer to diplomatic relations. The Vatican has used this formula with other countries to open a

direct channel between the pope and government leaders prior to establishing diplomatic relations.

The bilateral commission has met once in Jerusalem. Catholic members are three Vatican officials and three people holding church positions in Jerusalem. But the commission includes no Arab Catholic, and its formation has sparked some worry among Arab Catholics in the Middle East that the Vatican may bypass them in dealing with Israel.

The pope often has expressed his desire to visit Jerusalem, and the Israeli govern-

ment has invited him before. The pope is not expected to visit until a variety of Arab-Israeli political problems are solved.

Vatican officials have said that a premature visit risks undermining the political and territorial divisions that exist. The current political violence would also make security a problem for the pope and the people attending his public events, Vatican officials have said.

The Vatican communique described the pope-Peres meeting as "cordial."

During the photo session after the meeting, Peres told the pope, "These are the kinds of photos I like."

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Vatican astronomers say there might be many solar systems

by John Thavis
Catholic News Service

ROME—As NASA gears up to look for extraterrestrial life, the Vatican Observatory has published important findings that suggest there may be many solar systems like our own.

Vatican astronomers studied several newborn stars and discovered some were surrounded by what appear to be the cosmic makings of planetary systems, said U.S. Jesuit Father George Coyne, director of the Vatican Observatory.

"It's an extraordinarily important result," Father Coyne said in an interview Oct. 23. "It represents some evidence

that there are other systems' of planets and possible life in the universe, he said.

On Oct. 12, the National Aeronautics and Space Administration announced plans to scan the heavens with radio telescopes to discern possible signals from extraterrestrial civilizations. Father Coyne said the NASA search was "certainly worth the effort." But equally important, he said, were projects like the Vatican's, which look for "evidence of the conditions needed for the evolution of other civilizations"—in this case, early solar-system development.

The Vatican team of astronomers theorized that if our solar system developed from a cloud-like "disc" of gas and dust that formed around the sun shortly after its birth, then other newborn stars should be surrounded by similar

material. Using a special technique and ultra-sensitive instruments, they located and surveyed a cluster of several hundred newborn stars.

Around two of them "we found discs of material about as big as our solar system in diameter," Father Coyne said.

"This is very significant," he said, predicting that the Vatican's findings will prompt further research on the subject. The Vatican Observatory itself is continuing its own hunt for additional "circumstellar discs," he said.

Father Coyne said the discovery does not necessarily mean life exists outside earth. More and more scientists are convinced that life forms do not emerge automatically from a set of physical conditions, he said. But on the other hand, he said, "wouldn't it be a type of cosmic egocentrism to think that, given the many conditions for life elsewhere, we are the only intelligent beings in the universe?"

Father Coyne said he sees no conflict between the Catholic faith and the possible existence of extraterrestrial life, and he noted that "there is no church position" on the topic. The discovery of other life in the universe would pose interesting theological and philosophical questions however, especially about the role of Christ outside our own salvation history, he said.

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Religion of concern but economy decisive in election, panelists say

by Tracy Early
Catholic News Service

NEW YORK—Americans care about religion and religious issues, but the economy is the decisive factor in the current presidential campaign, according to an interreligious group of panelists on a VISN cable network program.

Their view was supported by results of a poll sponsored by VISN and Religious News Service and first reported on the program, called "Politics, the Pew and the Presidency."

Conducted by a New York agency, Blum & Weprin, the poll found 74 percent of 718 registered voters rated a candidate's economic views most important, and only 10 percent his religious views.

The poll also said conservative evangelicals, who voted heavily for President Reagan in 1980 and 1984 and for President Bush in 1988, are now almost evenly split between Bush—36 percent—and Gov. Bill Clinton—37 percent.

The cable program, with 90 minutes of discussion, film clips and viewer calls, was broadcast live Oct. 22 from the New York

studios of VISN, the Vision Interfaith Satellite Network.

Jeffrey C. Weber, executive vice president of programming and operations, said the network, now on the same channel with ACTS cable network, had a potential audience of 19 million homes, and that the program would be rebroadcast three times.

"No one else seemed to be doing anything on the religion issue," he said. "So we thought VISN could fill a void."

Judy Woodruff, chief Washington correspondent of the MacNeil/Lehrer News-Hour, served as moderator. She said afterward that she had dealt with many religion-related issues such as abortion on the MacNeil/Lehrer program, but had never before addressed the place of religion as such in the presidential campaign.

The program was valuable, she said, because people want to hear religious issues discussed even if other concerns ultimately play a more decisive role in determining their votes.

Participating from a Chicago studio, Father Andrew Greeley, the sociologist and novelist, stressed the importance of the school voucher issue for poor people.

"Public schools in the big cities are beyond reform," he said.

But Father Greeley said religion was not a factor in the campaign, and even abortion was not decisive for the votes of most Catholics.

Religion, he contended, has not been a factor in recent campaigns except for those of 1960, with the debate over Democratic candidate John F. Kennedy's Catholicism, and 1972, when many Catholics left their traditional home in the Democratic Party to support President Richard Nixon.

Ed McAteer, a Southern Baptist layman sometimes called the father of the religious right, contended the religious concern of his fellow evangelicals played a key role in the elections of President Jimmy Carter in 1976 and Reagan in 1980. But Father Greeley argued that the voting those years was really swayed by secular political factors.

Kenneth Woodward, religion editor of *Newsweek* magazine and a Catholic, said a "dangerous game" of politicizing religion was played by evangelicals, who were addressed by Bush in Dallas after the Republican convention. Woodward called them "very separatist."

Agreeing that there is no religious issue in the current campaign, Woodward said many Catholics nonetheless felt excluded because Democratic convention organizers sought to achieve unity on issues. Abortion and school vouchers, of special concern to Catholics, might have been debated more extensively if problems in the economy had not taken such a dominant place, Woodward said.

Much of the discussion turned out to be panelists arguing their own viewpoints on issues such as abortion, rather than analyzing the campaign, and Woodward often had to intervene to move them to other topics.

Rabbi David Saperstein, an executive at the Religion Action Center of Reform Judaism, and the Rev. Tex Sample, a United Methodist professor at St. Paul's School of Theology in Kansas City, Mo., argued for separation of church and state, freedom of choice on abortion and exclusion of prayer from public schools.

Religious values should be shown, they said, through support of government programs such as Head Start and economic policies that strengthen families.

Barbara Reynolds, a black Pentecostal with theological training who is a columnist for *USA Today*, agreed that religion should be shown in action for the hungry and homeless. But she said it was a mistake to keep God out of the schools, especially when crime, drugs and other problems are so prevalent.

"There's no place God shouldn't go," Miss Reynolds said.

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The Criterion welcomes announcements for the Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements 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 30-November 1

A Women's Serenity Retreat will be presented at Fatima Retreat House, 5353 E. 56th St. For information contact Nancy O'Hara, 317-927-2090.

October 30-31

St. Charles Borromeo Parish, Bloomington will offer a workshop on "Discovering God With Others: A Journey From Religion to Faith." For more information call 812-334-1664.

October 31

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

☆☆

The Young Widowed Group will sponsor a masquerade party at 7029 E. Grosvener Place at 9 p.m.

☆☆
St. Philip Neri Parish, 550 N. Rural Street will hold a chili supper from 5-7:30 p.m. Adults \$2.50, Children 6-12 \$1.25.

October 31-November 1

Beech Grove Benedictine Center will hold a workshop on "Dramas: Exploring the Drama Within." Call 317-788-7581.

☆☆

Oldenburg Academy will hold an open house from 1-3:30 p.m. Campus tours, visits with faculty and students. For more information call 812-934-4460.

November 1

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, 2822 Dr. Martin

Luther King, Jr. St. Call Doris Peck 317-545-9007.

☆☆

The Faith Connection series at Holy Trinity Parish, 3618 W. St. Clair brings Jean Galanti (Marriage Tribunal) speaking on announcements, following 9 a.m. Mass.

☆☆

Beech Grove Benedictine Center presents "Aspects of Love: A Spiritual Concert," at 2:30 p.m. \$15 per person/\$20 per couple at the door. For more information call 317-788-7581.

☆☆

Catholic Charismatic Renewal of Central Indiana will present the first seminar in a series on Hispanic Life in the Spirit, at 2:30 p.m. at the Marian Center, 311 North New Street St. Call 317-237-9719.

☆☆

Fatima Retreat League will sponsor an All-Saints Day Card and Dessert Party from 2:30-5:30 p.m. at 5353 E. 56th St. For information call 317-545-7681.

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The Schoenstatt Sister Maria Vinje, presenting Sister Maria Vinje,

Schoenstatt Sister of Mary, speaking on "The Covenant of Love" and "How We Can Make a Worldwide Moral and Spiritual Renewal with Mary" at 2 p.m. in Rev. Mass will follow at 4 p.m. For more information call 812-623-3670.

☆☆

The PTO of Holy Spirit School, 7241 East 10th St., will hold its first annual Christmas Craft bazaar from 10 a.m. to 4 p.m.

November 2

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

☆☆

Children of Divorce series continues from 6:30-8:30 p.m. at Catholic Center, 1400 N. Meridian St., Room 217.

☆☆

Parenting Young Children (ages 1-10) classes begin tonight from 7-9:30 p.m. at Walker Career Center, 9500 E. 16th St. Call Jane Ludwig 317-499-2000.

☆☆

Catholic Cemeteries will hold two Cemetery Masses today at 10 a.m. St. Joseph Chapel and at 12 noon Calvary Chapel.

☆☆

New Albany Deaneary Youth Ministry continues its Fall Religious Studies Program on Our Catholic Creed from 7:30-9:30 p.m. at St. Joseph Hill religious education center. Call 812-246-3969.

☆☆

Beech Grove Benedictine Center presents Introduction to Centering Prayer with Benedictine Sisters Carol Falkner and Julian Babcock from 7-9 p.m. Call 317-788-7581.

☆☆

The religious studies program at the Aquinas Center, Clarksville concludes with "Digging the Bible," from 7-9:30 p.m.

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☆☆

"A Look at the Spiritual Side," sponsored by Separated Divorced and Remarried Catholics (SDRC), completes the Family Life Office Fall series on divorce recovery from 7:30 to 9 p.m. in the Catholic Center. Call Marilyn Hess 317-236-1596.

☆☆

Mass will be celebrated at 6:30 p.m. in St. Francis Chapel, Ritter High School, followed by confessions heard in the Divine Mercy Chapel. Vesper Service for all souls and Benediction 7:30 p.m.

November 2-4

A workshop on "I am Seeking God" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

November 3

St. Mary of the Woods College will present "Sojourner Truth Speaks," a one-woman show by

Alice McGill at 7:30 p.m. in Cecilian Auditorium.

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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 Street St. Call 317-786-7517.

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Marian College Mature Living Seminars conclude with "Nursing: where we've been, where we're going" from 10 a.m.-2 p.m. in Room 251, Marian Hall, 3200 Cold Spring Rd.

☆☆

A Marian prayer group meets each Tues. at 7 p.m. at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood.

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Parenting Young Children (ages 1-5) classes continue at St. Christopher Church, 5301 W. 16th St. Call 317-241-6314, ext. 128.

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SATURDAY NOV. 7
6:00 PM - ?

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November 4

Systematic Training for Effective Parenting (STEP) classes for all ages continue from 7:30 p.m. at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Call Judy Koch 317-886-2861.

☆☆

The Basic Teachings of the Catholic Faith series continues from 7:30 p.m. at Secunia Memorial High School, 5000 Nowland Ave.

☆☆

The additions film series at St. Luke Parish, 7575 Holaday Rd. continues from 7:30-9:30 p.m. with "Feelings."

☆☆

Systematic Training for Effective Parenting (STEP) classes for all ages begin from 7:30 p.m. at the Catholic Center, 1400 N. Meridian St., Room 217. Call Terri at 317-236-1500.

November 4-6

"My Life in the Business World—Session #1 workshop will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

November 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.

☆☆

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

☆☆

A Eucharistic Holy Hour will begin at 7 p.m. at St. Roch Parish, 3600 S. Pennsylvania St. Benediction 8 p.m. Call 317-784-1763.

☆☆

The Adult Faith Formation series at St. Gabriel School, 224 W. 9 St., Connersville continues from 7-9 p.m. with a program on Marriage by theology professor Dr. William Roberts. To register call 317-825-2161.

November 6

Charismatic Mass and prayers for the baptism of the spirit will be

held from 6:30-8:30 p.m. at St. Matthew Parish, 4100 E. 56th St.

☆☆

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, 4600 N. Shadeland Ave.

☆☆

St. Joseph Parish, Terre Haute will hold a Chili Supper and doll house raffle from 4-7 p.m. in the Gregorian Room. Adults \$4.50, Kids \$2.50.

☆☆

Exposition of the Blessed Sacrament will be held from 12 noon-5 p.m. at Holy Name Parish, Beech Grove.

November 6-7

Our Lady of Lourdes Parish, 5333 E. Washington St. will hold its Fall Festival from 5 p.m.-12 midnight Fri. and from 6 p.m. Sat.

☆☆

St. Roch Parish, 3600 S. Pennsylvania St. will hold its 19th Annual Holiday Bazaar. Fri. from 7-9

p.m. and Sat. from 10 a.m. to 4 p.m. Arts & crafts, baked goods, homemade candies.

November 7

St. James Parish, 1155 E. Cameron St., will sponsor a Reverse Raffle at 6 p.m. Call 317-787-8414 for tickets (\$15).

☆☆

Brebeuf Preparatory School will host an entrance exam from 12:30 to 3 p.m.

☆☆

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

☆☆

St. Nicholas Church, Sunman, will hold a Faith, Intercession, Repentance and Evangelization (FIRE) meeting after 8 a.m. Mass.

☆☆

The World Apostolate of Fatima will hold First Saturday Holy hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆

First Saturday devotions to the

Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central.

☆☆

St. Jude Church, 5353 McFarland Rd., will hold its annual Christmas Bazaar from 7:30 a.m. to 3:30 p.m. Crafts, baked goods, nut shoppe.

☆☆

Mary, Queen of Peace Church, Danville will hold a Holiday Card Show from 11 a.m. to 7 p.m. For more information call 317-745-4297.

☆☆

St. Martin Parish, 1709 E. Harrison St., Martinsville will hold a Holiday Bazaar from 9 a.m. to 3 p.m. Call 317-342-4504 for information.

☆☆

"A Workshop on Remarriage" will be held from 9 a.m.-5 p.m. at the Catholic Center, 1400 N. Meridian St. For information call 317-236-1596.

November 7-8

St. Agnes Guild of St. Agnes

Parish, Nashville will sponsor a Holiday Bazaar. Crafts, baked goods.

November 8

The social committee of Mary, Queen of Peace Parish, Danville will hold an All-U-Can-Eat Breakfast Buffet from 9 a.m. to 12 noon. Adults \$4.50; Kids 6-12 \$2.50.

☆☆

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

Sacred Heart Ladies Guild will hold its annual Fall Card Party at 2 p.m. in the parish hall, 1530 Union St. Adults \$2, kids \$1.

☆☆

Secunia Memorial High School will hold an open house from 1-3 p.m. Call 317-356-6377 for information.

☆☆

The Adult Education Committee of St. Pius X Parish, 7200 Sarto Dr. will present part two of a workshop on relationship problems at 7 p.m. in the multipurpose room.

Catholic Charismatic Renewal of Central Indiana

Charismatic Mass and Baptism of the Spirit Service

(Mass held on the first Friday of each month at selected parishes)

Date: November 6, 1992

St. Matthew Church
4100 E. 56th St.
Indianapolis, IN

Celebrant: Fr. Donald Evard

Teaching: 6:30 PM Praise & Worship: 7:30 PM

Hepatic Life in the Spirit Seminar, Nov. 1st — 882-7279



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A SPECIAL TEAM FROM S.A.C.R.E.D.

FR LEROY SMITH, pastor of St Joseph Church in Cold Spring, Kentucky, has chaplained ten pilgrimages to Medjugorje, the most recent being October 24, 1992.
FR BOB HOGAN, S.M., from the University of Dayton, is on the Advisory Committee of the National Service Committee for the Catholic Charismatic Renewal.

PRaise AND WORSHIP MUSIC BY:
Angie Myers, Alan Stenger and Henry Eckstein

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9:00 am - 8:00 pm

WHERE: ST NICHOLAS CHURCH
SUNMAN, INDIANA

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A S.A.C.R.E.D. Retreat is a day set aside for prayer, teaching, fellowship, reconciliation, Liturgy and for spiritual ministry. The talks are designed to help people to grow in faith and in the practical knowledge of God's ways and to teach them how to put them into practice.

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Youth News/Views

Seccina graduate stars in PSA for MS Society

by Mary Ann Wyand

It was a dream come true.

Seccina Memorial High School senior Jenny Blackburn of Indianapolis was performing in the spring musical "Godspell" last May when Larry Aull, president and creative director of Concepts Marketing Group, discovered her.

At the time, Aull was looking for a teen-age girl to star in a public service announcement he was producing for the Indiana chapter of the National Multiple Sclerosis Society.

After the play, he asked Jenny to audition for the part. She got the role, and the public service announcement now airs on Indiana television stations.

The 30-second PSA features Jenny, dressed in jeans and a T-shirt, feeding someone off camera. It is filmed in a way that makes viewers wonder if she is a teen-age mother feeding her baby.

"When I was a little kid," Jenny says in the TV spot, "my Mom always used to take care of me. She fed me and washed me and dressed me, and I always looked forward to the day when I'd be doing the same thing. I just never thought it'd be this soon."

Then the camera swings around to show a woman seated in a chair.

"Here, Mom," Jenny says. "Let's take a drink."

A voice-over announcement explains

that help is available for people with multiple sclerosis.

Gail Rubisch-Hawkey, client services director for the Indiana chapter of the National Multiple Sclerosis Society, said MS is a chronic progressive disease of the central nervous system.

"Over 350,000 Americans have MS," she said, "with 200 new cases diagnosed each week. The symptoms vary greatly, but they often include numbness, visual problems, muscle weakness and problems with walking. It's very unpredictable. It generally affects people between the ages of 20 and 40, and two-thirds of those affected are women. It has a real effect on families. It's an economic issue too."

Filming the public service announcement was an educational experience, Jenny said, because Larry Aull's wife, Sally, who portrayed her mother, has a slight case of multiple sclerosis.

"The taping was done last summer," Jenny said. "We recut the vocal track in a recording studio."

Aull said the PSA premiered at the Hoosier Dome during the Multiple Sclerosis Society's Dinner of Champions on Sept. 30. At the dinner, Indianapolis Colts owner Robert Irsay received the society's 1992 Hope Award.

"Jenny was clearly the number one choice for the part," Aull said. "She was extremely positive and very professional. She did a super job."

Jenny said she owes her part in the PSA



FRIENDS—Seccina Memorial High School graduate Jenny Blackburn, the daughter of St. Bernadette parishioners John and Anne Blackburn of Indianapolis, plays with her dog Tootie during a weekend home from college. (Photo by Mary Ann Wyand)

to former Seccina teacher Gerard Striby, who invited Aull to see "Godspell" after working with him in a Mudcreek Players production. She also credits Seccina faculty members Diane Halverson and Gerald Matheny with helping her gain theater experience during high school.

While at Seccina, Jenny also performed in the musicals "Grease" and "Little Shop of Horrors."

"I hope they keep doing shows at Seccina," she said. "It's a great opportunity for people who like theater. So many people tried out (for the school productions) who you would never even think would be in the show. They were all really good."

Jenny's mother, Anne Blackburn, said Gerald Matheny is a great teacher and a wonderful friend to Seccina students and their parents.

"He loves theater," she said. "Seccina didn't do plays for awhile, and then he got

them to do 'Grease' and 'Little Shop of Horrors.' He was very instrumental in encouraging Jenny."

Now a freshman at the University of Cincinnati's Conservatory of Music, Jenny said she plans to major in musical theater.

"The audition for Cincinnati was really hard," she said, "because you had to do two songs and a monologue. You had to sing a ballad, and then sing up tempo. Then you had to do a vocal monologue and (participate in) a dance class."

In November, Jenny will perform in "Carousel" at the University of Cincinnati.

"This summer I'm probably going to work at a theme park," she said. "They told us (at the conservatory) that everyone should work at a theme park to get experience because it disciplines you really well."

Someday, Jenny said, she hopes to pursue a career in theater in New York City.

Perhaps that dream will come true for her too.

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- 4 Guardian of Small Business Awards from the National Federation of Independent Business for supporting small business.
- 4 Spirit of Enterprise Awards from the U.S. Chamber of Commerce for voting in support of free enterprise and a strong economy.



Congressman Dan Burton

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Students pray for Bro. Sheehy

by Mary Ann Wyand

Brebeuf Preparatory School students gathered at the Jesuit college preparatory school in Indianapolis for a time of ecumenical prayer and reflection on Oct. 19 to mark the feast day of St. Jean de Brebeuf and to pray for Jesuit Brother J. Patrick Sheehy, Brebeuf's fifth president, who was gravely ill from a rare blood disorder.

Brother Sheehy died on Oct. 23 at St. Vincent Hospital. (See obituary on page 2.)

Brebeuf's acting president, Fred McCashland, was the

keynote speaker for the prayer service. Standing beneath a huge banner of an eagle, he told the students that, "I think of God and I think of eagles. They're my favorite bird because they represent courage, determination, and strength. And when eagles mate, they mate for life."

Courage, determination and strength are important characteristics, he told the students, and were among Jean de Brebeuf's most noble attributes.

"Obviously St. Jean de Brebeuf loved God," McCashland said. "He gave his life to God. He loved his faith, he loved his church, and he loved people. He did not have to become a Jesuit. He chose his life. He also was willing to take risks. It would have been much more comfortable for him to stay in Europe than to come to the New World. He had a commitment to God, to his faith, to his church, and he certainly assumed personal responsibilities."

Jean de Brebeuf was not afraid to take risks, McCashland said, because he understood that risks are a necessary part of life.

Reading from an essay entitled "Risks," McCashland said, "To laugh is to risk appearing the fool. To weep is to risk appearing to be sentimental. To reach out to another is to risk involvement. Ladies and gentlemen, don't ever be afraid to become involved. To expose one's feelings is to risk exposing yourself to others."

"To place your ideas, your dreams, before the masses is to risk their condemnation and their loss. To love is to risk not being loved in return. Do not be afraid to love," he said. "Keep in mind, however, there is no guarantee that that love is going to come back."

"To live is to risk dying. To hope is to risk despair. To try is to risk failure. Do not fear to try, but realize there are no guarantees that you will be successful," he said. "Do not fear to try. But risks must be taken because the greatest hazard in life is to risk nothing. The person who risks nothing does nothing, has nothing, and basically is nothing. He may avoid pain, but he cannot learn. He cannot feel. He cannot grow. He cannot change. He cannot love. Indeed, he cannot live. Chained by his certitudes, he actually becomes a slave. He has forfeited his freedom. Only a person who risks in this life is truly free."

McCashland concluded his talk with a Native American prayer used by the Sioux Indians.

"O Divine gift giver," he read, "we stand beneath the endless waterfall of your abundant gifts to us. We thank you especially for the blessing of life, the most precious of all of your gifts to us. We thank you ever generous one for



CHALLENGE—Fred McCashland, acting president of Brebeuf Preparatory School in Indianapolis, urges students to adopt the eagle's image of courage, determination, strength and commitment. (Photo by Mary Ann Wyand)

clothing to wear, for food and drink to nourish our bodies, for all of our talents and skills that you have bestowed on us. We thank you for the many joys of our lives, for our families and for our friends, for work that gives to each and every one of us a sense of purpose and invests in our lives meaning. We thank you as well for the sufferings and trials of our lives, which also are gifts. They also are gifts, which together with our mistakes are among our most important teachers. Grunt that we may never greet a new day in our lives without the awareness of some gift for which to give you thanks, and may constant thanksgiving be our song of perpetual praise to you."

In closing, McCashland urged the students to "reflect and ask God to give you the gifts of love, commitment, personal responsibility and the willingness to take risks."

Registrations are due for World Youth Day

by Elizabeth Bruns

More than 18,000 registration packets for World Youth Day 1993 were mailed to parishes, schools and dioceses in the U.S. Registration time is right around the corner.

World Youth Day, scheduled August 11-15, 1993, in Denver, is the international gathering of Catholic young people with Pope John Paul II. The weekend packs four days of activity to bring youth from around the world to celebrate their Catholic faith. It is aimed at the 13- to 39-year-old age group.

The final deadline to take advantage of this once-in-a-lifetime opportunity is on Sunday, November 1. The cost of the tour includes round-trip transportation aboard a bus, hotel accommodations, four breakfasts and admission to World Youth Day, including a liturgy with the pope.

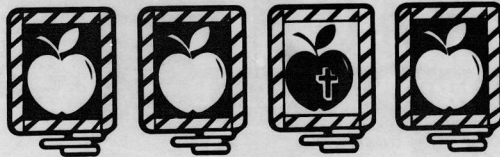
World Youth Day is expected to bring more than 100,000 young people to Denver. Youth are encouraged to sign up quickly because reservations are filling up.

Julie Szolek-Van Valkenburgh, the archdiocesan director of Youth and Young Adult Ministries, said, "This is an opportunity for young people to share their faith through pilgrimage with others."

For information about World Youth Day 1993 reservations, contact Julie Szolek-Van Valkenburgh no later than Nov. 1, at the Office of Catholic Education, P.O. Box 1410, Indianapolis, Ind. 46206, or telephone her at 317-236-1439.

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A book review

THEY CALL HER PASTOR: A NEW ROLE FOR CATHOLIC WOMEN, by Ruth A. Wallace. State University of New York Press (Albany, NY, 1992). 204 pp., (of which 179 pp. are text), \$44.50 cloth, \$14.95 paper.

Reviewed by Margaret O'Connell

"They Call Her Pastor" is an easy to read if dryish sociological study exploring the use of women—chiefly women religious—in the role of parish pastor. Detailed and organized, it briefly describes 20 U.S. parishes. It goes on to

study the "pastoral heart" of the women pastors at those parishes as well as the impact of their "collaborative leadership" style.

Author Ruth Wallace explores the support systems and resources—or the lack of them—available to the women pastors; the chiefly, but not exclusively, institutional problems and tensions which the women encountered; and the role of gender in both the pastoral role and within the hierarchy. Significant gaps exist, though.

Who is Ruth Wallace, professor of sociology at George Washington University in Washington? She describes herself at the time of the Second Vatican Council as "one of the four American nuns invited to Rome by Cardinal Leon Joseph Suenens." Is Wallace still a woman religious? (It turns out she's not.)

In sociology the qualifications of the researcher are at least

as important as the methodology used or grants obtained—both of which are well reviewed. What were Wallace's qualifications to conduct this study?

The women pastors are never named. If their positions are legitimate, if their bishops had the right to appoint them, why not name them?

Wallace quotes the women religious serving as pastors most often. True, they are the more numerous, but are they truly lay women?

And why does Wallace not note that the qualities she describes in "Pastoral Heart" and "Collaborative Leadership" are not unique to women pastors but characteristics of women executives in business and industry? Despite its dryness and gaps, "They Call Her Pastor" is a worthwhile book for a time when the Spirit is blowing where it will despite tendencies in the church to resist change.

† Rest in Peace

(The Criterion requests death notices from parishes and/or 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 arch-

diocese 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.

†BUCKEL, Wanda L., 70, St. Mary, New Albany, Oct. 18. Wife

of Joseph J.; mother of Mark A. Larry J., Rick L. and Linda K.; sister of Marie Moore, Edmund Moore, and Ada Elahi; grandmother of 10.

†CARTER, Helen L., 55, St. Paul, Tell City, Oct. 20. Wife of Elijah; mother of John, Chynene

and Diane; daughter of Wanda Leimgruber; sister of Larry and John Leimgruber. Carolyn Risse, Sharon Blake and Linda Clark; grandmother of one; step-grandmother of six; step-great-grandmother of three.

†GOODALE, Margaret Ellen, 71, St. Mary, New Albany, Oct. 17. Wife of William H.; mother of George H., Charles E., John A., Joseph J., and Mary A.; sister of Ann Beckman and Rita Mattingly; grandmother of 12.

†GRADY, Robert G., 74, Holy Spirit, Indianapolis, Oct. 17. Cousin of Mima West.

†HUNTER, Diana Marie, 59, St. Barnabas, Indianapolis, Oct. 20. Wife of George S.; mother of Michael A., Ann Marie Ferguson, Julie J. Des Jean, and Mary Beth Spencer; sister of Robert E. John Beckman and Rita Mattingly; Kathleen A. Maled; grandmother of seven.

†KARNEY, Russell L., 72, St. Paul, Tell City, Oct. 16. Husband of Rita; father of Ronald and Rickey Faucett; brother of Magnus Karney and Helen Howe; grandfather of four; step-grandfather of three.

†KINGHORN, Wilfred F., 80, Christ the King, Indianapolis, Oct. 18. Husband of Irene; father of Thomas, John, William, Robert, Michael, David, James, Benedictine Sister Mary Carol, Kathleen, and Carol Landry; half-brother of Mary Carol Beckrich; grandmother of 16.

†LAMAR, Gertrude C., 83, St. Pius, Troy, Oct. 20. Mother of Albert, Martin, Clara Wilgus and Agnes; sister of Pauline Henderson; grandmother of 13; great-grandmother of 16.

†MAY, Elizabeth (Betty) J., 64, St. Pius X., Indianapolis, Sept. 29. Wife of James J.; mother of Charles M. and Lisa M.; sister of Robert Zink; grandmother of one.

†MCCRATH, Rose C., 81, Little Flower, Indianapolis, Oct. 14. Mother of Robert J., Michael J., Patrick J., Barbara Boyle and Mary Doepler; sister of Morris, Jack, Benjamin and Max Cohen, Gladys Nisenbaum and Dora Simon; grandmother of eight; great-grandmother of two.

†MERKEL, Ann Marie, 80, St. Anthony of Padua, Morris, Oct. 15. Wife of Herbert; stepmother of Patricia Mosier, Francis, Mark, Omer, and Mary Ling; sister of Carl Meyer Sr., Clara Dietz and Martha Dailley.

†MONTANI, Dominic P., 84, Christ the King, Indianapolis, Oct. 17. Husband of Mildred Pope.

†ROURKE, Marie, 68, Holy Family, Richmond, Ind., 29. Wife of Joe; mother of Patricia Younts, Mary Lou Moore, Theresa Grumley, Linda, Darlene and Christine; sister to Joe O'Toole and Fred. Sister Ann Marie Boyce; grandmother of six.

†SEPPANEN, Leslie G., 78, Holy Spirit, Indianapolis, Oct. 14. Father of Sally Oesterwind and Sandra Swartz; brother of Neil Jupppe, Vito Jupppe, Mae Medley, Mrs. Lennie LeBell and Elsie Vincent; grandfather of one.

†SMITH, Thelma P., 79, St. Mary of the Knobs, Floyd's Clay, Oct. 18. Sister of Harold, Clifford and Evelyn Leidolf.

†WALKOWSKI, William James, Sr., 79, Holy Family, New Albany, Oct. 6. Husband of Thelma B.; father of William J. Jr., James C., Thomas R., Carol Rowe and Joan Duffy; brother of Evelyn Bresnahan, Mildred Dunn, Dazel Dady, Loretta Collins and Theresa Miller; grandfather of 15; great-grandfather of 14.

†WELCH, Maurice E., 68, Holy Family, New Albany, Sept. 27. Father of Scott, Christopher, Dennis, Cheryl Baker, Carl Sue Filer and Tammy Welch; brother of Joe; grandfather of 11.

†WOLKER, Darlene Elizabeth, 71, St. Mary of the Immaculate Conception, Aurora, Oct. 9. Mother of Richard, David, and Charlene Bowman; grandmother of nine; great-grandmother of nine.

Providence Sister Rosalita Mullen, 81, dies Oct. 19

ST. MARY OF THE WOODS—Providence Sister Rosalita Mullen died here on Oct. 19 at the age of 81. The Mass of Christian Burial was celebrated for her on Oct. 23 in the Church of the Immaculate Conception.

The former Elizabeth Lavene Mullen was born in Pierre, South Dakota. She entered the Congregation of the Sisters of Providence in 1927 and professed her final vows in 1935.

Sister Rosalita taught in Indiana, Missouri, Illinois, Washington, D.C. schools. In the Archdiocese of Indianapolis her assignments were in Indianapolis at Cathedral Grade School, in Terre Haute at St. Patrick, and in New Albany at Holy Family.

One twin sister, Providence Sister Rosalie Mullen, survives Sister Rosalita.

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NOVEMBER 7, 1992

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Come for prayer, fellowship and sharing
Come for a teaching of Catholic doctrine (video)
Come for practical wisdom to help live our Christian life

THIS MONTH'S VIDEO

ARCHBISHOP DANIEL M. BUECHLEIN, OSB

RECORDED ON "MOTHER ANGELICA LIVE"
(EWTN) ON OCTOBER 7, 1992

Voters face referendum issues in some states

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—When Catholic voters go to the polls Nov. 3, they'll have to worry not only about names but about numbers—Proposition 161, Question 6, Measure 9.

Those referendum issues—on euthanasia in California, abortion in Maryland and homosexuality in Oregon, respectively—are among at least a dozen ballot questions on which Catholic leaders have taken a stand.

The death penalty, the Equal Rights Amendment, welfare reform, school choice, health care reform and the Martin Luther King holiday also have drawn Catholic comment as voters consider those issues in their states.

Perhaps the most closely watched vote after the presidential race—will be on California's Proposition 161, a proposal to legalize physician-assisted suicide that is identical to an initiative defeated in Washington state last year.

"This is the only state ballot question whose passage this year would truly be unprecedented in the modern world," said Richard Doerflinger, associate director for policy development in the U.S. bishops' Secretariat for Pro-Life Activities.

In response to Proposition 161, the California Catholic bishops took what they called the "unique, unprecedented action" of sending a letter to each of the state's 1,070 parishes asking for contributions to the coalition fighting the euthanasia proposal.

"Because of our belief that life is sacred and God alone has the right to create life and to claim life, we have a moral responsibility to assist in bringing comfort and care, control of pain and compassion and sensitivity to the terminally ill," said the letter.

The state's bishops also oppose another of the 13 referendum issues facing California voters this year—Proposition 165, called the Taxpayer Protection Act, designed to avoid higher taxes by reducing or eliminating welfare benefits for pregnant women, the elderly, the disabled and others.

Proposition 165 "brands the poor as the cause, rather than the victims, of our financial woes," the bishops said. "It is designed to appeal to the prejudices and misinformation that the public has regarding welfare, and to play on the frustrations and fears that are brought on by a climate of economic uncertainty."

The bishops took no stand on Proposition 166, the Affordable Basic Care Initiative, which would require employers to provide health insurance for all employees working more than 17.5 hours a week and for their dependents. But Catholic Charities of California has opposed it for its failure to address the issues of long-term care and cost containment and to help the unemployed.

Abortion will be a ballot issue in at least two states—Maryland, where voters are considering whether to repeal the 1991 law which removes most restrictions on abortion, and Arizona, where the Pre-Born Child Protection Amendment has been proposed to prohibit abortion except in cases of rape and incest or to save the woman's life.

Maryland's Question 6 became enmeshed in controversy when funds were collected at Sunday Masses to fight the abortion law. Three Catholic legislators who support the law accused the bishops of using churches for politicking, while a spokesman for the bishops said the criticism was an attempt "to silence the bishops as moral leaders in the public arena."

In Arizona, three Catholic bishops asked voters to give "serious, prayerful and favorable" consideration to Proposition 110, also known as the Common Sense Amendment.

"We believe that Proposition 110 can be a helpful step to provide significant legal protection of the precious human right to life, a foundational right for the exercise of all other human rights," said Bishops Thomas J. O'Brien of Phoenix, Manuel D. Moreno of Tucson and Donald E. Pelotte of Gallup, N.M., who includes part of Arizona.

On other Arizona ballot questions, the bishops expressed support for Proposition 100, which would establish a Dr. Martin Luther Jr. Civil Rights paid state holiday, and took no stand on Proposition 103, which would change the method of capital punishment from the gas chamber to lethal injection.

Voters in the District of Columbia face a referendum on capital punishment that was ordered by the U.S. House of Representatives. Cardinal James A. Hickey of Washington has called for its defeat.

"There is no doubt that the movement to reinstate the death penalty is a reaction to the increase in senseless and impersonal violence in the District of Columbia," he said. "We recognize this appalling trend. But the death penalty is not the answer."

The rights of homosexuals were a ballot issue in the state of Oregon and the city of Tampa, Fla. Both proposals were opposed by homosexual rights groups.

Oregon's two Catholic bishops spoke out against Measure 9, which would forbid affirmative action or quotas based on sexual orientation and ban government funding to promote or encourage homosexuality. The bishops said the ballot initiative had been incorrectly characterized as "a referendum on the morality of homosexuality."

In Florida, Bishop John C. Favalora of St. Petersburg, whose diocese includes Tampa, said in a tape-recorded message broadcast at all weekend Masses in the diocese Oct. 24 and 25 that the city ordinance prohibiting discrimination based on sexual orientation should be repealed.

Since sexual orientation only becomes evident because of one's behavior or lifestyle, the bishop said, "I have serious concerns regarding the implications of this amendment for family life and for our society, implications which go beyond the good intentions of many of its proponents."

The school choice measure in Colorado would give parents of children ages 5-21 a voucher from the state worth half the cost of a public education per child. Those funds—which would average \$2,100 if the plan were in effect this year—could be used in any public, private or religious school or for home schooling.

Iowa voters faced a decision on whether to approve a state constitutional Equal Rights Amendment. The Iowa Catholic Conference, a 28-member panel of bishops, priests, religious and laity, expressed support for equal rights for women but not for the language of the state's proposed ERA, which they said could be interpreted by the courts as a guarantee of the right to abortion.

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Bishops say election presents opportunity for global activism

by Catholic News Service

WASHINGTON—Urging Americans to resist the temptation of isolationism, a committee of U.S. bishops said this election and the coming months present an opportunity for global involvement that comes along only once every two or three generations.

"Choices made and policies set in the months and years immediately ahead may well determine whether or not the people of the world can meet the challenges of the 21st century," said the statement from the Committee on International Policy of the U.S. Catholic Conference. The statement was released Oct. 17.

"It is urgent that American Catholics, as citizens of a powerful democracy and members of a universal church, reject the temptation to isolationism or indifference and take up the challenge of pursuing peace and securing justice both in our nation and in a new world," the bishops said in the statement "Lazarus at the Gate: American Responsibilities in a Changing World."

New opportunities for cooperation and progress in the

wake of the crumbling of the Iron Curtain and resolution of long-lasting conflicts in Central America, Asia and Africa are being undermined by old hatreds, debt and underdevelopment, they said.

In the face of domestic problems, the national temptation to withdraw "to build new walls or to lash out against foreigners is great, the committee said, but they must be resisted.

"Out of an understandable desire and clear need to face neglected problems at home, then, many Americans may be tempted to shut out international problems and to shun global responsibilities," the bishops said. "Yet as pastors in a universal church, we appeal to the American people not to turn away from the cries of a still-suffering world beyond our shores."

"Today more than ever our world needs an ethic of solidarity and a vision of the global common good," they continued. "This is a moment that requires boldness and vision on the part of political leaders—and of citizens. Our country still has a vital role to play in building a more just and peaceful world community."

Among the challenges of a universal church and the nation listed are:

►The strengthening of peacemaking and peacekeeping institutions.

►Social and economic development in the poorest nations of the world.

►Support for refugees and migrants fleeing oppression and seeking a new life.

►Collaboration on global environmental protection and restoration.

►The protection of human rights and the advancement of democracy.

►Help for economic and political transformation in Eastern Europe and the Commonwealth of Independent States (the former Soviet Union).

►Restraint on the arms trade.

The statement referred to Pope John XXIII's encyclical "Pacem in Terris" (Peace on Earth), which acknowledged the inability of the international system of 30 years ago to meet the increasingly global problems of the world community.

Peacemaking and creating sustainable development are vital in pursuing Pope John's vision of a universal common good, the bishops said.

"The need to strengthen peacemaking and peacemaking institutions, both through the United Nations and through regional groupings, is a central priority for our time," they said.

The U.N. Conference on Environment and Development

held last June in Brazil "highlighted for all the world the connection between environmental integrity and equitable development for the poor nations of the world. The preservation of the earth's ecology demands finding ways for the poor to improve their lives without placing further stress on fragile ecological systems."

The statement also cited writings by Pope John Paul II on obligations to the poor and the "crisis of solidarity" discussed by Pope Paul VI among nations.

Pope Paul, in his encyclical "Populorum Progressio" (The Progress of Peoples), anticipated the day when, through generous initiatives, "the poor man Lazarus can sit down at the same table with the rich man." Since that encyclical, "the story of Lazarus has become central to the church's interpretation of the crisis of solidarity in world affairs," the bishops said.

Pope John Paul "has explicitly urged American Catholics to take this parable into account in shaping our national response to developing nations," the bishops' statement said.

Times are ripe for American Catholics to pursue peace and justice in the United States and in "a new world," the bishops concluded.

"The people of far-off lands are not abstract problems, but sisters and brothers. We are called to protect their lives, to preserve their dignity, and to defend their rights. Our future in this shrinking world depends not only on our national achievements, but also on global progress," the committee said.



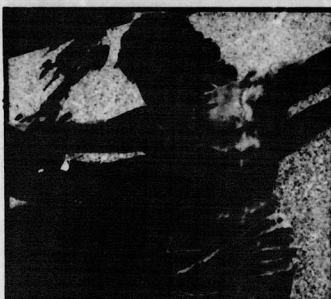
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