

SEEKING THE FACE OF THE LORD

Parents & teachers have gifted vocations

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

Last Thursday I flew to Dubuque to attend the welcome of the new coadjutor archbishop, a Benedictine friend of mine who was named at the number of young people and children at the airport at an early morning hour until I figured out that it was Teacher's Institute weekend. There must have been some really cheap air fares!

On the first leg of my flight I was seated next to a third-grader and her younger brother. After the flight took off the young girl very politely said, "I would like to introduce myself," and did so. She then introduced her brother. We chatted a bit and then she and her brother took out their coloring books and occupied themselves as if they flew every day.

The airline served bagels and cream cheese and much to my amazement the children ate them! The children next to me were very pleasant companions. Of course, not all the youth on that plane were so well behaved and polite, but I would say most were. I complimented the mother of the children I met. She was seated with another even younger child just behind us. It occurred to me that parents and teachers don't always get the credit they deserve for being good parents and good teachers. You parents are the first teachers and have the



most profound influence on your children for life. It is a tremendous challenge to parent in these permissive times. Patience and respect for others and generosity are learned virtues, they are not instinctual. Values are learned and it is both a challenge to teach values and it is a challenge to learn them and to live them.

After you parents who are the first teachers in the home, I think you school teachers have the greatest impact on our children and our youth at the most teachable moments. I am not so sure you teachers get the credit and the support you deserve these days, especially in the public forum. I am not sure many of you teachers are aware of the enormous impact you have not only in what you teach but also the manner in which you communicate values in words and in deeds.

Last Friday night I attended the Chataud vs. Roncalli football sectional game. A scout for the Jasper football team came forward and introduced himself. He said, "You wouldn't know this, but your mother taught me in third grade 25 years ago. She was the best teacher I ever had." I first became really aware of the influence my mom had as a teacher at the time of her funeral. I couldn't believe the number of former students who came to the wake and the funeral, simply out of appreciation for someone who was no longer there to know. My mom was not a pushover as a teacher, just as she was not a pushover as a mother!

Regular readers of this column will remember that I have sung the praises of my past teachers many times. I could not miss the unique impact of every Sister of Providence who ever taught me and I could do the

same for teachers thereafter. I suspect all of us can do that, even as our memories fog on other things. Perhaps it is also true that we can remember some unpleasant experiences with teachers which may not have been helpful. Teachers, like parents, are human.

I think in the midst of the business of our day-to-day lives you parents can underestimate the importance or your own teaching role. And you teachers can underestimate the unique responsibility and privilege which is yours in the day-to-day challenge. Teaching as parents is a challenge and a privilege. Teaching in schools is a challenge and a privilege. Both are gifted vocations!

When parents and teachers fail to accept responsibility as teachers of impact, especially as models of moral values and maturity, children become victims. Perhaps what confuses our children most is the inconsistency which can exist between what we say and what we do as parents and teachers. The incidence of crime among young people, like the prolonged immaturity of our culture, can be traced to our homes and our classrooms. Sadly, the visual entertainment media and some of the music of our day promote immaturity and immorality and they are our day counter-signal to authentic values. Yet, you parents and teachers are in a unique position to monitor such influence... in word and in deed.

How do we meet the vocational challenges and opportunities as parents and teachers? By remembering what truly counts in life: We need God. We need family love more than family wealth. We need to be present to our youth. We remember in prayer.

EDITORIAL COMMENTARY

A new poll on physician-assisted suicide

by John F. Fink
Editor, The Criterion

Next Tuesday, as Americans go to the polls to exercise their right to vote, many eyes will be on Oregon, where voters there will accept or reject a proposal to legalize physician-assisted suicide. It's widely expected that the measure will pass, despite the efforts of the Catholic Church out there to defeat it.

A similar measure failed in California two years ago, but those who favor the legalization of euthanasia will try to blitz the rest of the country if the proposal passes in Oregon. Earlier this year a Washington state judge ruled that the "right to privacy" rule, that was somehow found in the U.S. Constitution when abortion was legalized, also permits a person to kill him/herself with the help of a doctor.

In the face of this latest threat to the sacredness of human life, the U.S. bishops commissioned a poll to determine attitudes about assisted suicide. The results show Americans are divided over the issue along lines of age, sex, race and religion.

Although the general idea of physician-assisted suicide seems to be favored by 46 percent of those surveyed, that percentage slipped the more people heard about specifics.

Although the Hemlock Society and other pro-euthanasia groups tout physician-assisted suicide as a "right" for senior citizens so they could have the "freedom" to end their lives, the elderly see the idea as a threat. Thus 78 percent of those over 65 agreed that "doctors should be healers, never killers." And 54 percent of them fear that

voluntary euthanasia will lead to involuntary euthanasia.

The survey, which was conducted by the Tarrance Group in late September, found that women opposed euthanasia more than men do, especially middle-aged white men. And African Americans, who often are more concerned with obtaining good health care, are more opposed to euthanasia than are whites.

One disturbing finding in the survey is that church-going Catholics opposed physician-assisted suicide by only 49 percent, compared to 39 percent who favored it. Pentecostal Christians opposed it by 70 percent while 21 percent favored it. This

shows that there is room for better education of Catholics on this issue.

Those statistics, though, somehow don't seem right. When California voters rejected the euthanasia proposition in 1992 by a margin of 54 to 46 percent, it was estimated that church-going Catholics had opposed the measure 82 to 18 percent.

Still, this poll seems to show that we Catholics are lagging behind our fundamentalist Protestant brothers and sisters on this issue, just as other polls have shown the same thing on the abortion issue. Yet the teachings of the Catholic Church about the sacredness of all life couldn't be any clearer.

It's hard to understand why those teachings are not getting through to Catholics. And it shows that we must do more to make those teachings understood.

Election Ads in This Issue

There are quite a few ads from political candidates in this issue, so it seems like a good idea to repeat our policy. It is simply that political ads are accepted from all candidates on an equal basis, must be clearly identified as paid political ads, and must be positive rather than negative in tone. We will not accept ads that tell you should vote against someone, only those that explain why you should vote for a candidate.

Under no circumstances should the ads be assumed to represent the view of The Criterion or the endorsement of a candidate.

Michael Halloran appointed director of stewardship

Michael F. Halloran, a Minnesota native with six years' experience in fund raising, development and stewardship, has been appointed director of stewardship for the Archdiocese of Indianapolis.

Halloran's appointment, which was announced by Dan Conway, archdiocesan secretary for planning, communications and development, completes the reorganization of communications and development offices which was announced in May.

Halloran comes to the archdiocese from the Diocese of Fargo, N.D., where he served as director of stewardship and development. His responsibilities will include working with parishes to coordinate and direct the new archdiocesan stewardship education program, "Stewardship: A Disciple's Way," which has been adapted for use in central and southern Indiana from similar programs in other dioceses. He will also work with the Office of Catholic Education which is continuing to emphasize the role of stewardship in Catholic school development programs.

Conway said about the announcement: "Mike Halloran's primary responsibility will be to work with parishes to help them with stewardship education and with all of their fund-raising efforts for annual, capital and endowment purposes. This is the first time the archdiocese has been able to provide this kind of consistent service to parishes and it reflects the priority which Archbishop Buechlein has given to meeting the overall stewardship and development needs of our church."

The archdiocese's Office of Stewardship and Development has been reorganized during the last year to replace three staff members who resigned at various times during the year. In addition, William R. Bruns, who was appointed director of stewardship for the archdiocese in January, assumed new responsibilities as executive director of the Catholic Communications Center on July 1.



Michael Halloran

The newest members of the stewardship and development staff are: Scott Lubansky, executive director, who directs the United Catholic Appeal and is preparing for a major archdiocesan capital campaign; Kathleen Berghoff, director of special events, who maintains the official archdiocesan calendar and coordinates archdiocesan-sponsored events; and Halloran.

In addition, for several months, Marcus Woods, who has served as temporary stewardship coordinator since the director's position became vacant, will continue to serve as liaison between parishes that are participating in the new archdiocesan stewardship program and the printing and mail firms that are responsible for the mechanics of this program.

Also serving on the archdiocesan stewardship and development team are Sandra Behringer, director of endowment development, who directs the archdiocese's planned giving programs and serves as liaison between parishes and the Catholic Community Foundation; and Pamela Storms-Barrett, director of administrative support, who directs the administrative staff and coordinates the combined activities of the Office of Stewardship and Development and the Catholic Communications Center.

ship and Development and the Catholic Communications Center.

In announcing the completion of this reorganization effort, Conway said, "I am very proud of our new team. The challenges we face in meeting stewardship and development needs of our parishes, schools, agencies and institutions in the archdiocese are enormous. But with the excellent direction we have received from Archbishop Buechlein and this outstanding group of professionals, we hope to make a real difference in the way our human, physical and financial resources are developed to carry out the mission of our church."

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WHO ARE THE HOMELESS?

Family stranded after promised job falls through

by Margaret Nelson

John and Amy will still trust people. But they'll never again sell their belongings and move to another state on someone's promise.

Actually, it was the assurance by John's Cincinnati employer of two years that he would meet the family in Indianapolis with the \$800 check John had already earned—and a better job.

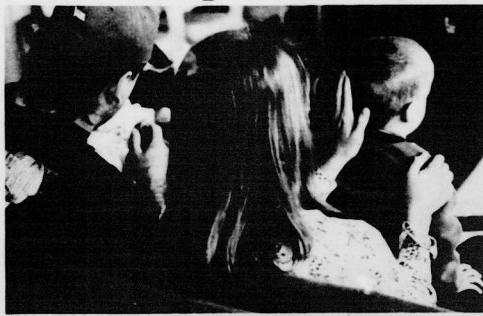
The family, John, Amy, 3-month-old Jessica and 2-and-a-half-year-old Cody, moved into Holy Family Shelter a month ago—just two days before their hotel money ran out.

They had waited at the bus station six hours for John's former employer. And they spent the next two weeks trying to contact him. John's fellow employee, who came to Indiana for the same promise of his check and a job, returned to Cincinnati when the men realized their boss had split—taking off with their money.

John quickly found work on his own, after laboring for a temporary service for two weeks. He makes parts for autos.

But Holy Family Shelter provided clothing, referrals and furniture and a temporary roof over their heads.

John and Amy just moved out of Holy Family Shelter last week. They picked up furniture at the St. Vincent de Paul warehouse last Saturday. They had already spent a lot of time in their new



HOLY FAMILY—John holds 4-month-old Jessica and Amy pats 2-and-one-half year old Cody as they rest in the lounge at the Holy Family Shelter in Indianapolis. The family was stranded when John came from Cincinnati for a job. (Photo by Margaret Nelson)

home, cleaning and preparing it for the move.

John said, "I've never been in a situation like this." In fact, the couple was so self-sufficient that they didn't know the shelter provided free diapers and formula for the infants—a \$20-a-week savings. And they've only used the child care service twice, though their children like it.

While in Indianapolis, they've gone out for walks, visits to the parks and "taken bus rides to see the city," said Amy.

She explained that every family has its own room at the shelter. They get three meals a day. "They help any way they can. They will do anything to help you if you will help."

John said, "Every mile you go, they'll go with you." Employed residents are given bus tickets to get to work.

Doctors visit the shelter three times a week. "The baby had a little bronchitis. I got

kind of worried. They gave her some antibiotics and she's getting better now," said Amy.

They can do their laundry without cost; they even have free soap," and shampoo.

"When we first came here, I was scared," John confided. "But people help you here. They even pack lunches for my work."

John is glad he was able to find work. "I'd

hate to sit around and wait for a check. I've always done for myself. Anyway, what they would give me for a check each month, I could make in a week. Why not get that (welfare check) times four?"

"I look at it this way. If it wouldn't have been for this place, I don't know what I'd have done. We called and called. When we had two days left at the hotel, they said, 'Come on over,'" said John.

He said that a lot of men would say, "Let her (his wife) go her way. It's hard to stay and go through this with her. But there are a lot of single moms in here with no support. It takes a bigger man to stay with his wife," he said.

"Besides, leaving would destroy your marriage. And it would ruin—take its toll on—the kids' lives," said John.

"If you don't have two people to raise a kid—especially if it's a boy—nine times out of 10, he'll try to run the mother. If it's a little girl, she'll grow up to 15 or 16 and become a mother herself. Somewhere the link in the chain has got to stop," he said.

"It's sad to see mothers with no one with them," said Amy. "It would be easier to go back home and stay with my grandma."

"We gave up a nice house and sold everything in it," said John. "If we had known, we could have put the stuff in storage."

"Your vows say 'For better or for worse,'" said John, who usually leaves at 5 a.m. and gets back home to his young family at 8 p.m.

This week, he'll meet his family in their new home down the street.

Stewardship video to go to parishes

(Continued from page 1)

The stewardship video gives "many people's perceptions of what stewardship is and how they live it," Woods said. "It is a montage of the focus on time, talent and treasure that people offer in gratitude to God," he said.

"The video shows people who are members of this diocese doing stewardship," said Woods. "That's why it's powerful. It could be someone next to you in church."

He said that golf pro Fuzzy Zoeller and his wife are in all kinds of activities in their New Albany parish. "He said he has been blessed by God and he's got to give back. That's what the video says. It's up to the parishes how they want to use it," said Woods.

"They could show it to the leaders of organizations. It could be used with RCIA for discussions of that part of our Catholic life," he said.

"Parishes should look at it as an educational tool. It is timeless. They can hold on to it and use it until it wears out," Woods said.

"The size of a parish would be a factor, but the pastor could visit new parishioners' homes and take it along," said Marcus Woods.

Croatian man visiting Indianapolis to study religious philanthropy

by Margaret Nelson

Sinisa Zrinscak stopped in the Catholic Center last week to visit Tom Gaybrick and learn about Catholic Charities.

Back home in Croatia, Zrinscak is a senior researcher for the Institute for Applied Social Research at the University of Zagreb.

He arrived here in early October. He's studying at the Center for Philanthropy at Indiana University. He'll be here until mid-December.

Eastern European countries have always depended on the government for social help. Zrinscak believes that new efforts should center on philanthropy.

"One program called Eastern Europe initiatives is developing ideas for some programs for action in Eastern Europe. They hope to establish a center of philanthropy in Slovenia," he said.

"They think—I think too—that religions and churches can help us in Eastern Europe to develop a non-state volunteer sector," said Zrinscak. "Croatia has a strong state tradition. There is not much besides Caritas, run by the Catholic Church, and Catholic Relief Services."

"There are some secular programs, but not so developed as you have here. We have many problems because of the transition, like poverty and unemployment."

"Croatia is especially in a bad situation because of the war in Croatia and the war in Bosnia," he said.

"We have four million and six hundred thousand people. And we have 500,000 refugees," Zrinscak said. "That's a big problem to deal with refugees in such poor conditions."

"I came here to learn about your plans. We hope to do research in Eastern Europe and develop some of these activities there, because the state is not able to deal with all these problems."

"We have to do something to deal with all the difficulties that destroy the cities," he said. "One-fourth of Croatia is occupied. The United Nations forces are there and the Bosnian war is still going on. People are dying there."

Next year, Zrinscak will teach in a Croatian school as a social worker. The educational system is paid for by the government. Some people try to take initiatives on their own, he said.

"I want to see how it is done here—to learn about social action and the organization of charities here. We do a lot, but it is



Sinisa Zrinscak

more developed here. You have many more programs," said Zrinscak.

"I can now see and imagine what kind of activities you have and how they are organized after talking with Tom Gaybrick," he said. "He told me about the number of people involved as volunteers and the number of participants who need help. It is very interesting to see all these programs and learn something about them."

Zrinscak is also doing research in Indiana libraries. And he will talk with Lilly Endowment, Christian Theological Seminary, the Carmelite Monastery, and other churches of other denominations about their efforts in social action.

Caritas, which was developed when Croatia was under communist rule, serves all the children and women who are ill, wounded, raped. In his Zagreb Diocese, each parish has a Caritas program, led by a priest, who has his own group of volunteers.

The small programs in Croatia do a lot, Zrinscak said, but the problems are so big, they can't deal with them without help from abroad. "We couldn't have enough money for all these problems."

The basic difference here is the partnership programs have with the government, Zrinscak said.



125 YEARS—Members of St. Mary Parish in Mitchell celebrate the parish's 125th anniversary on Sunday, Oct. 30. Archbishop Daniel M. Buechlein presided at the special Mass, along with St. Mary's pastor, Father Bernie Cox, and former pastors. Sister of Providence Mary Lee Mettler, pastoral associate, welcomed the congregation to the celebration, which included a reception after the Mass. (Photo by Peter Agostinelli)

FROM THE EDITOR

November—a month to think about death

by John F. Fink

During the month of November, the church has traditionally encouraged us to think about death. The first day of the month is the feast of All Saints and the second day is the feast of All Souls. The whole month is dedicated to the Poor Souls.

In our culture, death is not considered a pleasant topic and many people seek to avoid thinking about it, but each of us must consider his or her own death, which is inevitable, and prepare for it.

The Christian religion offers great consolation and hope for those contemplating their death. An essential doctrine of the Catholic Church is belief in "the resurrection of the body and life everlasting." The priest for the funeral Mass says, "Lord, for your faithful people life is changed, not ended. When the body of our earthly dwelling lies in death we gain an everlasting dwelling place in heaven."

NOT ALL RELIGIONS are so optimistic. The Jewish religion often reminds its adherents of the shortness of life in the eyes of God, but doesn't require belief in life after death. In Psalm 90, for example, we pray, "You turn men back to dust and say, 'Go back, sons of men.' To your eyes a thousand years are like yesterday, come and go, no more than a watch in the night. You sweep men away like a dream, like grass which springs up in the morning. In the morning it springs up and flowers; by evening it withers and fades. So we are destroyed in your anger, struck with terror in your fury. . . . All our days pass away in your anger. Our life is over like a sigh. Our span is 70 years or 80 for those who are strong. And most of these are emptiness and



pain. They pass swiftly and we are gone. . . . Make us know the shortness of our life that we may gain wisdom of heart."

This is a good prayer, so far as it goes. It reminds us that each of us has only a certain amount of time on this earth during which to make our contribution and to bring our lives to fulfillment. It does not, though, say anything about the resurrection of the dead. (Neither, of course, does the formula that is said on Ash Wednesday when we receive ashes on our foreheads: "Remember that you are dust and unto dust you shall return.")

Many Jews did, and do, believe in life after death. At the time of Christ we read in the Bible that the Pharisees did believe but the Sadducees didn't, a fact that St. Paul took advantage of to create a religious argument when he was brought up before the Sanhedrin (cf. Acts 23:1-12). In the Old Testament, the mother and her seven sons who were tortured and killed because they wouldn't eat pork certainly believed in the resurrection: "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws" (2 Macc 7:9).

MOST CATHOLICS are well aware that we are composed of a body and a soul. They understand that, at death, the soul separates from the body and goes to meet God while the body decays. Too many Catholics, though, think that this is the end of it all, that the soul will then live with God forever. But an essential belief, since it's in the Creed, is that the body, too, will rise and will be reunited with the soul.

"On no point does the Christian faith encounter more opposition than on the resurrection of the body." That's a quote from one of the church's greatest theologians, St. Augustine. He acknowledged that it is difficult to believe that a mortal body, that so clearly decays, will rise to eternal life. But that is clearly the teaching of the church.

St. Paul tried to make it clear that if that risen body will be unlike the present body: "It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a

natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one" (1 Cor 15:42-44).

The Fourth Lateran Council of 1215 confirmed that, just as Jesus appeared in a spiritual body after his resurrection, so Christ "will change our lowly body to be like his glorious body" at the time of our resurrection.

And when will our resurrection occur? The only answer we have to that question is: the last day, at the end of time. But we won't have to wait that long for our judgment because the church teaches that what it calls "the particular judgment" will take place at the time of our death. The "Catechism of the Catholic Church" says, "Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven—through a purification or immediately—or immediate and everlasting damnation" (No. 1022).

THE PARTICULAR JUDGMENT, obviously, happens before the resurrection of the body. Therefore, it is our souls that will be purified in purgatory, or will go to heaven or hell. Then, at the end of time, after our new spiritual bodies have risen and been reunited with our souls, there will occur the Last Judgment. This has been described in the 25th chapter of Matthew: Christ will come "in his glory, and all the angels with him. . . . Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats; and he will place the sheep at his right hand, but will goats at the left" (Mt 25:31-32).

That's when Christ will judge each of us on whether we fed the hungry, gave drink to the thirsty, welcomed the stranger, clothed the naked, cared for the sick, and visited the imprisoned (cf. Mt 25:35-45). Those who did not do those things "will go off to eternal punishment, but the righteous to eternal life."

It's a lot to consider during this month of November.

A VIEW FROM THE CENTER

Stewardship and the spirituality of giving are themes for November

by Dan Conway

During the month of November, Archbishop Buechlein has asked all of the parishes in central and southern Indiana to pay special attention to the theology and practice of stewardship. November is an appropriate time for us to renew our understanding of (and commitment to) stewardship because it is the month in which we celebrate Thanksgiving. November is also the end of the liturgical year and, with the season of Advent, a time of anticipation.

For the first time this year, 33 parishes in all 11 dioceses of the Archdiocese of Indianapolis will participate in the new stewardship education program, "A Disciple's Way," which has been adapted from similar programs in other dioceses (especially the Archdiocese of Louisville).



"A Disciple's Way" invites all members of the parish community to reflect on stewardship as a faith response and to be generous in their giving of time, talent and treasure to the parish and to other organizations.

The parishes which have chosen to participate in the first round of this annual stewardship education program represent 25,000 households (one third of the homes in the archdiocese). This is an excellent beginning for this new program, and we are confident that it will make a difference in the way Catholics in our archdiocese participate in the ministry of their church.

The experience of other dioceses which have taken this kind of approach to stewardship education shows that "A Disciple's Way," which is designed to be a long-term educational effort rather than a financial "quick fix," is well worth the time, effort and expense!

In addition to the parishes which are participating in this new archdiocesan program, all members of the Catholic community in central and southern Indiana

will be invited to reflect on stewardship as a way of life through special articles and inserts in *The Criterion*, a new stewardship video, the annual accountability report produced by the archdiocese, and other activities in their parishes.

Archbishop Buechlein's goal is to make the month of November an annual opportunity for reflection on the four stewardship themes: attitude, accountability, generosity, and "giving back to God" a proportionate share of the blessings we have received.

One of the special inserts which will be in *The Criterion* this month will contain the text of Archbishop Buechlein's pastoral reflection, "The Spirituality of Stewardship in Daily Life." The archbishop first presented his thoughts on stewardship to the statewide conference on this topic which was co-sponsored by the Archdiocese of Indianapolis and Lilly Endowment, Inc., a year ago. Subsequently, the archbishop's reflections, and all of the conference proceedings, were published and distributed to all parishes in Indiana. This resulted in a national distribution of Archbishop Buechlein's reflections on

stewardship through *Origins*, a publication of the United States Catholic Conference. This month's insert in *The Criterion* will make this important pastoral reflection available to all Catholic households in the Archdiocese of Indianapolis.

In "The Spirituality of Stewardship in Daily Life," Archbishop Buechlein describes stewardship as "spirituality in action" or "the daily decision to be open to the presence and power of God's love, especially as this love is manifested in the things of the earth."

Thus, the archbishop sees stewardship as a very practical expression of "faith in action." With this in mind, he says, "Like every important dimension of Christian life, stewardship begins at home—in the domestic church—where families share with one another their time, their values and traditions, and the results of their hard work. By sharing their time, talent and treasure with one another, parents can initiate their children into the practice of stewardship and, thereby, teach them a way of living that is clearly counter-cultural in today's consumer-oriented society."

During the rest of this month, this column will be devoted to these and other stewardship themes outlined in Archbishop Buechlein's pastoral reflections. As the archbishop says, stewardship is not something outside of (or in addition to) our Christian faith. It is the practical expression of something that is at the heart of what it means to be a disciple of Christ: the willingness to die to self in order to receive life in all its abundance.

THE BOTTOM LINE

The effects of TV violence on our children

by Antoinette Bisco

The statistics are appalling. Children are watching television from age 2 on. By the time an American child reaches 18, he or she will have spent 15,000 hours in front of the tube, seen more than 18,000 murders and some 200,000 violent acts.

In the past 40 years—when TV set went from being an oddity to an essential piece of home equipment—the number of youths under 18 arrested for violent crimes has escalated. In New York, for every youth arrested for serious crime in 1950, there were nearly 500 by 1989.

"Our TV and movie screens are awash in blood," said Frank Brady, professor of communications at St. John's University in Jamaica, N.Y.

Add to all this another statistic—that the

United States tallies 22 million victims of violence each year—and one is compelled to ask: Is the violence we are experiencing the result of violence in the media?

That's a tough question, so complex that St. John's University sponsored an international conference on violence and the media in early October. Guests included three U.S. congressmen and a member of the British Parliament.

Violence has been around a long time. It's in the Bible, Shakespeare and fairy tales, and it's even necessary to show pain, danger and tragedy. But most of what we see (on TV) is not that kind," said George Gerbner, dean of the School of Communication at the University of Pennsylvania.

Now we have "happy violence," where violence is shown as a "thrilling, painless, effective way to solve conflict that leads to a happy ending." All this is "delivered to the audience in a happy mood by buy products." There's never been an age when images of violence inundated every home. And Gerbner emphasized we are seeing a "radical change in human socialization"

because of this "industry that kills 1,000 people a day."

The evidence is overwhelming that TV violence leads to increased violence and desensitization in youth, said William Abbott, a lawyer working with the National Foundation to Improve Television.

Yet dilemmas surfaced when papers were presented, like the one by Michael Niman and Robert Knox Denton from the State University of New York at Buffalo. In a major study of prime-time TV, they found it disturbing that "good guys were well over four times as likely to commit violence as bad guys." In short, TV role models, be they the police or Mr. T, overwhelmingly choose violence, said Niman.

It is clear that some kind of regulation is needed to stop this media violence, but few, if any, were in favor of a "Big Brother" solution that would curtail Amendment rights. The recommended approach was self-regulation by the television industry itself, with citizen action groups formed to ensure that this happens.

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Point of View

Effectiveness of sex education

by Fr. Jackson

Recent reports in the mainstream media are confirming what the church has been teaching all along about human sexuality. "Research finds that formal sex education is most successful when it combines clear messages about socially desirable behavior with strong moral support for the behavior sought," according to the October issue of *Atlantic Monthly*.

Atlantic Monthly's cover story, entitled "The Failure of Sex Education," contrasts two vastly different curricula that are vying for dominion in the nation's schools: knowledge-based or abstinence-based sex education.

After thoroughly researching these two kinds of programs, the author, Barbara Dafoe Whitehead, challenges the "system." If data since the mid-'80s have repeatedly found that knowledge-based or "comprehensive" sex education, mandated in 17 states and supported in 30 more, has failed to reduce teenage pregnancy or slow the spread of sexually transmitted disease, why are federal, state and local health and school leaders seeking to expand it?

Although the issue is far too critical for the proponents of abstinence-based sex education to retort, "I told you so," the lack of assent from the "safe sex" contingent continues to frustrate people who have the best interest of America's teen-agers at heart.

Whitehead cites researcher Douglas Kirby, who has conducted major studies of the effectiveness of sex education programs for the Centers for Disease Control. Kirby says that his research "shows that students

who take comprehensive sex education do know more about such matters as . . . contraception, pregnancy and sexually transmitted diseases than student who do not . . . but more accurate knowledge does not (emphasis added) have a measurable impact on sexual behavior."

Whitehead says, "As it is typically taught, (comprehensive) sex education has little effect on teen-agers' decisions to engage in or postpone sex. Nor, according to Kirby, do knowledge-based sex education programs significantly reduce teenage pregnancy. And although teen-agers who learn about contraception may be more likely to use it, their contraceptive practices tend to be irregular and therefore ultimately unreliable."

On the other hand, research proves that abstinence-based sex education has succeeded in achieving its goals. For example, "Studies of Postponing Sexual Involvement Education Series" (PSI), and similar programs show similar results: abstinence messages can help students put off sex," according to Kirby.

Other sources confirm: "Students who had not participated in the program (PSI) were as much as five times more likely to have begun having sex than were those who had had the program," states *Family Planning Perspectives*, Jan./Feb. 1990.

"Sexuality, Commitment and Family," another abstinence-based curriculum by Teen Aid, Inc., "decreased the pregnancies from 147 to 20 among students at San Marcos High School after only two years of implementation," cites Dr. Dinah Richard in "Has Sex Education Failed Our Teen-agers?"

Atlantic Monthly describes "Postponing Sexual Involvement" as "one of the most carefully designed and evaluated sex education courses whose goal is to help boys and girls resist pressures to engage in sex." A peer facilitating program, PSI has older teens

"reinforce the message by having young people practice the desired behavior."

Today this approach to teaching sex education is known as "directive." Directive sex education is values-based and is focused on a single goal: sexual abstinence until marriage. Unlike a "nondirective" approach, it is a given that teen-agers should not be engaged in sex. Before the days of "values-free" sex education, a "directive" philosophy was the norm.

The Archdiocese of Indianapolis selected the "directive" peer facilitating model because not only is it effective in establishing and reinforcing chastity as the socially acceptable behavior among teens, it also supports the church's position.

The older peers who are teaching the archdiocese's program have a powerful influence over our early adolescents as they serve as positive role models to demonstrate that chastity is the best choice.

(Fr. Jackson is coordinator of the archdiocese's chastity series "A Promise to Keep: God's Gift of Human Sexuality.")



LIGHT ONE CANDLE

Politics and the Catholic vote

by Fr. John Catoir
Director, The Christophers

President Clinton might have had a universal health care bill by now if he hadn't tried to impose his abortion agenda on a reluctant public. He made enemies out of a lot of friends. Taxpayers should not have to pay for abortions if it violates their consciences.

Many Catholics who voted for Clinton in 1992 are now leaning toward the Republicans. To win the White House in '96 the Republicans will need the Catholic vote and they know it. Though 65 percent of voting Catholics turned away from the Republican Party in 1992, they can be lured back. If President Clinton and the Congress try to force taxpayers to pay for state-financed abortions they're in for trouble, and possibly a tax rebellion by a militant minority.

Republicans never gave up the '92 election. They say that Clinton is lacking a mandate because he had only 43 percent of the vote in 1992. The fact is he won the election and he is the president. Abraham Lincoln, a good Republican, won his first election in 1860 with only a 40 percent plurality. He won reelection through his term in office and assassination. But Lincoln emerged as a great president. The book hasn't yet closed on Clinton, but to win the White House in '96 he is going to have to do a better job of swaying the undecided voters.

At this point the health care bill is stuck in a quagmire of political infighting. To bring it back, it indeed it can be brought back, Congress will need the support of the pro-life coalition of voters. However, abortion is not the sole issue. Catholics generally



believe in the human dignity of the unborn, but they also believe in the social gospel and support human rights. Concern about a woman's right to receive good health care, especially prenatal and postpartum, is not advocacy of abortion. It is advocacy of women's right to sound medical treatment.

Extreme conservatives, like those who attack big government the way H. L. Menckin did, are few and far between. He said, "Only a country that is rich and safe can afford to be a democracy, for democracy is the most expensive and nefarious kind of government ever heard of on earth." Catholics are quick to defend the democratic process, but many of them lean to the more moderate Republican idea of tolerating big government only as long as it is based on law and order and strives for sound fiscal responsibility.

In 1992 Clinton appealed to voters with promises of a new approach to fiscal responsibility. In those days the national deficit seemed to loom large in the minds of voters. It still does. Any new health care bill must respect this concern, which means tough sledding ahead.

Somewhere in the bipartisan mix of American politics there is a middle ground. An amazing political alliance of Democrats and Republicans passed three highly controversial bills this year: NAFTA, gun control and the crime bill. A bipartisan coalition showed courage and creativity in forging the necessary agreements to make it all happen. Most Catholics would like to see that kind of creativity happen again, producing a morally acceptable health care bill that doesn't bankrupt America.

(For a free copy of the *Christophers* News Note "This Precious Land," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

INTERNATIONAL YEAR OF THE FAMILY

Pope's letter speaks of God as 'bridegroom'

by Daniel Avila

Fourth in a series of articles

In the second part of his letter to families, Pope John Paul II meditates on the image of God as "bridegroom." While other images of God may spring more readily to mind, such as father, good shepherd, or dove, envisioning God as bridegroom reveals a powerful love. "The mystery of God as the mystery of love," according to the pope. As a bridegroom or divine spouse, God is especially present to the family and thereby manifests his love to the world through the family.

When we married, my wife Elaine and I quickly discovered that it is impossible to hide our weaknesses and failings from each other. Yet despite Elaine's intimate knowledge of my imperfections, she has continued to love me. Her love endures, and the longer it endures, the more it lifts me up and enables me to overcome personal selfishness. Through our love for each other, we can become more unselfish. This is, however, a miracle only of human dimensions. We will sometimes tell each other that "if you didn't love me, I would be a better person." But you know for you is something, then just imagine how much greater is God's love!

The pope writes that God's love is "a tender love like that of a bridegroom for his bride. . . . It is an amazing love; something entirely new and previously unknown to the whole pagan world." Thus God's love, like spousal love, draws us out of ourselves but, ever so much more than spousal love, it "continually expands and lavishes on us an even greater sharing in the supernatural life."

Elaine and I will also remind each other how vital our sharing is to the health of our marriage. When we share with each other our thoughts, fears, responsibilities and gifts, our marriage bond is strengthened. In the same way that being there for each other enriches marital life, "so the bridegroom is also

with us today as the reason for our hope, the source of strength for our hearts, the wellspring of ever new enthusiasm and the sign of the triumph of the "civilization of love."

God is the source of all love, and thus is an indispensable partner in every family. As the pope explains: "Could we even imagine human love without the bridegroom and the love with which he first loved to the end? Only if husbands and wives share in that love and in that 'great mystery' can they love 'to the end.'"

As an indispensable partner, God is also the hidden recipient of each family's acts of love for, as well as the rejection of, those in need. In the same way that my individual behavior will always affect directly or indirectly the lives of those closest to me, a family's behavior towards its own members and others nearby will always affect God.

In a beautiful meditation on Matthew 25, the pope asserts that "Christ will be the judge [of our actions], but in the way that he himself indicated in speaking of the Last Judgment (cf. Mt 25:31-46). His will be a judgment on love, a judgment which will definitely confirm the truth that the bridegroom was with us without perhaps our having been aware of it." Just as when "I was hungry and you gave me food," God's intimacy with families is such that "I was an unborn child, and you welcomed me by letting me be born" or "I was an orphan, and you adopted me and raised me as one of your own children."

On the other hand, "We could add other ways of acting, in which Jesus is present in each case as the one who has been rejected." God is as present to each family as each family member is present to each other.

Copies of the pope's letter to families are available from the *Family Life Office*, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46202. Tel. 317-236-1400, ext. 1596.)

To the Editor

Vocations among those over 40

As we observe Vocation Awareness Week, I wonder how many of our religious communities are actively recruiting from among the over-40 age group. As the population ages, more and more men and women, previously focused on child-rearing and income-producing, are experiencing a spiritual awakening and are eager to devote the remainder of their lives to God and the service of humankind. Considering the ever-increasing life span of modern adults, they could easily be healthy and productive well into their 80s.

We occasionally read of men being ordained to the priesthood later in life, but seldom, if ever, hear of religious orders reaching out to those ready to embark on a second career. The frequently-advertised

vocation discernment weekends specifically exclude men and women over 45.

Modern religious communities need not be locked into previous recruitment patterns. I believe that religious orders should prayerfully reconsider their profile of desirable candidates. Older adults are more in tune with their true natures and are better able to make a permanent commitment, having already experienced, and grown beyond, the enthusiasms of secular life.

Those who have worked to support themselves all their lives have developed their God-given gifts and learned many valuable skills which could enrich community life and contribute significantly to the financial stability of the community. Late-life vocations could also prove to be the answer to the dwindling religious communities in this archdiocese and need to be encouraged, not discouraged.

Bette Smith

Indianapolis

CORNUCOPIA

More than we want to know

by Cynthia Dewes

It seems that today we are all happy wanderers in the wonderland of self-analysis.

We are led through this enchanted maze by certain people, called experts, who beckon to us by way of fervent books, candle shows, logo-ed T-shirts and interviews in obscure magazines. They tell us when, why and how often we do everything from scratching our heads to eating cold spaghetti for breakfast.

Some experts tell us that we are genetically driven, forever doomed to premature baldness, or fondness for paintings on velvet, or working at entry-level jobs. Or they predict, on the other end of possibility, that we are destined to display high IQs and achieve widespread popularity.

Chers say our only motivation is environment, which can likewise lead us up or down the ladder of life. This means that the impoverished, minority, uneducated persons will probably grow up to be criminals with bad teeth, who cheat on welfare. Those

from opposite beginnings will, on the other hand, be "on top" forever and ever, Amen.

No one, not even the usual expert, dares imagine what happens to the poor schmuck who is genetically and environmentally at a disadvantage. Or, for that matter, to the guy with drop-dead good looks who is smart, rich, socially privileged and healthy (short of either one of them being strangled by the rest of us, that is).

This leads us to the conclusion that we may be learning more than we ever wanted to know about ourselves.

And that includes the Personality Test, or Inventory, as its perpetrators like to call it. Will it indeed, as advertised, help us deal with all those other variables over which we have no control?

In a recent assessment of such an inventory, we learned that a charismatic leader is often extroverted, intuitive, feeling, a person who judges according to values. Sounds good, eh? But these same guys can also be testily incredulous when people don't want to follow where they lead. Shades of Jim Jones and Hitler.

Then we have the introverted, sensing, thinking, value-judging types who allegedly make up 38 percent of the population. These are the folks who seek to belong, who are responsible with a capital "R," and who form the backbone of every organization. So, big deal. I have a sneaking suspicion they're

the very ones who invented committees and committee meetings.

And what about the chances for marriage between the various personality types? Sometimes, as when two introverts get together, it's not a pretty sight. Introverts tend not to talk things over, so 25 or 30 years down the pike one of them says to the other over the breakfast eggs, "Hey, by the way, I'm getting a divorce."

Or consider the fate of two extroverted, sensing, thinking, value-judging mates. It might be like WWII inside a picket fence! The kids of such a union would need to come into the world wearing flak jackets and earplugs.

The moral of this story is, let's not depend entirely upon self-analysis to solve the problems of our human condition. We still have to deal with that notorious loose cannon, free will!

vips

Father Richard J. Mueller, a retired priest of the Archdiocese of Indianapolis, was presented with the Theological College's Alumni Lifetime Service Award in October at the Catholic University of America in Washington, D.C. The award was given during the seminary's annual Alumni Days celebration. It is presented annually to the alumnus who has served a distinguished career in ministry according to the Sulpician ideal, "to live supremely for God in Christ Jesus." Attending the award presentation were other Theological College alumni from the Archdiocese of Indianapolis, including Fathers Paul Dooley '45, W. Joseph Dooley '44, Martin A. Pelt '52 and Donald L. Schmidlin '57. Indianapolis seminarians Marc Behringer, Michael Hagerty and Timothy Reid were also on hand.

History Professor James J. Divita of Marian College was elected to his fifth two-year term as president of the Indiana Religious History Association at the group's annual meeting on October 22. Benedictine Sister Angela Sasse was re-elected vice-president, and Benedictine Sister Mary Kenneth Scheesele continues on the board. Both are from Ferdinand. Joseph White of St. Lawrence Parish in Indianapolis was re-elected to a three-year board term. The association encourages research and provides an ecumenical forum for persons interested in Indiana religious history.

check it out

Upcoming free cultural events at St. Meinrad Seminary include a Piano/Violin/Cello Concert to be held at 2:30 p.m. on Sunday, Nov. 6 in St. Bede Theater. Indiana University musicians will perform works by Beethoven, Brahms and others. On Thursday, Nov. 10 a lecture and discussion on Colombian novelist Gabriel Garcia Marquez's *A Hundred Years of Solitude* will be held at 8 p.m. in the Newman Conference Center. Call Barbara Crawford at 812-357-6501 for more information.

St. Francis Healthcare Foundation will present its second annual *Star of Hope*, a festival of trees on November 18-22 in the Sagamore Ballroom of the Indiana Convention Center. Events include a Gala on Friday evening, breakfast with Santa, a Teddy Bear Tea and fashion festival. Proceeds will benefit children's services at St. Francis Hospital and in the community. Hours are 10 a.m.-8 p.m. Sat., 12-6 p.m. Sun., 10 a.m.-7 p.m. Mon. and 10 a.m.-2 p.m. Tues. Admission is \$3 for adults and \$1.50 for children. Call 317-783-9949 for reservations.

Preparatory meetings for a "Choices" Program for persons whose loved one has chosen suicide will be held from 7 to 9 p.m. on Tuesdays, Nov. 8, 22, 29 and Dec. 6 at the Catholic Center, 1400 N. Meridian St. The weekend workshop will follow on January 13-15, 1995 at St. Bernardette Parish, 4826 Fletcher Ave. and continue with ongoing support groups. For more information call the Family Life Office at 317-236-1596 or 1-800-382-9836, Ext. 1596.

A Mother/Daughter Day of Reflection will be held on Saturday, Nov. 19 at Providence Center on the campus of St. Mary of the Woods College. Providence Sister Mary Catherine Keene will explore the parent-child relationship in two presentations on Mary. The cost is \$25 per person,

including brunch. Call 312-535-3131 Ext. 140 before Nov. 8 for reservations.

An Evening of Hospitality for Separated and Divorced Catholics will be hosted on Monday, Nov. 21 by St. Lawrence Parish, 4650 N. Shadeland Avenue. The evening will begin with 7 p.m. Liturgy celebrated by associate pastor Father Tony Hubler, chaplain to separated and divorced Catholics of the Indianapolis Archdiocese. A pick-in dinner, with turkey and drinks provided, will follow. Guests may bring a side dish or dessert. Children are welcome at the celebration. Call 317-236-1596 for more information.

A retreat for ministers on the theme "Living in a Healthy Thrance" will be held from noon on Monday, Nov. 14 through noon on Friday, Nov. 18 in Newman Conference Center at St. Meinrad Seminary. The retreat will focus on prayer-centered living. The cost is \$225 per person, including room and meals, registration deadline is Nov. 7. Call Benedictine Sister Barbara Schmitz at 812-357-6599 for information.

A series of lectures on *The Soul of Politics: A Practical and Prophetic Vision for Change* will be presented by Jim Wallis, editor of *Southern* magazine, on Tuesday, Nov. 15. Campus Ministries of Indianapolis will sponsor the evening which includes "The Conversion of Politics" at 12 noon in Marian Auditorium, Marian College (317-929-0123), 3200 Cold Springs Road; "The Broken Community" at 2 p.m. in Esch Hall, Ransburg Auditorium, University of Indianapolis (317-788-3382), 1400 E. Hanna Ave., followed by a reception in Schwartz Center; and "Toward an Alternative Vision" at 7:30 p.m. in St. Thomas Aquinas Church, 46th and Illinois Streets (Call Butler Newman Center at 317-283-7651).

A free celebration for St. Martin de Porres will be held at 7 p.m. tonight at the Performing Arts Center of Martin University, 2171 Avondale Place. The liturgical service celebrated by Benedictine Father Boniface Hardin, Martin University president, will be followed by a reception. St. Martin de Porres, one of the two Martins for whom the university is named, was born of a Black mother and Hispanic father in Lima, Peru on Nov. 9, 1579. He spent his life as a Dominican friar serving the poor.

The Buddy-Up with Education program permits businesses and individuals to donate their used computers and technology equipment to schools, and in return receive a \$125 Indiana state tax credit for each qualified computer. The program accepts used computers, tests them to meet certain minimum standards, loads appropriate software and offers a one-year warranty on the equipment which is then sold to public, private and parochial schools at cost. For more information on donating such equipment, call Central Indiana Educational Service Center at 317-387-7100 or 1-800-55-BUDYD.

Grace George Corrigan, mother of the first Teacher-in-Charge, Christa McAuliffe, will appear at 2:30 p.m. on Saturday, Nov. 5 at Lilly Theater of the Children's Museum of Indianapolis. Corrigan will speak on the life and achievements of her daughter, which she has recently recorded in a book called *A Journal to Christa*. A book-signing will follow.

Storyteller Judith Black will talk about "Adult Children of... Parents" from 7:30 to 10 p.m. on Saturday, Nov. 12 in Deets Hall at the Indianapolis Museum of Art, 1200 West 38th Street. The presentation is part of the museum's "Tell me a Story" storytelling theater series. Call 317-255-7628 for ticket information.



St. Roch Home/School Organization treasurer John Lang (left) presented St. Roch principal Sandra Stanfield with a check for \$1,700 at the organization's October meeting. The check represented the profits from its September garage sale. This year, Home/School officials initiated a policy of tithing 10 percent of all fundraising profits toward other charitable causes. In pursuing the proposed goal of \$1,000, the donors, shoppers and school community who supported the sale provided calling fans and other gifts for the school.



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WHAT GREATER LOVE CAN
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REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

Joann Byrum to receive Stimming Pro-Life Award

She calls herself a 'professional beggar' because her gift lies in fund raising for pro-life causes

by Mary Ann Wyand

Members of Right to Life of Indianapolis and the St. Gerard Guild will honor St. Luke parishioner Joann Byrum for distinguished pro-life work on Nov. 4 during "A Celebration of Life," their 13th annual fund-raising dinner and dance at the Westin Hotel in Indianapolis.

Byrum will accept the 1994 Charles E. Stimming Pro-Life Award for her numerous volunteer contributions to the pro-life cause during the 7:30 p.m. dinner.

Judie Brown, president of the American Life League since its founding in 1979 and a nationally-known lecturer, is the keynote speaker for the event.

Brown has appeared on a number of television talk shows and radio programs to promote respect for life. She also hosts the award-winning "Celebrate Life!" television program, an educational outreach for the pro-life and pro-family movements.

Byrum's recognition follows a decade of pro-life volunteer service in the Indianapolis area. She describes herself as a "professional beggar" because her gift lies in fund raising for the pro-life movement.

Five and a half years ago, I was asked to be chairman of the "Celebration of Life" dinner," she said. "My mother subsequently became very ill and had to have open heart surgery, and as a result of that she was put on a respirator for a year. Suddenly I realized both ends of the pro-life issue, and the need for tender loving care for the elderly."

In the midst of her mother's illness and hospitalization, Byrum said she decided to ask pro-life supporters to significantly increase their annual donations.

"It was the work of the Holy Spirit," she said, "because when people were asked to give more for the pro-life cause they willingly agreed to do so. For the last six dinners, we've had dinner sponsors and many people in Indianapolis have donated a thousand dollars as sponsors. They really are very committed to the pro-life movement. It's wonderful. It's been very rewarding because I didn't even know some of these people. I would call them and explain what I was doing, and I was always overwhelmed that they were so generous. We also have many other patrons, and we're very grateful."

Funds raised during the dinner dance pay for Right to Life of Indianapolis office expenses, telephone costs, educational materials, and advertising projects.

"We're so proud of the Right to Life of

Indianapolis and St. Gerard Guild signs on the Metro buses," Byrum said. "The signs say 'One out of three children dies from choice.' The signs are up on city buses for six months, and we're hoping with the dinner proceeds to be able to keep them on the buses for a year."

Byrum also is a founder and charter member of the Crossroads Rehabilitation Volunteer Association, and she was a member of the Catholic Youth Organization's St. John Bosco Guild board for several years.

The wife of Clark Byrum has been active at St. Luke Parish as a council member and religious educator and also has served on the St. Augustine Guild board and the Marquette Manor Foundation board.

In addition to organizing one of the Right to Life and St. Gerard Guild fund-raising dinners, she also has served Right to Life of Indianapolis as a board member and currently is chairman of the board. She also represents Right to Life of Indianapolis on the Indiana Life Coalition, a group of 16 pro-life organizations in Indiana.

"Our thrust is education," Byrum said. "From a Catholic perspective, I was always against abortion. Mother Teresa has been telling us that we are going to have to pay a very heavy price for this tragedy."

Women who experience unplanned pregnancies need support and encouragement, Byrum said. "We should be embracing them and saying, 'Let us help.' The churches also have to speak up about abortion reconciliation. We have to hear this from the pulpit. People who have experienced the trauma of abortion need to know where to go and what to do to get help."

The Charles E. Stimming Pro-Life Award was established in 1980 to recognize outstanding service in fostering protection of innocent human life. The award was named after the late Charles E. Stimming, the first recipient of the award, who was the founder of the Committee for the Preservation of Life, which subsequently became Right to Life of Indianapolis. Stimming was an early opponent of legalized abortion.

Other award recipients were Valerie Dillon, Michele McRae, Marie Tibbs, Father Paul J. Courtney, Mary Collins, James and Marjorie Schmitz, Dorothy Wodraske, Stephen and Virginia Martin, Jack and Margaret Mooney, Clara Green, and Elizabeth Cepules.



PRO-LIFE AWARD RECIPIENT—St. Luke parishioner Joann Byrum of Indianapolis, the 1994 recipient of the Charles E. Stimming Pro-Life Award, displays a copy of an educational billboard which explains that, "One out of three children dies from choice." She will accept the distinguished service award from Right to Life of Indianapolis and the St. Gerard Guild during a Nov. 4 dinner at the Westin Hotel in Indianapolis. (Photo by Mary Ann Wyand)

Gregory K. Ericksen

**Cathedral High School
Class of 1971**

**National Director of
Entrepreneurial Services,
Ernst & Young, LLP, U.S.**

**Chairman of
Entrepreneurial
Services Network,
Ernst & Young,
International**



When I think of Cathedral High School, I think of the word foundation and what an important building block the Cathedral experience provided in my life. I still recall the freshman year orientation meeting in the gym at 14th and Meridian in September 1967. I was eager to hear about the great CHS and all the tradition that she possessed. There was some discussion about the school and the past, but more importantly, most of the attention focused on what incoming freshmen needed to do as students to build our futures. The observations made that day and the advice received have stayed with me over the years and have served as building blocks in my life. They are:

- I must accept the challenges which are presented; I must avoid looking back and thinking I could have tried harder or should have accepted greater risks.
- I must give everything my best effort from the beginning; first impressions are lasting impressions, and good foundations are important to everything if I want to achieve later.

In retrospect, I do not recall ever having another class, meeting, or school gathering which set forth these important principles, but the entire Cathedral experience from that day on reinforced the importance of these concepts. We were constantly challenged in a positive way to be somebody, to make a difference, to accept responsibility for our actions, and to get involved. We were also asked to make meaningful contributions as students, players, and citizens.

I will always be grateful to my parents and the faculty, coaches and staff at Cathedral High School for providing the opportunity of a Cathedral education - the foundation of a lifetime.

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St. Vincent de Paul dedicates shrine to Our Lady of the Fields

by Betty Lux

Something new has been added on the grounds of St. Vincent de Paul Parish in Rush County. On Oct. 9, Father James R. Dede dedicated an outdoor shrine in honor of the Virgin Mary.

St. Vincent's 32nd pastor blessed and incensed the Our Lady of the Fields statue and the gazebo-type structure that holds it. Children of the parish presented candles, flowers and the Scriptures in the ceremony of readings and Marian hymns.

The shrine is located where Catholics cleared the land in 1826 and French priest Father Vincent Baquequin later established the first Catholic church in the area.

Father Baquequin journeyed to such small communities as Indianapolis, Columbus, Richmond, and Cambridge City. He died Sept. 2, 1846 after visiting a sick person in Rush County. His mare, spooked by a swarm of yellow jacks, bolted and threw him against a tree. He is buried in the cemetery at St. Vincent de Paul.

Fourteen years later, the Sisters of St. Francis of Oldenburg established an elementary school at St. Vincent de Paul. As early as 1850, nuns who could teach both German and English were trained at the Oldenburg convent and academy so that children of German- and English-speaking parents could be educated in Catholic schools.

The school was closed in 1971, but reopened by Father Dede in 1979 for religious education. In 1989, the Franciscans returned to serve the parish when Franciscan Sister Marie Croenke, RSM, the first director of religious education at St. Vincent de Paul.

In 1992, the 130-year-old convent was razed. The committee, composed of members of St. Ann's Altar Society, decided to erect a shrine and dedicate it to the sisters. They cited Ecclesiastes 3:3, "There's a time to tear down and a time to build."

Hundreds of people, living in Shelby County, Indiana and throughout the U.S., received faith formation and education during the 111 years the Franciscans operated the school. Many of the women and men showed their appreciation for the ministry of the 72 sisters by donating to the building of the shrine.

The committee's goal was to provide a peaceful place for cemetery visitors to pray. The parish children will gather there for special religious education programs. And the shrine is a sign that, after 157 years, St. Vincent de Paul Parish is still spiritually alive.

"If you build it, they will come," is the haunting refrain from the movie "Field of Dreams." For those who want to rest a spell and reflect on what's really important in life, the shrine of Our Lady of the Fields is there for them.

SPOTLIGHT ON INDIANAPOLIS WEST DEANERY

Holy Angels is recognized as community-oriented

by Margaret Nelson

Holy Angels, located in the northwest part of Indianapolis, has long been recognized as a very community-oriented parish.

"So much so that in the '70s, when the city did a plan for the area, a picture of Holy Angels was on the front," said Father Clarence Waldon, pastor.

"We try to be very much involved with, and supportive of—all the things that are going on, especially in the black community. One of the things churches are expected to do is be involved with the community," said Father Waldon.

"We're not only involved with the spiritual growth of the people, but with the alleviation of material problems. Those actions sort of make possible the growth of the human spirit," he said.

The city sees the parish and school as

a very real part of the growth of the community, he said. "Mayor (Stephen) Goldsmith talked at our Masses one Sunday and reiterated the importance of what he thought we were doing."

"The school reaches a relatively small number of people. But it is a beacon of hope to the community," said Father Waldon. He believes this has been especially true after some public schools were closed because of court-ordered busing.

"Our relationship with the public schools in the area is also very good," he said. "In the future, we hope to work together with them in a couple of things."

On Oct. 15, Holy Angels held a parish planning assembly, Vision 2000, at Ritter High School. "This is the vision of things to come—where we want to go," said Father Waldon.

The parish has been growing, but 60 percent live outside the parish boundaries. "Our vision is for the 40 percent to go up," said Father Waldon.

"One of the reasons we attract people from all over town is because of the African American cultural approach," said Father Waldon. "I think there are some people who definitely want that as part of their religious experience. They want the joy and worship and fellowship."

"The city has turned its eye toward our area," the 24-year pastor said. "There are a lot of programs coming in attempting to build up our area. When I came here, home ownership was at 80 percent. But some of the people who owned those homes died and those who inherited them didn't live in them, but rented them out. Then we got a lot of boarded-up houses."

"The city is trying to develop more home ownership in the area. That will have a big effect on us."

Bob Treadwell, a volunteer at the parish, works with the community in developing housing. "One of our goals is that more people within the church community will own their homes. The city is doing it through a partnership program to help build more single-family homes within the parish community," said Treadwell.

The work of United North West Area (UNWA) is "more than just the planning phase," said Treadwell. "They are going into action."

One of many things the parish is planning is the feasibility study for building a parish hall. "The parish has grown to the point that



BEACON—Holy Angels' church and school have been described by Mayor Stephen Goldsmith as very important to the growth of the Indianapolis community. Photos by Margaret Nelson

we are ready and able to do that kind of thing," said Father Waldon. "We also need to build a school, but that is not within our means. We have to do what we can. We feel we can build a parish hall."

Holy Angels has a very thick, informative newsletter: *The Angels Speak*. The October issue contained information about the day-long Vision 2000 parish assembly, "Take My Hand to the Promised Land," which drew 300 parishioners. Descriptions and details are included for the men's retreat (which was attended by 35), the Order of Christian Initiation of Adults (OCA) classes, the monthly rosary, the new communications ministry, the food pantry, and participation in the Crop Walk.

The newsletter included a form to nominate a 70-plus parishioner for the Wisdom Award. What the nominee has meant to the parish is requested, as are details on the nominee's attendance, involvement in parish ministries, how he/she gives "spiritual encouragement through word and action," and how the nominee witnesses faith in Jesus Christ and his body, the church. Four will be selected.

Parishioners for whom prayers are requested are listed in the newsletter. Job openings in the community, what ministries need volunteers, how to ask for Christmas baskets for children, and locations of health services and literature are included.

In the October newsletter, the couples in the parish who have been married more than 50 years were listed, with the note: "We are truly blessed to have such a wonderful witness of fidelity in our church family." And birthdays of 44

parishioners were included, as well as the five couples who had anniversaries.

The schedule for the five-day October West Deanery mission listed the topics and goals for each day. The list of eight newly-certified catechists from the parish was given, along with the contact for enrolling in the program. New religious education team members were named and their gifts described in *The Angels Speak*.

School news included the schedule for the Catholic faith classes, Ritey gym schedule, and fundraisers for the year.

The youth group welcomed new members and told of the community service and social projects planned. A youth choir is being formed.

Holy Angels welcomed the Knights and Ladies of Peter Claver from the St. Bridget Parish after its closing. The history and objectives of the Clavers was given. Notice of the NAACP banquet and speaker were included. Holy Angels souvenirs and African American Christmas cards are listed. There's a Kid's Korner, a report on the Sept. revival, some thank yous, an editorial, and a complete parish calendar.

"One of the things we have tried to do is help parishioners take ownership and be responsible for the parish," said Father Waldon.

"One of the things that means is developing leadership. For some reason or other, people can take leadership in other situations, but when it comes to church, they don't feel they have the know-how. We try to get them to see the same skills that are needed in the job can be used in the parish."

(Continued to page 9)



AWARD—Father Clarence Waldon displays the 1994 Religion Award from the Indiana Christian Leadership Conference for "distinguished religious and academic achievement."

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(continued from page 8)
and the same skills they learn in the parish, they can use in their jobs.

"Many job interviewers are very interested in the work people are doing in churches, because they know that's where you learn & it's. In fact, we're going over how many parishioners are in different positions and jobs within the parish and I think we've got a fair number of our parishioners involved in one thing or another. We're working on 100 percent involvement," he said. "There are not a whole lot of duplications—like one or two people involved in everything. We're getting away from that."

"One of the things I thought was kind of interesting is that, from the small parish/large parish view structure, we're a small parish. But we're working on the large parish image. We have so many people who are willing to help—about 250 of about 500 parishioners."

"We budget \$3,000 a year for people to take (ministry) leadership training. That has really paid off," said Father Waldon. "By and large, when people know what is needed and know how to use those tools, they are ready and willing to function."

"Along with that, our contributions average \$12 or \$13 a person each week. The median is \$5 to \$6," said Father Waldon. "This in itself accounts for much of our success. We've been tithing now for six to eight years."

The pastor believes the parish religious education team is somewhat unique.

"We have a coordinator, but the team is responsible for the total program, not the coordinator."

"We're looking forward to a partnership concept that will begin next year with center city Catholic schools," he said.

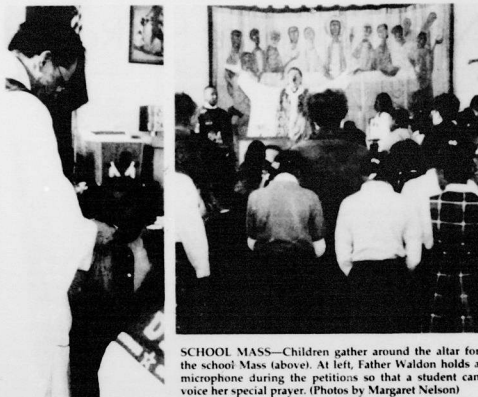
"Our school tries to have its activities and curriculum on the African-American culture, believing that the children will learn in an atmosphere closest to the culture they are experiencing."

"We believe, if we have children from kindergarten through sixth-grade, we can give them the Christian basics for life. They can go anywhere with that," said Father Waldon.

The parish religious education team is made up of leaders for infant baptism preparation, Sunday School, OCIA (or RCIA), adult religious education, and youth ministry. They are building up Bible study, retreat and general religious education programs.

"We have an evangelizer in the school," he said. "She teaches religion and makes contact with the parents. We have a policy that the family has to worship at the church of its choice weekly. She follows up on that. We try to see that families provide good spiritual formation for the children. We teach the Catholic religion in the school."

Since 90 percent of the students are not Catholic, every new parent coming into the school must take seven Catholic faith courses. If they are not completed by the end of the year, the child cannot return the next year, he said.



SCHOOL MASS.—Children gather around the altar for the school Mass (above). At left, Father Waldon holds a microphone during the petitions so that a student can voice her special prayer. (Photos by Margaret Nelson)

Holy Angels assembly offers Vision of parish in year 2000

by Margaret Nelson

When 300 parishioners of Holy Angels Parish gathered at Cardinal Ritter High School on Oct. 15, their pastor called it "an exciting day."

Father Waldon was describing the enthusiasm that came from the Vision 2000 planning session. Parishioners were asked what they wanted Holy Angels to be like spiritually and socially.

Vision 2000 is the name the parish gave to its development of five-year goals. The long-range planning committee asked each ministry to consider what it hopes to be doing in five years and present these goals to the parish council. The ministry development committee refined these goals and presented the first draft to the parish assembly for suggestions.

The vision of the parish in the year 2000 included: The parish will be almost twice as large as it is. There will be "standing room only" at all three Sunday Masses (and they believe they will need four).

The planners believe that there will be more members from the neighborhood. And they expect such growth will happen because they will have offered those who live in the area, door-to-door visits, the monthly newsletter, services they need and participate in, and invitations to visit the church.

"We will be a church that addresses the social, spiritual and physical needs of our parishioners and the community. We will be known as a resource center for the African American community, especially in the area of education and worship," reads the summary of the Vision 2000 assembly.

The parish hopes to be known for its programs of empowerment and service for people in the community, such as day care, tutoring, health care, tax preparation, and mentoring of youth and adults.

The assembly participants believe these programs will be possible because more parishioners will be taking responsibility for church and school programs. Two additional staff positions are planned—an outreach coordinator/evangelizer and a financial manager.

Besides recruiting volunteers from their areas of expertise, members will be educated and developed for leadership. People from the community and those receiving help will be recruited to work with the parish.

Parishioners hope to have a very active program for the youth of the parish as well as outreach programs to include the youth of the community.

They plan to have a large group of young adults (21-35) participating, as well as an active men's group.

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Holy Angels parish information

Parish: Holy Angels

Year founded: 1903

Address: 740 W. 28th St. Indianapolis, IN 46208

Telephone: 371-926-3324

Pastor: Father Clarence R. Waldon

Pastoral Associate: Providence Sister Mary Quinn

Religious Education Team Coordinator: Maria Blake

Youth Ministry Coordinator: Taine Abdullah

Music Director: Faye E. Williams

Parish Council Chair: Mary Ash

Parish Secretary: Pat Douglass

School Principal: St. Joseph of Carondelet Sister Gerry O'Taughlin

School address: 2822 Dr. Martin Luther King Jr. St.

Number of students: 158

Convent: 2802 Franklin Place

Number of households: 322

Church capacity: 250

Masses: Saturday—6 p.m.; Sunday—9, 11 a.m.

Mon.-Thurs.—5 p.m.; Fri.—9 a.m.; Summer weekdays—noon

All parishes in archdiocese will be profiled

All during 1994, *The Criterion* has featured a series of parish profiles. Each month has featured a different deanery, with a separate parish in that deanery described each week.

Next month, after all the deaneries have been represented, the series will begin again with the first deanery. The process will be repeated until all parishes have been profiled.

New school at St. Rose, Franklin

by Peter Agostinelli

Growth is becoming a household word at St. Rose of Lima Parish in Franklin.

The parish has grown to almost 1,500 members, up from 1,160 just seven years ago. Increasing numbers of young families—especially those with three and four year-old children—have moved into the community.

A number of these families have asked a simple question: Where do we send our kids to Catholic school?

To address this need, St. Rose School opened this fall with two preschool classes and a kindergarten. It's the first step in what could become a full Catholic grade school.

17 students are enrolled in the kindergarten. The total enrollment for the two preschool classes—one each for ages three and four—is 27 students.

The parish will decide later this month whether to proceed with additional grades. The pastoral council will determine if a first grade will be added for the 1995-96 school year.

Father Dan Mahan, St. Rose's pastor, is excited about the school's progress so far. He thinks it has come along so well because parishioners and staff have planned and worked patiently to put a good plan together.

Official talk about a school at St. Rose started in the spring of 1993 at a pastoral council planning session. The parish established a task force the next week to look at the feasibility of starting a school.

The task force met during the following months. Open meetings were held for parishioners, who had opportunities to meet

with education officials from the archdiocese and also Butler University. The parish also mailed a detailed report on establishing a school to all parish families. Open discussion sessions were held after Masses.

Several Catholic schools from around the archdiocese, including St. Bartholomew (Columbus), St. Mary (Greensburg) and St. Barnabas (Indianapolis) schools have contributed to the effort at St. Rose. They donated desks, chairs, chalkboards and other supplies.

The parish remodeled part of its Camelot Hall for the school's classrooms, adding cabinets, new bathrooms and other facilities. Father Mahan said St. Rose's Knights of Columbus chapter contributed important time and labor. Also, two parishioners donated computers.

"The school is already bringing vitality to the parish," the pastor said. "I'm really pleased to see the buildings used extensively during the week. It's a nice thing to have young kids and families using them other than just for Sunday."

Stephanie Sakes, a Franklin College graduate, is the school's kindergarten teacher. And because the staff is small, she's really the school administrator as well.

Sakes said one concern some parents have expressed is whether St. Rose School will have anything to offer next year beyond kindergarten.

Sakes said the parents who enrolled their children in the preschool or kindergarten have contributed much volunteer help.

Father Mahan said: "It was my hope that families who are involved with the school become involved with the parish. We're starting to see that."

St. Rose's pastoral council will make a

decision Nov. 17 on whether to continue building the school. The process would involve adding a new grade each year. If the council gives the go-ahead, the parish is hoping to enroll 25 students in next year's first grade class. Father Mahan said.

The pastor stressed a "cautious optimism" that has guided the whole project. Some parishioners have worried about the school posing a financial burden on the parish or being a distraction from liturgies. Father Mahan said good planning and decisions will be to be the best formula for St. Rose.

Sakes thinks the school will be successful, especially with continued support from parents and parishioners.



UP AND RUNNING—St. Rose kindergarten teacher Stephanie Sakes helps students with an activity at the new school. St. Rose School opened this fall with two preschool classes and a kindergarten. (Photo by Peter Agostinelli)

The parish is experiencing unusual growth and young families were asking: 'Where do we send our kids to a Catholic school?'

In touch with Hoosiers.

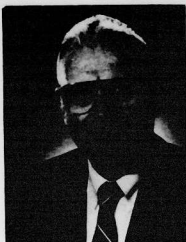
Accessible: Lee stays in contact with Hoosiers.

Economic Development: Lee works hard to bring new, good paying jobs to Indiana and improve the quality of life in Hoosier communities.

Hoosier Values: Lee's votes reflect the Hoosier point of view – moderate, progressive, and independent.

Fiscally Conservative: Lee votes to spend less than the President – Democrat or Republican – has requested. *He believes government should work better and cost less.*

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- ★ Scottish Rite and Brookside Masonic Lodge #720.
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... At Our State House.

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- ★ Appointed by House Speaker to Courts & Criminal Code and Public Safety Committees.
- ★ Selected by the Governor to serve on the Juvenile Code and Youth Gang Study Commission and the Governor's Council on Impaired and Dangerous Driving.

... Within Law Enforcement.

- ★ IPD Patrolman, Sergeant, Lieutenant, Captain.
- ★ Homicide and Robbery Commander.
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Chatard High School recognizes six supporters

Bishop Chatard Medal honors those who have been significant in the life of the school

Six Bishop Chatard High School supporters were recognized for their devotion to the Indianapolis North Deanery interparochial high school on Oct. 30 during a eucharistic liturgy and breakfast in the school gymnasium.

Recipients of 1994 Bishop Chatard Medals are Ruth Roell and Elaine Alhand, who were honored for distinguished service as members of the faculty or staff, Kevin Shine,

who received alumni recognition for extensive involvement with the school and community since 1973, Dr. David and Mary Ann Kenney, longtime Chatard supporters who are the parents of six Bishop Chatard graduates, and Phil Wilhelm, who exemplifies the values of the school by supporting Chatard and for his many contributions which further total Catholic education.

This is the first year that school officials

have honored individuals for distinguished service with the new Bishop Chatard Medal.

The medal was created to honor people who have been significant in the life of the school, according to Holy Cross Brother Joseph Umile, the Bishop Chatard principal. The award recognizes people

who exemplify the values of the school by their words and deeds.

The new Bishop Chatard Medal is awarded in three categories to highlight distinguished service to the school by members of the faculty and staff, alumni, parents, and community members.



CHATARD SUPPORTERS—Bishop Chatard Medal recipients (from left) Ruth Roell, Elaine Alhand, Phil Wilhelm, Dave Kenney, Mary Ann Kenney, and Kevin Shine were recognized with special medallions on Oct. 30 for their distinguished contributions to the Indianapolis North Deanery interparochial high school. (Photo courtesy Bishop Chatard High School)

Sisters of Providence establish three \$200,000 scholarship funds

Funds to assist students at the community's sponsored institutions

by Marilyn Bisch

The Sisters of Providence of St. Mary of the Woods have established three new \$200,000 scholarship funds to financially assist students attending the congregation's sponsored institutions.

Two of the Sisters of Providence sponsored institutions—St. Mary of the Woods College and The Woods Day Care and Preschool—are located near the congregation's motherhouse at The Woods. The third, Mother Theodore Guerin High School, is located in River Grove.

The scholarship funds will honor the late Sister of Providence Gertrude Smith, who taught at St. Mary of the Woods College from 1929 until 1980.

Providence Sister Nancy Nolan, general superior of the Sisters of Providence, said members of the women's religious order wanted to honor Sister Gertrude for her devotion to the congregation and its educational ministries.

"When Sister Gertrude died in 1992," Sister Nancy said, "she bequeathed a large portion of her family estate to the congregation. The estate had been held in a trust fund established by Sister Gertrude's family when she entered the Sisters of Providence in 1920. In her will, Sister Gertrude requested that a portion of her bequest to the congregation be used for scholarship purposes. In light of her lifelong commitment to education, we are happy to be able to honor her request in this way."

Sister Nancy said the congregation's sponsored institutions are an extension of the Providence sisters' ongoing mission of education, especially of children and women.

"While each of these institutions operates separately from the congregation," she said, "the Sisters of Providence are very involved in the operation of each, as board members, administrators, teachers and volunteers."

Each institution will establish its own criteria for administering the funds, she said. Scholarship recipients and amounts granted will be reported to the congregation each year.

St. Mary of the Woods College is the oldest Catholic liberal arts college for women in the United States. It grew out of the original St. Mary's Academy opened by the Sisters of Providence in 1840 west of Terre Haute.

The Woods Daycare and Preschool was established by the congregation on the campus in 1927. It provides quality, affordable daycare for children from throughout the Wabash Valley, including the children of employees of the Sisters of Providence Motherhouse and St. Mary of the Woods College.

Mother Theodore Guerin High School is a private Catholic high school for young women in the Chicago area which was opened by the congregation in 1963. It is named for Venerable Mother Theodore Guerin, the foundress of the Sisters of Providence.

Sister Gertrude was born in Montreal, Canada, in 1898. She was graduated from St. Mary of the Woods College in 1919 with a bachelor's degree in English.

After joining the Providence order, Sister Gertrude earned a master's degree and a doctoral degree, also in English, from Indiana University.

During the 1920s, Sister Gertrude taught for a few years at a Sisters of Providence school in Washington, D.C. She spent the majority of her 72 years as a Providence sister teaching English, French, Italian, Spanish and Portuguese at St. Mary of the Woods College.

Sister Gertrude wrote "The Last French Queen," a biography of Queen Marie Amelie of France, and also translated several French and Italian books into English for publication in the United States.

The new Sister Gertrude Smith Memorial Scholarships were announced during a Sept. 27 dinner at The Woods. Rosemary Doyle, Sister Gertrude's niece, was a special guest at the dinner.



NEW SCHOLARSHIPS—Providence Sister Ann Brendan Burgett (third from left), director of The Woods Daycare and Preschool, thanks Sister Nancy Nolan (second from left), general superior of the Sisters of Providence, and Rosemary Doyle (left), the niece of the late Sister Gertrude Smith, on behalf of the daycare students who will receive financial aid from the new Sister Gertrude Smith Memorial Scholarship Fund. Daycare board members (at right) Libby Edgington, Providence Sister Dawn Tomaszewski, and Paul Ryan also offer their thanks.



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3. Member, Marion County Zoning Board of Appeals
4. Member, Greater Indianapolis Progress Committee
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Vatican rejects NRSV Bible for liturgical use

Congregation for Doctrine of the Faith finds fault with translation's use of inclusive language

by John Thavis
Catholic News Service

VATICAN CITY—The Vatican has rejected the New Revised Standard Version of the Bible for use in liturgical and catechetical texts after doctrinal officials found fault with its use of inclusive language.

Bishops' conferences in English-speaking countries have been notified by letter of the decision, Archbishop Geraldo Agnelo, secretary of the Congregation for Divine Worship and the Sacraments, said Oct. 25. U.S. and Canadian conference officials said they had not yet received notification.

In 1991, U.S. bishops approved the NRSV text for liturgical use, and the Vatican's worship congregation confirmed the decision. Archbishop Agnelo said this earlier Vatican approval was "not definitive," however, since it was not a judgment on a specific liturgical text.

He said the decision to reject the NRSV text for liturgy and catechesis was made by the Congregation for the Doctrine of the Faith, headed by Cardinal Joseph Ratzinger.

"From the moment in which the doctrinal congregation makes a statement, we cannot act differently," Archbishop Agnelo said.

The archbishop said that in notifying bishops' conferences of the decision, the worship congregation did not spell out reasons for rejection of the NRSV text. In fact, he said, the internal communications from the doctrinal congregation did not explain the reasons, either.

But doctrinal congregation sources said the problems centered on the text's use of inclusive language, or gender-sensitive terms. Vatican officials have said these problems involve doctrinal and theological issues and are not just matters of style.

One doctrinal official, explaining the kind of objections that surfaced, said that for example when the NRSV tries to get rid of the word "man" in its generic sense, it creates other problems. "If you say 'men and women' you are immediately dividing man into two, which may not be the point. You may want to stress the unity," he said. On the other hand, substituting "humanity" for "man" tends to make the text abstract, he said.

He said other problems in the NRSV text occur when a male pronoun is dropped and the Christological connection is lost.

The New Revised Standard Version came under criticism from the doctrinal congregation last year when the Vatican reviewed a draft English translation of the "Catechism of the Catholic Church." The draft had used the NRSV text for Scripture quotes. A Vatican commission eventually produced its own English version of the catechism that did not use inclusive language and relied primarily on the earlier Revised Standard Version of the Bible.

Cardinal Ratzinger later said the problems with the NRSV text were partly inclusive language and partly the need for consistency in the church's liturgical and catechetical language.

"We can have these new translations, but at the same time the official language of the

church in liturgy and catechesis has to preserve some continuity," he said last May.

After the U.S. bishops approved the NRSV Bible text for liturgical use in 1991, they began making plans to publish an NRSV version of the Lectionary for Mass, the book of scriptural readings during Mass. At the same time, the bishops were completing work on a Lectionary using the revised New Testament of the New American Bible, which also uses inclusive language.

They approved both volumes of the revised New American Bible Lectionary in 1992 and submitted their decisions to Rome for confirmation. Mercy Sister Sharon Ewart, associate general secretary of the National Conference of Catholic Bishops, said Oct. 25 that the conference had not received confirmation from the worship congregation for either volume of the New American Bible Lectionary.

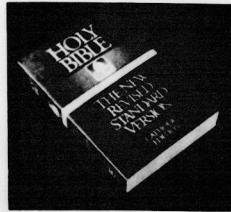
The NRSV Bible was produced by an ecumenical team of scholars under sponsorship of the National Council of Churches. The Catholic edition, which the bishops approved for liturgical use, was reviewed by Catholic scholars. The New American Bible, also translated by an ecumenical team of scholars, was produced under sponsorship of the NCCB.

In Rome Cardinal-elect William H. Keeler of Baltimore, NCCB president, had no immediate comment when asked about the Vatican's latest action. He said that while the bishops had considered publishing an NRSV Lectionary in the past, for about a year now the conference has concentrated on the revised NAB Lectionary.

Canadian bishops, however, have published a New Revised Standard Version Lectionary.

Mgr. James Weisgerber, general secretary of the English sector of the Canadian bishops' conference, said in Rome that before publishing the NRSV Lectionary the conference was given a canonical opinion that Vatican approval was not necessary, because this was a new edition of an already approved text. When the U.S. bishops received Vatican confirmation of their approval of the NRSV text, it became a moot point, he said.

The Canadian Lectionary has been in



REJECTED TEXT—The Vatican says the New Revised Standard Version translation of the Bible cannot be used in liturgical and catechetical texts. Officials found fault with its use of inclusive language. (CNS photo)

use for about two years, and there have been very few complaints or objections about the text, he said. As for inclusive language, he said, "the bishops are totally committed to it."

Mgr. Weisgerber said that as of Oct. 25, the Canadian bishops' conference headquarters had not received notification of any Vatican decision rejecting the NRSV text. Sister Sharon said the same thing was true at NCCB offices in Washington.

Father Cuthbert Johnson, who deals with English-language issues at the worship congregation, said the debate over the catechism, which saw doctrinal questions emerge about the New Revised Standard Version, changed the climate regarding this particular text.

The Congregation for the Doctrine of the Faith is the last word on issues like this," he said. The doctrinal congregation, according to curial norms revised in 1988, has competence in any matter relating to church doctrine, no matter which Vatican office is handling it.

Father Johnson said that when it comes to the Lectionary, the worship congregation would like one single text to be valid for a given region or country.

JOHN DAY

STATE REPRESENTATIVE



with daughter Maureen

John Day, who has been faithful to his oath of office and to the people of the district, seeks your support in the November 8th 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 recently focused his legislative efforts on health, nutrition and child care services. His unfinished agenda includes:

- Expansion of the home health care for the elderly program
- More fairness in the tax system by creating an Indiana Earned Income Tax Credit for moderate income working families
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Bishops' liturgy head supports inclusive language

Bishop Trautman says it is a necessity in American culture for Scripture, liturgy and catechetics

by Jerry Filleau
Catholic News Service

WASHINGTON (CNS)—Despite a Vatican ruling against liturgical use of the New Revised Standard Version of the Bible, the chairman of the U.S. bishops' Committee on Liturgy said that inclusive language is needed in the liturgy.

"Inclusive language is a necessity in our American idiom and culture today," Bishop Donald W. Trautman of Erie, Pa., said in a telephone interview with Catholic News Service Oct. 26.

"It is necessary in Scripture, in the liturgy and in catechetics," the bishop added.

News of the Vatican decision came less than three weeks before the U.S. bishops were to hold their yearly fall meeting in Washington. One of the large items on the agenda is a debate and vote on several sections of a proposed new Sacramentary, the official book of prayers used during Mass.

"I do not see any immediate ramifications of the NRSV decision with regard to the texts being proposed," Bishop Trautman said.

He said there is a basic distinction "between Scripture texts and liturgical (prayer) texts" and "I do not see any inclusive language problems" in the prayer texts that are on the bishops' agenda in mid-November.

Bishop Trautman said he did not think Rome's decision would have an impact on the inclusive language criteria that the U.S. bishops adopted in 1990 for evaluating Scripture translations for use in the liturgy.

"The 1990 criteria were passed overwhelmingly by the bishops," he said. "They are a very balanced and conservative approach to the problems being discussed."

He said the bishops reported those criteria to appropriate Vatican agencies including the congregation for worship, and they "never got anything negative back from Rome" about them.

In 1991 the U.S. bishops approved use of the New Revised Standard Version translation of the Bible in the liturgy, and the following spring the worship congregation confirmed that decision.

In May 1992 Archbishop Daniel E. Piarczyk of Cincinnati, then president of the bishops' conference, issued a formal

decree authorizing use of the NRSV in the liturgy in the United States.

Publication of a new Lectionary using that text was delayed for several reasons, however. One was the fact that the bishops were also moving to and adoption of a second translation, a revised New American Bible, as another Lectionary text. Another was that Rome had initiated some consultations on the Lectionary itself and indicated that there might be some changes in the normative Latin version which could affect all existing Lectionaries.

In February 1994 the Committee on the Liturgy advised U.S. bishops that, even though an NRSV Lectionary had not yet been published for U.S. use, that translation "may be used in liturgical celebrations."

Bishop Trautman said that when the U.S. bishops receive the text of the Vatican ruling reported by CNS, they would presumably have to "modify what was said earlier" about using that translation liturgically.

Pope names 30 new cardinals

(Continued from page 1)

- Havana Archbishop Jaime Ortega Alamino, 58, was named Cuba's first cardinal in about 30 years. In recent years, he has led the country's bishops in challenging Fidel Castro's government by calling for greater political and religious tolerance.

- Archbishop Vinko Puljic of Sarajevo, at 49 the youngest of the cardinals, has struggled to keep his Catholic community together during three years of fighting in Bosnia-Herzegovina.

- Maronite Patriarch Nasrallah Pierre Sleir of Antioch, 74, one of Lebanon's leading church figures and an outspoken critic of the presence of foreign armies in the country.
- Vietnamese Archbishop Paul Pham Dinh Tung of Hanoi, 75. The Vietnamese bishops, along with the Vatican, have repeatedly pressed for greater liturgical freedom in pastoral appointments, travel, seminary operation and publishing.

The pope's nominations included five officials of the Vatican Curia: Belgian Archbishop Jan Schotte, secretary-general of the Synod of Bishops; Archbishop Gilberto Agustoni, head of the Vatican's main tribunal, the Apostolic Signature; Archbishop Vincenzo Fagiolo, president of the Pontifical Council for the Interpretation of Legislative Texts; Archbishop Luigi Poggi, the Vatican archivist and librarian; and Archbishop Carlo Furno, papal nuncio to Italy.

The new cardinals include pastoral leaders in Mexico, France, Uganda, Spain and Scotland. Here is the list of names in the order read by the pope. The final six are over age 80:

- Patriarch Nasrallah Pierre Sleir of Antioch of the Maronites, Lebanon.
- Archbishop Miloslav Vlk of Prague, Czech Republic.

- Archbishop Luigi Poggi, pro-librarian and pro-archivist of the Holy Roman Church.

- Archbishop Peter Seichi Shirayanagi of Tokyo, Japan.

- Archbishop Vincenzo Fagiolo, president of the Pontifical Council for the Interpretation of Legislative Texts.

- Archbishop Carlo Furno, apostolic nuncio in Italy.

- Archbishop Carlos Oviedo Cavada of Santiago, Chile.

- Archbishop Thomas Joseph Winning of Glasgow, Scotland.

- Archbishop Adolfo Antonio Suarez Rivera of Monterrey, Mexico.

- Archbishop Jaime Lucas Ortega Alamino of San Cristobal de La Habana, Cuba.
- Archbishop Julius Riyadi Darmaatmadja of Semarang, Indonesia.

- Archbishop Jan P. Schotte, secretary general of the Synod of Bishops.

- Archbishop Pierre Eyt of Bordeaux, France.

- Archbishop Gilberto Agustoni, pro-president of the Supreme Tribunal of the Apostolic Signature.

- Archbishop Emmanuel Wamala of Kampala, Uganda.
- Archbishop William Henry Keeler of Baltimore.

- Archbishop Augusto Vargas Alzamora of Lima, Peru.

- Archbishop Jean-Claude Turcotte of Montreal.

- Archbishop Ricardo Maria Carles Gordo of Barcelona, Spain.

- Archbishop Adam Joseph Maida of Detroit.

- Archbishop Vinko Puljic of Vrhbosna-Sarajevo, Bosnia-Herzegovina.

- Archbishop Armand Gaetan Razafindralatra of Antananarivo, Madagascar.
- Archbishop Paul Joseph Pham Dinh Tung of Hanoi, Vietnam.

- Archbishop Juan Sandoval Iniguez of Guadalajara, Mexico.

- Archbishop Bernardino Echeverria Ruiz, retired archbishop of Guayaquil and apostolic administrator of Ibarra, Ecuador.

- Archbishop Kazimierz Swiatek of Minsk-Mohilev, Belarus.

- Archbishop Ersilio Tonini, retired archbishop of Ravenna-Cervia, Italy.

- Msgr. Mikel Koloqi, a priest of the archdiocese of Shkoder, Albania.

- Dominican Father Yves Congar, France

- Jesuit Father Alois Grillmeier, Germany

U.S. will have 12 cardinals

by Catholic News Service

WASHINGTON—Pope John Paul II's Oct. 30 announcement that Archbishops William H. Keeler of Baltimore and Adam J. Maida of Detroit would join the College of Cardinals brings its U.S. membership to 12.

Only two—Cardinals John J. Carberry, retired archbishop of St. Louis, and John J. Krol, retired archbishop of Philadelphia—are over 80 and thus ineligible to vote for the next pope in a conclave.

If a conclave were held soon after the Nov. 26 installation of new cardinals, the United States would represent the second-largest voting bloc, after the Italians with 20. Spain, Brazil and France each have five voters.

Two of the U.S. cardinals serve at the Vatican. They are Cardinals William W. Baum, former archbishop of Washington and now head of the Apostolic Penitentiary, the church's highest court, and Edmund C.

Szoka, former archbishop of Detroit and president of the Prefecture for the Economic Affairs of the Holy See.

Here is the full list of U.S. cardinals, effective Nov. 26:

- William W. Baum, former archbishop of Washington and now head of the Apostolic Penitentiary.

- Joseph L. Bernardin of Chicago.

- Anthony J. Bevilacqua of Philadelphia.

- John J. Carberry, retired archbishop of St. Louis.

- James A. Hickey of Washington.

- William H. Keeler of Baltimore.

- John J. Krol, retired archbishop of Philadelphia.

- Bernard F. Law of Boston.

- Roger M. Mahony of Los Angeles.

- Adam J. Maida of Detroit.

- John J. O'Connor of New York.

- Edmund C. Szoka, former archbishop of Detroit and president of the Prefecture for the Economic Affairs of the Holy See.

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Catholic leaders take stands on wide range of ballot issues

Issues include suicide, abortion, immigration, gay rights, gambling, health care, crime and taxes

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Much of the news about referendum questions on this year's state ballots has centered on California's anti-illegal immigration initiative and Oregon's

proposal to permit physician-assisted suicide. But Catholic leaders also have taken stands on issues that include abortion, gay rights, gambling, health care, crime and taxes.

Christian and Jewish leaders have united with Catholic leaders to oppose both major West Coast initiatives.

In Oregon, proponents of Measure 16—which would allow doctors to prescribe, but not administer, lethal drugs for terminally ill adults—have targeted the Catholic Church in their ads, which urge Oregon voters "not to buy the garbage the Catholic Church is putting out."

But the Rev. Rodney Page, executive director of Ecumenical Ministries of Oregon, called the ad campaign "a cynical, deliberate attempt to mislead voters" and said it was also designed to "manipulate religious prejudice."

Jewish, Muslim and some Buddhist leaders also have taken a stand against Measure 16, Page said.

In California, the most hotly debated ballot question is Proposition 187, which would deny public education, government-funded non-emergency health care and other services to illegal immigrants. The state's Catholic bishops have been among those leading opposition to the proposal.

At a press conference with Jewish and Protestant leaders, Bishop William K. Weigand of Sacramento said he opposes Proposition 187 because of his concern for "the human dignity and the sacredness of all our people, including those who happen to be illegal immigrants." He also said he was worried about the "financial and social costs" of the initiative.

Bishop R. Pierre DuMaine of San Jose, who did not address Proposition 187 directly but said Catholics who criticize new immigrants to this country "are largely ignorant or forgetful of our own history."

The California Catholic bishops also opposed the state's other major initiative, Proposition 186, which would create a health insurance system paid for and run by the state. The bishops said that they have long supported health care reform in the state, but Proposition 186 does not fit the bill.

"We believe it is better to delay temporarily the realization of values we have sought for 70 years than to put in place permanent constructs and difficulties that will be years in the undoing," they said.

The bishops specifically criticized Proposition 186's provision that the state "must pay for any abortion for a woman unable to pay for her own" and its failure to allow taxpayers to refuse to pay for abortions.

In Oregon, a second issue that drew Catholic reaction was Measure 13, the so-called anti-gay rights initiative.

Archbishop William J. Levada of Portland and Bishop Thomas J. Connolly of Baker said Measure 13 "is not a proper vehicle" to address the concerns expressed by many Oregonians about legal recognition of homosexual marriage and marriage benefits to homosexuals, inclusion of homosexuality in diversity programs at schools and the teaching of homosexuality as an acceptable alternative way of life.

"We remain convinced that the legitimate objectives which many supporters of Measure 13 seek to ensure should not be pursued through constitutional amendments or legislation which would prevent society from protecting individuals like homosexuals from discrimination in regard to basic rights such as employment and housing," they said.

A similar proposal was before voters in Idaho, where Bishop Tod D. Brown of Boise said he could support neither Proposition 1 as written nor future efforts to enact legislation "to create a new protected class based on sexual orientation."

He said Proposition 1, if enacted, "would contribute to attitudes of intolerance and hostility in Idaho directed at homosexual citizens and is potentially discriminatory."

The issue arising on the highest number of state and local ballots Nov. 8 was gambling. Most Catholic leaders have opposed efforts to increase gambling opportunities in their states, although some have remained neutral on the specific ballot questions.

Gambling initiatives face voters locally or statewide in New Mexico, Colorado, South Dakota, Iowa, Missouri, Florida, South Carolina, Rhode Island, Wyoming and Massachusetts. The future of gambling in various other states—including Pennsylvania and Texas, two of the most populous in the country—may depend on who is voted into office this November.

Abortion—a hot referendum topic in past years—is before voters this year only in Wyoming, where Bishop Joseph H. Hart of Cheyenne is urging Catholics to support Proposition 1. The proposal would ban all abortions in the state except to save the life of the mother or in cases of rape or incest.

"The church is obligated to speak what the unborn child would say if asked: to be born is a better choice than to be killed," said Bishop Hart in an Oct. 28 statement.

In Missouri, the state's Catholic bishops joined in denouncing a proposed amendment that would lower the present bid on the amount of revenue the state can raise and require an election on all tax and fee increases in the state.

Saying that Amendment 7 would have "unacceptable consequences," especially for the poor, elderly and disabled, the bishops said the proposal "violates the duty of the state to raise sufficient revenues for the common good."

The amendment would cause a cut of \$600 million to \$1 billion in public services, the bishops said.

In Ohio, the Catholic bishops urged voters to reject a move to change the procedure for appeals of cases in which the death penalty is imposed. The change would eliminate a currently required appeal to state district courts and send appeals directly to the Ohio Supreme Court.

"We believe this amendment raises serious questions of due process and equal protection," the bishops said. "Under this proposal, a person not sentenced to death would have more appeal opportunities in state courts than a person sentenced to death."

A proposal to expand victims' rights was also on the ballot in Ohio, but the bishops did not take a formal stand on the issue.

In Maryland, the state Catholic conference has been among the strongest supporters of a constitutional amendment on victims' rights, which is before voters Nov. 8. Roberta Roper, mother of a murder victim and a member of a parish in the Maryland suburbs of Washington, has led the movement.

Earlier this year, the Maryland Catholic Conference honored Roper with its Achievement Award for Faith and Action and thanked her for bringing Maryland closer to the day "when the criminal justice system will treat all victims and victims' families with courtesy, respect, dignity and justice."

Whatever the hot issue in their particular state, Catholic leaders would agree with the Massachusetts bishops' call for all to "exercise their most precious right as citizens, the right to vote."

"Each voter has the moral responsibility to vote in an informed and responsible manner," they said. "All of us must be keenly mindful of our simultaneous right and duty to vote."

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Sacraments are signs of Christ's presence among us

by Fr. David K. O'Rourke, OP

At St. Dominic's Parish in Benicia, Calif., we want the church building itself to be a sign. We want to create the impression that the church is a creative kind of space, a sacred space.

We are all so caught up in business and responsibilities that we need help in shifting gears to think of God. The look of the building can help.

So we have created a new outdoor entry area that leads into the church building. And once inside the door, we have removed anything that seems commercial.

We want it to say by its looks that it is a different kind of place, and it is there for different purposes.

However, we do have one worldly, eye-catching symbol right inside the front door. There are two big, wicker baskets where people leave food for the poor.

The jumble of cans and boxes, the mixture of brown paper and white plastic bags from the supermarkets, stands in sharp contrast to the historic oil paintings of the saints above them.

But it is a real sign and a good one. Holiness and the sacred are neither holy nor sacred in Christ's book if they forget the hungry.

The church teaches that the seven sacraments are signs of Christ's presence among us. They are sacred precisely because they put us in touch with Christ. And they are human signs as well because they use the ordinary things of life to put us in touch with Christ.

Christians believe that God became one of us in order to bring the holy into human life.

We use the ordinary things of daily life as the basis of the sacraments—water in baptism, bread and wine in the Eucharist, olive oil in confirmation and holy orders, a hand raised in blessing and pardon in penance.

For Catholics, the sacraments are the principal and most fundamental signs of Christ's presence. But they are not the only ones. And in Sunday Masses at our parish, we do not limit our use of signs to the sacraments.

One task facing a parish like mine is to figure out what there is in our community life that we can highlight as effective signs of Christ among us.

What do we have and what can we do that stand out in this good way?

We want to present the people who come to our church with clear symbols that say "Christ is here." And we want them to be visible signs that work

without a lot of explanations. That is a tough challenge to face.

But there are answers. And interestingly, most of them have to do with highlighting the good that is already there. I've already spoken of our concern that the building itself be a sign. Let me mention a few other visible signs.

In our parish we go out of our way to welcome people to our Sunday Masses, to say hello. Not very sophisticated or high-level stuff, but people appreciate it. Christ welcomed people, so it seems like a good idea. It is especially helpful in a large parish like ours with thousands of parishioners.

Signs that make Christ's presence to us real are available to us in human dress. Catholics believe that Christ is the model of all creation. So the diversity of the human race is a sign of Christ's creative goodness. Our community is richly diverse, and we see this diversity as one of our great assets.

So we let it show. We make sure that our lectors, ministers of the Eucharist, Mass servers, catechists and ushers include both men and women, and that they represent all of our age and ethnic groups.

We encourage our older ethnic groups to continue their celebrations of the saints, and we welcome the customs of the recent immigrants.

We recently blessed a cornerstone-laying in Spanish, Portuguese, Tagalog, Vietnamese and English. It made the important point that unity in Christ does not mean uniformity in culture.

On Good Friday we restored the discontinued Portuguese custom of carrying a statue of the dead Christ through the church by candlelight at the end of the Good Friday liturgy, and members of our Mexican community carry a life-size cross at the end of the Palm Sunday liturgy.

These are good, visible signs in themselves, but even more symbolic is the involvement of the people in these rites, which they find very moving.

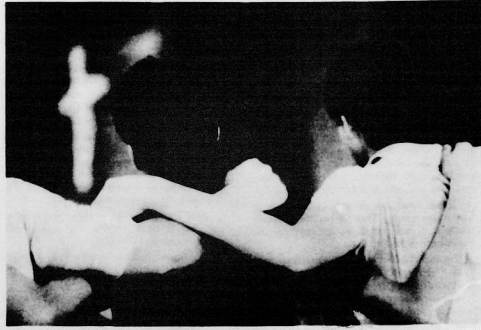
And while our parish traditions and history are not transferable, every parish has people with their own history. That can be drawn upon symbolically.

Catholics believe that God became human in the person of Jesus of Nazareth. Therefore, for Christians, the person of Jesus becomes the No. 1 sign of God's presence in the world.

He is the foundation of all the sacraments. And they are all reflections of Christ.

Following that example, Catholics traditionally use many other signs in creative ways to show that Christ is present in our world.

(Dominican Father David O'Rourke is pastor of St. Dominic's Church in Benicia, Calif.)



WELCOMING—Parish communities need to present the people who come to church with clear symbols that say "Christ is here." It is important to welcome newcomers, and also to welcome longtime parishioners. In this way, faith communities are following Christ's example of welcoming people to the Lord's table. (CNS photos on this page by Gene Plaisted of The Crosiers)

Language, symbols speak to intellect and emotion

by David Gibson

I believe that the "language" of signs and symbols is well-suited to human beings because they "hear" in a complex way.

The new "Catechism of the Catholic Church" says that since human beings are both body and spirit, they rely on physical signs and symbols to help them express and perceive spiritual realities (No. 1146).

For me, the greatness of liturgical signs and symbols is their ability—in a unique community setting—to reach me in several ways at once.

• They speak to the mind—to my capacity to understand. Gestures and actions combine with words to address my need to discover the truth about the world around me and also my desire to clarify what is confusing to me.

• They speak to feelings—to my power to be sensitive to my universe, to be touched by goodness and drawn toward it, even to be

jealous and pushed out of my stagnation by an emotion.

• They speak to my spirit—to my longings and restlessness, to my thirst for meaning, and my craving for the experience of wonder and awe.

All of which simply means that signs and symbols are a built-in way of inviting me to participate in the liturgy as a whole person.

The Lord's Prayer, for example, is a way to ask God for new life... joy... peace... and justice (Nos. 2816 and 2819).

Does that make it sound like a family prayer? I'm sure that most families always have some kind of effort under way to achieve greater joy, or peace, or new life for their members.

But no matter how well people make plans to achieve their desires, they can't create joyful and peaceful homes full of new life all on their own. What is needed, then, is to "surrender our will" to God's will (No. 2825) and to pray, "Thy will be done."

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Eucharist is a symbol of church

This Week's Question

As a teacher of liturgy, what sign or symbol in church life would you ask to people's attention?

"Our diocese is in what we call a Year of the Eucharist. After our bishop decided to do this, we found that many people don't even know what the Eucharist is. We've lost a great symbol. We need to stress the importance of the Eucharist as a symbol of who we are as a church. But our proof of our love of the Lord is what we do in the community." (Father Tim O'Connor, Raleigh, N.C.)

"The primary symbols of water, the baptismal candle, the cross and the assembly. The liturgy documents focus on these symbols, yet we often focus on other symbols like the hymnal, the microphone or even the personality of the presider or the lector. If we can focus on these primary symbols, we can uncover the primordial sources of power behind Christianity." (Tim Smith, Mesa, Ariz.)

"The assembly as the primary symbol of liturgy because we have not come to the point yet where we really have a 'gathered' community. There are still too many people who come out of a sense of obligation or for their own satisfaction

instead of realizing that liturgy is a communal responsibility." (Sister Anthony Porro, Phoenix, Ariz.)

"The sign of the holy oil. Our population is getting more advanced in age all the time. The oil is a beautiful symbol of healing—both physical and spiritual—and gives a wonderful sense of the community's concern for those that are sick or elderly." (Bishop Charles Buswell, Pueblo, Colo.)


"Water. As Catholics we experience holy water for the first time when we are baptized... Each time we enter the church we are invited to renew our baptismal commitment... The pouring, the sprinkling and the signing with holy water are symbols that repeatedly proclaim the death and life into which we enter through the waters of baptism as we make our way to the eternal kingdom of God's glory." (Patricia Bartle, Wheeling, W.Va.)

Lead Us Your Voice

An upcoming edition asks: How much focus on oneself is too much?

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





Nov. 8, 1994
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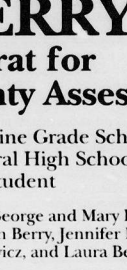
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ELECTION '94



Voter apathy: When you don't care enough to send the very best

by Mark Pattison
Catholic News Service

WASHINGTON—Anyone who's not going to vote in the Nov. 8 elections can skip this article.

That leaves only about a third of us, if the last midterm elections in 1990 are any indication. The prospects for 1994 don't look much better.

Voter apathy is running rampant, although "running" may be too strong a term. Clearly, adults are absenting themselves from the political process in larger numbers with nearly every election.

How, in what is so often called the greatest democracy in the world, could such a malaise settle in?

The U.S. Catholic Conference Administrative Board wrestled with the issue in its 1991 statement, "Political Responsibility: Revitalizing American Democracy."

It saw "increasing public cynicism which too often dismisses the role of government and ridicules public officials in sometimes understandable but often misguided frustration with all politics."

John Carr, director of the USCC Department of Social Development and World Peace, sees a number of ills.

"There's a lot of cynicism about campaign financing," whose reform was stalled in the waning days of Congress this fall, Carr said, and about "the power of political money" that put health care and other issues in gridlock.

Nor is the media spotless in all this. "Scandal crowds out the substance," Carr said. "We know a lot more about Whitewater than welfare reform."

Prospective voters themselves bear some

responsibility, too, Carr said. He cited a poll of Virginia voters who said they cared about the issues in the Senate race between Chuck Robb and Oliver North—but couldn't say where the candidates stood on them.

"I think there's enough blame to go around for everybody," Carr said.

Eugene R. Declercq, chair of the political science department at Augustinian-run Merrimack College in North Andover, Mass., said negative campaigns are a turnoff.

"I don't think we have decidedly worse candidates now than we did 20, 30 years ago," Declercq said. "Voters might think so because that's all they hear."

The belief that one voter can make a difference was frequently cited by sources interviewed by Catholic News Service.

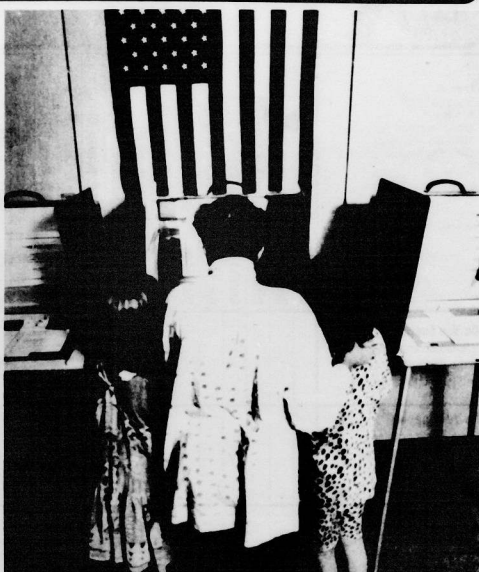
"I look at two candidates, and I don't like either one of them, or they don't make that much difference," is a common voter sentiment, Declercq said, which reduces the incentive to vote.

The sense of alienation is most acutely felt by the old, the poor, and minorities. But it's their votes that make a difference, said David Bositis, senior research associate at the Joint Center for Political and Economic Studies.

Becky Cain, president of the League of Women Voters, is mindful that a few votes cast the other way in 1960, "and John Kennedy would not have been elected president."

Bositis sees the irony of a nation that sends monitors to virtually every controversial foreign election—with huge majorities swarming the polls—and then is so apathetic about its own elections.

"There are many illusions . . . people have with the United States that their



VOTING—Two voting booths stand vacant as a woman casts her vote. One analyst predicts only 35 percent of registered voters will visit polling stations in the elections scheduled for next Tuesday, Nov. 8. (CNS photo by Les Fetchko)

system of government," he said. The system as it currently practices, Bositis added, is "fairly dysfunctional."

How to fix it?

Bositis is skeptical about the effect of suggested solutions.

"Motor voter" registration, by which people can register as they're getting their driver's license, will have "barely an impact," although the League of Women Voters' Cain says it's been a success in states that adopted it.

Recent revisions in the Hatch Act allowing federal government employees to participate more broadly in political activities may help, Bositis said, but "it's never been done before," so there's no accurate way to measure how much it will help.

Making Election Day a holiday "would probably help," Bositis admitted, but for others, "it would be one more good day to go fishing."

"Some state will take it up on an experimental basis," Declercq said. "Then, as other states try it, it'll be like motor voter," which the federal government adopted after several states had.

The abysmal voter turnout fell only part of the story. According to Cain, 70 million Americans remain unregistered.

She suggests allowing voters to register anywhere government services are offered, and same-day registration at polling sites.

"It may be that people are changing their (political) participation into another vehicle," Carr said, said, citing diocesan legislative networks. He credited one such network with defeating a Maryland bill that he said would have increased the number of abortions and cut welfare benefits.

Cynicism may not yet have hit bottom, Carr noted. But "if people's frustration can be translated into an active citizenship," he said, "then it's good news."

Seven candidates for federal offices answer questionnaire

by John F. Fink

Candidates for the U.S. Senate and House of Representatives were sent questionnaires with questions about abortion, health care, education and welfare. Unfortunately, only one candidate for the Senate and six candidates for the House responded.

Senator Richard G. Lugar said that he would support the Hyde Amendment which prohibits Medicaid funding of abortion except in cases of rape, incest and to save the mother's life. He also said that he would not support any health care legislation that includes abortion as a benefit.

Further on the health care issue, Lugar said that he supports improving access to health care but he is opposed to a government-mandated benefits package.

Lugar said he would support legislation that would include benefits to nonpublic school children in federal programs, and would support legislation that would supply vouchers for parents of public and nonpublic school children.

On the welfare issue, Lugar said he supports legislation that would give states the option to limit AFDC payments to the number of children a client has at the time of application.

The six candidates for the U.S. House of Representatives who responded are David McIntosh in the second district, Clayton L. Alfred and J.D. Beatty in the fifth district, John Myers in the seventh district, John N. Hostetter in the eighth district, and Lee Hamilton in the ninth district.

All six said that they support the Hyde Amendment and would support any legisla-

tion that would explicitly exclude abortion coverage.

There were differences on the question about legislation that would ensure all Americans access to adequate health care in a standard, comprehensive benefit package. Beatty, Myers and Hamilton said they would support such legislation. McIntosh said he would oppose it, and Hostetter is undecided. Alfred wrote: "I am thoroughly opposed to socialized medicine. There needs to be reform in health care but it should come from citizens' action groups against the AMA, the insurers, lawyers, pharmaceuticals, etc."

All candidates said they would support legislation that would ensure the right of religiously-affiliated health care providers to deliver health care in accord with their ethical principles. However, Beatty added that he could not support someone withholding needed care for religious reasons.

On education questions, McIntosh, Alfred, Beatty and Hamilton said they would support legislation that would include benefits to nonpublic school children in federal programs, but Myers and Hostetter said they would oppose such legislation. McIntosh, Alfred, Myers and Hostetter said they would support vouchers for parents of public and nonpublic school children, while Beatty and Hamilton said they were undecided about that issue.

All candidates except Hamilton said they would support welfare reform legislation that would limit the AFDC grant to the number of children a client has at the time of application for assistance. Hamilton said he would oppose it.

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 103 candidates for the Indiana Senate and House.

The responses to the questionnaires are charted on the following three pages. Those from candidates for the Indiana 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 eight replied. Of the 80 candidates for the House within the archdiocese, only 37 responded.

Two candidates wrote letters explaining that it was in their policy not to answer questionnaires. Senator Allen E. Paul from Richmond said, "Issues and the working of issues sometimes can become a real problem, from one month to another. I believe my voting record over the last eight years speaks for itself."

Robert L. Real of New Albany wrote: "There are bills that may come before the Senate that would have some portions acceptable to your committee, but at the same time include another portion that would not be acceptable to any of us."

We hope that your favorite candidates answered our questionnaire.



Election '94



Positic Indian

Legend:
Y - Yes
N - No
U - Undecided
NR - No response
DR - Declined to respond

	District 28 — James L. Davis (R)	District 29 — Kathy Krag Richardson (R)	District 37 — Rolland L. Webber (D)	District 37 — Steve Chapman (R)	District 40 — Barbara J. Powers (D)	District 40 — Sam R. Turpin (R)	District 41 — Timothy R. Brown (R)	District 42 — F. Dale Grubb (D)	District 43 — R. Jerome Kearns (D)	District 43 — John E. Kimmel (R)	District 44 — Susan R. Crosby (D)	District 45 — John R. Gregg (D)	District 46 — Vern Tincher (D)	District 46 — David L. Lehr (R)	District 47 — Ralph M. Foley (R)	District 53 — Nick Gulling (R)	District 54 — Douglas M. Kinsler (D)	District 54 — Brad Razor (R)	District 55 — Tony Lunsford (D)	District 55 — Steven A. Robbins (R)	District 56 — Richard W. Rediker, Sr. (D)	District 56 — Richard L. Hames (R)	District 57 — Jeffrey M. Linder (R)	District 58 — Woody Burton (R)	District 59 — Bob Hayes (D)	District 59 — Lynn Digley (R)	District 60 — Eske Anderson (D)	District 61 — Mark Krizan (D)	District 61 — Bill D'Amico (I)	District 61 — Christine Hegarty (R)	District 62 — Jerry L. Donbo (D)	District 62 — Donald O. Patton (R)	District 65 — Linda Kay Henderson (D)	District 65 — Brent E. Steele (R)	District 66 — William W. Bailey (D)	District 66 — Claudie J. Williams (R)
Do You Support a "children first" principle in the disposition of marital and individual property?				Y			Y		N	Y				NR		U				Y	Y	U	Y				Y					Y	Y		Y	Y
Do You Support financial support for parents in choosing an appropriate accredited school for their child?				Y			Y		N	Y				Y		U				Y	U	Y	Y				Y					Y	U		N	Y
Do You Support eliminating the AFDC subsidy for a child born to a woman on welfare?				Y			Y		N	Y				Y		Y				Y	U	Y	N				N					Y	Y		N	Y
Do You Support allowing terminally ill adult patients voluntary choice to obtain physician's prescrip- tions for drugs to end life?				N			N		Y	NR				N		N				N	N	N	N				N					N	N		N	N
Do You Support additional steps to further encourage childbirth, rather than abortion, as an option for pregnant women?				Y			Y		N	NR				Y		Y				Y	Y	Y	Y				Y					Y	Y		Y	Y
Do You Support increasing the income tax?				N			N		N	N				N		U				N	N	N	N				N					NR	N		N	N
Do You Support increasing the sales tax?				N			N		N	N				N		U				N	N	N	Y				N					NR	N		N	N
Do You Support adding sales tax to goods and services currently exempt?				N			N		N	N				N		N				N	N	N	N				N					NR	N		N	N
Do You Support increasing the cigarette tax?				N			N		N	N				N		N				N	U	N	N				N					NR	U		U	U
Do You Support eliminating public assistance after two years?				Y			Y		N	Y				Y		Y				Y	Y	Y	Y				N					NR	Y		Y	Y
Do You Support income supplements combined with AFDC so that a recipient who works can maintain an income at the poverty level?				N			U		Y	Y				U		Y				U	Y	Y	Y				Y					Y	Y		Y	Y
Do You Support a refundable tax credit on earned income for low income families with depen- dent children including those who do not make enough to pay taxes?				N			N		U	Y				U		Y				Y	Y	U	N				U					Y	U		Y	Y

Election '94



Positions of the Candidates for the Indiana Senate

Legend: Y - Yes N - No U - Undecided NR - No response DR - Declined to respond	District 25 — William D. McCarty (D)	District 25 — Norm Held (R)	District 27 — Fred Davis (D)	District 27 — Allen E. Paul (R)	District 29 — Gale P. Jontz (D)	District 29 — J. Murray Clark (R)	District 31 — Thomas G. Burns (D)	District 31 — James W. Merritt, Jr. (R)	District 33 — Robert F. Neumann (D)	District 33 — Mark May (R)	District 39 — Maurice (Morrie) Doll (D)	District 39 — John M. Waterman (R)	District 41 — Jessica Webb (D)	District 41 — Robert D. Carlton (R)	District 43 — Patricia Young (D)	District 43 — Johnny Nugent (R)	District 45 — James Lewis (D)	District 45 — Michael Coering (R)	District 46 — Kathy Smith (D)	District 46 — Robert L. Reed (R)	District 47 — Richard D. Young, Jr. (D)	District 47 — A. David Street (R)	District 49 — Linda O. Nune (D)
Do You Support a "children first" principle in the disposition of marital and individual property?		Y	DR		NR						Y				Y	Y		U		DR	N	U	
Do You Support financial support for parents in choosing an appropriate accredited school for their child?		Y	DR		U						N				N	Y		Y		DR	Y	Y	
Do You Support eliminating the AFDC subsidy for a child born to a woman on welfare?		Y	DR		N						Y				N	Y		U		DR	N	Y	
Do You Support allowing terminally ill adult patients voluntary choice to obtain physician's prescrip- tions for drugs to end life?		Y	DR		N						N				N	N		N		DR	N	N	
Do You Support additional steps to further encourage childbirth, rather than abortion, as an option for pregnant women?		U	DR		Y						Y				Y	Y		Y		DR	Y	Y	
Do You Support increasing the income tax?		U	DR		N						Y				N	N		N		DR	N	N	
Do You Support increasing the sales tax?		Y	DR		N						Y				N	N		N		DR	N	N	
Do You Support adding sales tax to goods and services currently exempt?		Y	DR		N						N				N	N		N		DR	N	N	
Do You Support increasing the cigarette tax?		Y	DR		N						Y				N	N		N		DR	N	N	
Do You Support eliminating public assistance after two years?		Y	DR		Y						Y				U	Y		Y		DR	Y	U	
Do You Support income supplements combined with AFDC so that a recipient who works can maintain an income at the poverty level?		Y	DR		U						Y				Y	Y		Y		DR	Y	Y	
Do You Support a refundable tax credit on earned income for low income families with depen- dent children including those who do not make enough to pay taxes?		Y	DR		U						Y				Y	Y		Y		DR	U	Y	

QUESTION CORNER

Many Catholics prefer the New American Bible

by Fr. John Dietzen

Q I have just begun reading the Bible seriously. We have a Douay-Rheims version. Someone mentioned the book of Sirach, and I can't find it. We also have a 1957 New Catholic Edition, which has Sirach. In fact, the foreword says this book is usually not in the Lutheran Bible.

A I always thought the Douay-Rheims was a real Catholic Bible. Could you advise us which would be the best Bible to have? (Pennsylvania)



A The Douay-Rheims version is certainly Catholic, the first English translation of the Latin Vulgate of St. Jerome. It was produced in continental Europe between 1582 and 1609.

For reasons of scholarship, historical precedent or consistency, several books in the Bible are labeled differently today than they were in some Bibles years ago.

First and Second Paralipomenon in certain older Bibles have become First and Second Chronicles in more recent translations. The four books of Kings have become the two books of Samuel and the two books of Kings.

A similar change happened to the book you refer to. The Hebrew title was The Wisdom of Yeshua (Jesus) Son of Eleazar son of Sira (Sirach in Greek).

An early Christian title of the book, however, was Ecclesiasticus, probably because of its ecclesiastical, or church, use. This is what you will find in your Douay-Rheims. Today, most Bibles call the book Sirach.

Sirach is one of what are called deuterocanonical books. It was not in the Hebrew Bible and is generally not included in Protestant editions of Scripture, which explains your point about Lutheran Bibles.

Early Christians usually considered Sirach part of sacred Scripture, however, and it has been part of the official Catholic canon of biblical books for centuries.

As I've said previously, in my judgment the most readable and scholarly edition of the Scriptures under Catholic auspices for the general reader is the New American Bible.

The St. Joseph Edition of the New American Bible also contains church documents and background information extremely helpful to the average person desiring prayerfully to be touched by the word of God.

Q I have a desire to become a eucharistic minister for our parish. What are the requirements and the selection process?

A tion process? Does one volunteer, or does the pastor choose? (New Jersey)

A Basic norms for extraordinary Communion ministers were established by Pope Paul VI in 1973 in an instruction on facilitating reception of the Eucharist titled "Immensae Caritatis."

Such ministers, according to this instruction, are chosen in the following order: reader, major seminary student, male religious, woman religious, catechist, man or woman. The order may be changed, however, according to the prudent judgment of each bishop.

In practice, most bishops, here and in other countries, have not demanded absolute preference of men over women or of religious over lay people.

Beyond this, the document states that "a special

minister of holy Communion must be duly instructed and should distinguish himself or herself by Christian life, faith and morals, striving to be worthy of this great office; cultivating devotion to the holy Eucharist and acting as an example to the other faithful by piety and reverence for this most holy sacrament of the altar."

Several methods of choosing are possible. Parishioners might be asked to volunteer, or suggestions could be sought from members of the parish pastoral council or other significant parish organizations.

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

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See Puzzle on Page 32

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L	O	V	E	R	O	N	A	C	A	I	N	
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FAMILY TALK

Mediation is best way to determine custody

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our son is going through a divorce, and the judge has ordered him and his wife into mediation to determine the custody of their two children.

What does this mean? He doesn't want any more counseling. He and his wife have been in marriage counseling for several years without success. Why can't the court simply listen to both sides and make a ruling about the best home for the children? I thought that was what courts were for. (Iowa)

Answer: Mediation is not counseling or psychotherapy. Mediation is an attempt to help contesting parties resolve their dispute without relying on a third party (the judge) to make important decisions for them.

Your son's judge is wise. Mediation is a much better way to resolve disputes about custody and visitation than a court fight. Your son and his wife are divorcing as husband and wife. They are not divorcing as father and mother. They can't. They will always be co-parents of their two children. They need to learn to work together. It is of critical importance that this first post-divorce parenting decision be made by agreement if at all possible.

Child rearing is a process, not a once-and-for-all issue like property settlement which can be decided by the judge. With parenting, there are always new problems, new choices, and better arrangements to be made. Learning how to find agreement in a continuing process is a necessity.

Mediation helps both parties focus on what they want, usually the maximum time possible with their children. Compromises are considered. When successful, mediation allows both parents to be winners, and the children most of all.

Mediation leading to an agreement on custody and visitation is a far wiser way to begin post-divorce parenting than presenting the matter for judicial decision.

Better for the newly divorcing couple to start by learning how to achieve agreement when they can no longer count on a reservoir of good feeling and good will. Mediation is clearly a better choice than a court battle.

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

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Sponsor a child at a Catholic mission for just \$10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the \$30 a month he earns as a day laborer.

Now you have the opportunity to help one very poor child like Marta through Christian Foundation for Children and Aging (CFCA), the only Catholic child sponsorship program working in the 23 desperately poor developing countries we serve.

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Entertainment

VIEWING WITH ARNOLD

'Only You' spins wild love story set in Europe

by James W. Arnold

It's one of the enduring pleasures of movies that a customer can go, in a single week, from the moral fervor and brutal realism of "The Shawshank Redemption" to the lightweight romanticism and unpretentious fun of "Only You."

This comedy, which might be called "Sleepless in Pittsburgh," is definitely for the young at heart. It also has a slight foot fetish, since the struggle for the heroine's love is between a women's shoe salesman and a podiatrist. It's surely a movie first.

It's not just a love story that defies belief in nearly all its particulars. It also gets right to the soul of the myth that has kept movies in business for nearly a century: the idea that we all have, somewhere in the world, a perfect soul mate who is destined for us and essential to our happiness.

(The theory connects with Plato's concept of human souls being split in half in some primordial era, the search for love being the quest for one's other "half." Even this gets into the movie, cleverly strung together by veteran Canadian-born director Norman Jewison, Oscar-nominated for his last wacky love story "Moonstruck.")

The setting is 1990s Pittsburgh, but the mood is more screwball comedy, vintage Cary Grant/Carole Lombard. Marisa Tomei's eccentric heroine, not whimsically named Faith, does a no-no as a Catholic priest by asking a Ouija board to reveal

the name of her "soul mate." As she and older brother Larry grapple with the board, it spells out a name nobody knows: "Damon Bradley."

Fourteen years later, Faith is still looking for Damon but has become engaged to the unexciting podiatrist, Dwayne (John Benjamin Hickey). She even looks great wearing her mother's wedding dress. But is it love? She and her friends see the "real thing" on a video (Ezio Pinza singing to Mary Martin in "South Pacific") and aren't sure.

Destiny intervenes. The phone rings, and sure enough, it's Damon Bradley, an old pal of Dwayne's who's just calling from the airport en route to Venice. Impassioned flights, wedding gown and all, to the airport but, alas, she is too late. (She has to be sure, you see.)

If you like this so far, you'll love it when she decides to fly to Italy in pursuit, accompanied by best friend and sister-in-law Kate (Bonnie Hunt). Kate is in a rocky marriage with Larry (Fisher Stevens), now a bossy, neglectful and possibly unfaithful roofing contractor.

From now on, "Only You" stays in Italy, eating up the music and lovely scenery in Venice. Rome and gorgeous scenery. Positano, plus countryside in between. From one world-class hotel to another, Faith just keeps missing Damon, but instead keeps meeting the shoe salesman from Boston, Peter (Robert Downey, Jr.), who likes her a lot. Meanwhile, to add a touch of "Shirley Valentine," Kate is being wooed back to life by a suave (and probably untrustworthy) Italian.

In contemporary movies, these entanglements don't always come out right, but they do here. There's a lot of hugging, smooching and dancing. (Believe it: a street saxophonist



'LOVE AFFAIR'—Actress Annette Bening and actor Warren Beatty star as Terry McKay and Mike Gambrell in the shipboard romance "Love Affair," a second remake of the 1939 film. The U.S. Catholic Conference classification of the movie is A-II for adults and adolescents. (CNS photo from Warner Bros.)

in Rome just happens to be playing "Some Enchanted Evening.") But there's no sexual hanky panky.

As Tomei and Downey go through the business of falling in love—it's hard to imagine a more personable and talented young pair—they also do an entertaining reprise in Rome of the memorable Audrey Hepburn and Gregory Peck scene from "Roman Holiday." (You put your hand in the stone mouth of an ancient oracle, at the risk of losing it if you're not telling the truth.)

The script by first-time Diane Drake has some unsalvageable dumb moments, but is mostly bright enough. One nice surprise: when the women's rental car runs out of gas, they put a note on the windshield. Some very competent nurses in a Jeep pass by and notice it, then fill up the tank and replace the note with a holy card.

Nobody does this kind of material better than Jewison, who keeps our minds off the nonsense long enough to relax and just enjoy. The camera work is by another great old pro, Sven Kyvst, whose work glows, just as it did in "Sleepless in Seattle."

As for the romance myth, and the dream that for every man there's a woman, the

movie makes it seem pretty silly. On the other hand, we know the Damon Bradley stuff is just a trick. What's more, when Peter first meets Faith, he finds her lost shoe in the street and races to find her. It fits, of course, but then that's another love story called "Cinderella."

(Valid at times, but charming, romantic and very pretty; satisfactory escape for youth and adults.)

USCC classification: A-II for adults and adolescents.

Recent USCC Film Classifications

The Browning Version.....	A-III
Fast.....	A-III
Imaginary Crimes.....	A-III
The Purple Heart.....	A-III
The Road to Wellville.....	A-III
Vanya on 42nd Street.....	A-III

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

'Nunsense 2: The Sequel' features more wacky humor

by Henry Herx and Gerri Pare
Catholic News Service

The Little Sisters of Hoboken are back puppeting another zany variety show in "Nunsense 2: The Sequel," premiering Thursday, Nov. 10, 10 p.m. to 11 p.m. on the A&E cable channel. (Check local listings to verify the program date and time.)

It has the same cast and wacky sense of humor as seen on A&E in last January's production of writer-composer-lyricist Dan Goggin's 1985 "Nunsense."

Reprising her role as the mother superior is Rue McClanahan, who has fun trying to give some semblance of dignity to the comic proceedings.

The other four sisters are Ten White as the mistress of novices, Semina De Laurentis as Sister Mary Annalisa of fragile memory, Christine Anderson as a streetwise nun, and Christine Toy as a novice with ballerina ambitions.

Though the sequel doesn't really need any excuse, the good sisters tell us they're putting on the show as a "thank you" for those who had supported their previous endeavor to raise money for the burial of nuns accidentally poisoned by the convent's cook.

The comedy, which follows carries on in much the same fashion as its predecessor, offering a hodgepodge of skits, songs, ensemble dancing, including a chaste can-can number, and one-liners, the more outrageous the better, as in "Never ask a man to do a nun's job."

The subject of the humor is not Catholicism, of course, but its cultural and social aspects in America, beginning with the conventional image of what's expected of a nun garbed in traditional habit.

As in all hit-or-miss comedy, some things work better than others and some don't work at all, as proved here in a tired big-name routine.

What works best are the cheerful performances of a spirited cast who seem to be having a lot of fun in their roles as good-natured sisters.

Viewers who find their hijinks as conveying disrespect for women religious might be suffering from "nunophobia," defined here as "fear of nuns with talent."

Certainly no one would claim it's great comedy, but there are a lot of laughs here and a buoyant spirit exemplified in the closing "Amen" number.

Some of the jokes will go over the head of young viewers,

but most parents are likely to find the show appropriate family fare.

"In Search of Dr. Seuss"

The kooky characters found in the works of a beloved children's author come to life to help explain the man behind the books in "In Search of Dr. Seuss," airing Sunday, Nov. 6, from 8 p.m. to 10 p.m. on TNT cable. (Check local listings to verify the program date and time.)

The special repeats several times throughout the month and during December as part of TNT's "Seuss-a-bration," which will include airings of 10 Seuss animated features.

The program creatively blends live action with animation, clips and musical numbers to entertainingly illustrate the life of the late Theodor Geisel—who wrote under his mother's maiden name, Seuss, was also his middle name.

Taking viewers on this trip is actress Kathy Najimy as reporter Kathy Lang, moonlighting in his home for material about him for a biographical article.

Upon opening a book in his workshop, out pops the Cat in the Hat (Matt Frewer), who becomes her tour guide through his life and who fills her in on his fascinating lesser known aspects—when she's not waylaid by the likes of Mr. Hunch (Christopher Lloyd) or the Whovillain (Eileen Brennan).

Vincent Pastore's brisk direction combined with writer Keith R. Clarke's emulation of Geisel's whimsical style should surely hold adults at the very least.

Children may be less interested in learning about the author's early struggles or two Oscar-winning documentaries he wrote while he was in the Army, but there are ample excursions into more familiar territory, such as the story of "Green Eggs and Ham" and "How the Grinch Stole Christmas." Their messages were understated but clear.

Geisel tackled other weighty subjects in his 48 books, including totalitarianism in "Vertie the Turtle," discrimination in "The Sneeches and Other Stories," and greed and environmentalism in "The Lorax."

What emerges is an engaging portrait of not simply a child's author-illustrator, but of a philosopher and humanist whose wonderfully silly stories contained both layers of apt social commentary and simple life lessons for youngsters.

Always a champion of imagination, Geisel would probably

approve of the inventive way this special forges the standard documentary approach.

By illustrating Geisel's life and work through his fanciful characters, and with performers that also include Billy Crystal and Robin Williams, "In Search of Dr. Seuss" is worth finding.

TV Programs of Note

Sunday, Nov. 6, 9-11 p.m. (CBS) "Cagney and Lacey: The Return." Two former police partners—Sharon Gless as Christine Cagney and Tyne Daly as Mary Beth Lacey—team up again to investigate a weapons heist in a two-hour movie based on the network drama series that ran from 1982 to 1988. Familiar faces return for cameo appearances, but it is the honest, often prickly relationship between the two women which gives the program some life.

Sunday, Nov. 6, 10-11 p.m. (A&E cable) "Enemy Within: Drugs in America and the War to Stop Them." A "20th Century" episode looks at the scourge of illegal drug use that has swept through America since the 1960s, focusing on how law enforcement officials have waged an increasingly desperate war to halt their spread.

Monday, Nov. 7, 9-11 p.m. (NBC) "A Burning Passion: The Margaret Mitchell Story." This bio-pic, starring Sherry Doherty and Rue McClanahan, profiles the Pulitzer Prize-winning author of "Gone with the Wind," whose own life paralleled the book's heroine, Scarlett O'Hara.

Tuesday, Nov. 8, 8-9 p.m. (PBS) "The Tribe that Time Forgot." A "Nova" episode visits the Amazon and a tribe once thought to be extinct which have been living in what amounts to a Stone Age time capsule.

Wednesday, Nov. 9, 8-10 p.m. and Saturday, Nov. 12, 9-11 p.m. (CBS) "Ice Wars: The U.S.A. vs. the World." American Olympic medalists Nancy Kerrigan, Krisi Yamaguchi, Brian Boitano and Paul Wylie take on The World Team, led by 1994 Olympic gold medalist Oksana Baiul in a special two-day figure skating competition.

Saturday, Nov. 12, 8-10 p.m. (ABC) "The Shaggy Dog." In this family movie, a father (Ed Begley Jr.) discovers his son (Scott Weinger) has fallen under a spell which repeatedly and unpredictably transforms the teen-ager into a large, lovable canine.

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

THIRTY-SECOND SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Nov. 6, 1994

1 Kings 17:10-16 — Hebrews 9:24-28 — Mark 12:38-44

by Fr. Owen F. Campion

The First Book of Kings is the source of a weekend's first reading. Actually, in its original form the two books of Kings are one. At some point in history, an editor divided them into two, and the division has survived even in modern versions of the Bible. As the name implies, these books were concerned with the kings who reigned over God's people. Some of these kings were brilliant, some clever, and others not so much.



Such "incidental" characters are of marginal interest to the author of the books of Kings. One question and one question only was in the author's mind to be applied for judgment of any kind: "Was the king loyal to God?" Since religion was so important, prophets were important. Prophets were public figures who called the people, and the kings, to religious fidelity. One such prophet was the central figure in today's reading, Elijah.

In this reading, Elijah meets a widow who is generous to him. To understand the story, and the subsequent reading from Mark's Gospel, it is necessary to realize that in these ancient times there were no pensions, no social security, no provision for widows. The role of women was severely constricted. Few women would have had the opportunity to pursue any gainful employment on their own. So, widowhood was a disturbing turn of events. A widow usually was dependent upon her children or upon other relatives.

So, in this reading, a widow, without pity and with few means, was generous to the prophet.

Once again this season the church presents as its second reading a passage from the Epistle to the Hebrews. As is characteristic of Hebrews, this reading is a blend in its description and exaltation of the one high priest, the victor over sin and death.

St. Mark's Gospel is the third reading. In this reading, Jesus speaks very harshly of the "scribes." These persons were not simply scribes, as the title might suggest, but they were—in the language of today—lawyers.

Lawyers were not all bad by any means in the days of Jesus, but an air of desperation and greed overshadowed all life. The days were grim and threatening.

Often lawyers, or scribes, were engaged to manage affairs for widows. To be kind, their fees at times were excessive.

In this reading the Lord contrasts the well-educated, well-regarded, comfortable lawyers with the poor widow. The point, of course, is the widow's great love for, and trust in, God.

Reflection

For several weeks, the church has taught us in these lessons of Scripture how fundamental our Christian commitment must be.

Last week, in a reading from Deuteronomy and then in another reading from Mark, the church reminded us that God is everything, and so our life must be viewed first and last in the context of our relationship with God.

This week, the church continues its lesson. Our love of, and trust in, God must be absolute, unlimited, unqualified. It is a strong demand.

All of us feel anxiety if our livelihood or good circumstance is threatened. We cannot be too sharp in our criticism of the scribes. It is easy to join their ranks.

Instead, the Lord offers the widow as our example.

However, in this Jesus does not call us to foolishness. The first reading is also our lesson. The humble widow in that reading, the widow generous to Elijah, is secure for an entire year.

But, in our judgments, in assessing God's return to us for our generosity, we must never look to material things. God's rewards are everlasting. All things of matter pass away. Peace, joy, and eternal life, the true benefits of good discipleship, are without end.

MY JOURNEY TO GOD

Let There Be Peace

Let there be peace,
dear Lord, we pray
But in thy will and thine own way.
Mankind has lost the
"life-filled" way
And many know not how to pray.

Dear Lord, have mercy on
mankind.
Renew each heart, each soul,
each mind.
Show folks the path to love
and peace
Till all the wars and hatreds cease.

Bring back prayers into
our schools.
Let children learn thy laws
and rules.
So they can blossom in thy care
To grow in faith and love
through prayer.

Restore the Christian families,
The boon of all communities.
Let all our leaders pray to thee
For guidance, truth and liberty.

Renew the value of all life.
Say the blows of the
surgens knife,
So unborn babies grow and thrive
To be brought forth
whole and alive.



Have mercy on our country, Lord,
Until thy guidance is restored,
Once more to know the way
of peace
And wars and bloodshed
ever cease.

Let all hearts turn again to thee
For justice, peace and liberty,
So love may reign forevermore,
From air to land, from sea to shore!
Amen.

by Alta DeJohn

(Alta DeJohn is a member of St. Anthony Parish in Indianapolis.)

Daily Readings

Monday, Nov. 7

Seasonal weekday

Titus 1:1-9

Psalm 24:1-6

Luke 17:1-6

Tuesday, Nov. 8

Seasonal weekday

Titus 2:1-8, 11-14

Psalm 37:3-4, 18, 23, 27, 29

Luke 17:7-10

Wednesday, Nov. 9

Dedication of St. John Lateran

Isaiah 56:1, 6-7

Psalm 84:3-6, 8, 11

1 Peter 2:4-9

John 4:19-24

Thursday, Nov. 10

Leo the Great, pope and doctor

Philemon 7-20

Psalm 146:7-10

Luke 17:20-25

Friday, Nov. 11

Martin of Tours, bishop

2 John 4-9

Psalm 119:1-2, 10-11, 17-18

Luke 17:26-37

Saturday, Nov. 12

Josaphat, bishop and martyr

3 John 5-8

Psalm 112:1-6

Luke 18:1-8

THE POPE TEACHES

Pray that the Lord will grant an increase in consecrated vocations

by Pope John Paul II

Remarks at audience Oct. 26

Through the evangelical counsels of chastity, poverty and obedience, some members of the church freely respond to God's call to consecrate themselves completely to his service.

This consecration is noted in the original consecration which all the faithful receive in baptism.

It is directed to a deeper union with the Lord, in the mystery of his death and resurrection and in his complete offering of himself to the Father in the Holy Spirit.

At the same time, those who profess the evangelical counsels are marked by a new and "special consecration" ("Perfecta Caritas," 5), distinct from that of baptism and involving the gift of a particular charism not granted to all.

The close connection between the consecrated life and the sacraments of baptism and confirmation indicates its importance for the growth of holiness in the church and for dedication to the apostolate.

For this reason, I ask all of you to join me in ever more intense prayer that the Lord will grant his church an increase of vocations to the consecrated life.

SAINT OF THE WEEK

St. Martin of Tours was a soldier, monk, bishop, and popular saint

by John F. Fink

What most people remember about St. Martin of Tours, whose feast is celebrated next Friday, Nov. 11, is the famous legend of his meeting a half-clothed beggar during a bitterly cold winter day.

The man was trembling and shaking from the cold, while people continued to pass him by. Martin, who was then a soldier, stopped, cut his cloak in two with his sword, gave one half to the beggar and wrapped himself in the other half.

That night, in a dream, Jesus appeared to Martin wearing the half of the cloak Martin had given to the beggar. He said, "Martin, yet a catechumen, has covered me with this garment."

If this is most people's only knowledge about St. Martin, they miss knowing about a unique saint of the Catholic Church. He was a soldier who was a conscientious objector, a monk who became a bishop, a battler of paganism who pleaded for mercy for heretics. He was a popular saint.

Martin was born in 316 to pagan parents in what is now Hungary. Since his father was a soldier, the family moved around a lot and Martin was raised in Pavia, in northern Italy. At the age of 15, Martin himself was conscripted into the army against his will. He was already studying to become a Christian and it is said that he lived a life more as a monk than as a soldier.

After that incident with the beggar, which is said to have occurred at Amiens, France, Martin speeded up his entry into the church, and he was baptized at 18.

A couple years later, after a barbarian invasion had been repulsed, he appeared before Julius Caesar to receive a war bounty. He refused it, saying, "Hitherto I have served you as a soldier; let me now serve Christ. Give the bounty to those who are going to fight. But I am a soldier of Christ and it is not lawful for me to fight." He was thrust into prison for what was considered

his cowardice, but was soon released and discharged from the army.

Martin went to Poitiers, where St. Hilary (feast Jan. 13) was bishop, and this great doctor of the church received him as a disciple. He was ordained an exorcist and went to Illyricum where he opposed the Arians with such zeal that he was scourged and exiled from the country. When Hilary was also banished, Martin went to the island of Gallinaria in the Gulf of Genoa. When Hilary was restored to his see in 360, Martin returned to Poitiers.

Martin's great desire was to live as a hermit, so Hilary gave him a piece of land. Soon he was joined by others and this community became the first monastery in Gaul—almost two centuries before St. Benedict was to found his monasteries.

Martin lived in his monastery for 10 years, during which time many miracles were attributed to him. Then, about 371, the people of Tours demanded Martin for their bishop. Martin was unwilling, so he was lured to the city by a request to visit a sick man. When he arrived he was taken to the church and finally agreed to be consecrated bishop.

However, he continued to live like a monk—first in a small cell near his church, and later at the abbey at Marmoutier. From there he visited his diocese.

At one point, he and St. Ambrose, Bishop of Milan (feast Dec. 7), opposed another bishop, Ithacius, who had convinced Emperor Maximian to execute those who professed the heresy known as Priscillianism. Martin maintained that excommunication was sufficient. However, Priscillian and his disciples were executed anyway.

Martin then pleaded with the emperor for a stop to the persecution of Priscillian's followers in Spain. In so doing Martin's conscience was troubled because he maintained communion with the party of Bishop Ithacius during the dispute.

St. Martin died Nov. 8, 397.

The Active List

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

November 4

Oldenburg Academy Drama Club will present its Fall play at 7 p.m. and again on Nov. 6 at 2 p.m. The Parent's Club will hold a roast beef dinner from 4:30-6:30 p.m. before the Friday evening play. For ticket information, call the academy at 812-934-4440.

☆☆

Positively Singles will go to The American Bandstand (southeast corner of Keystone at the Crossing) for some dinner and dancing beginning at 5:30 p.m. For more information, call Carson Ray at 317-288-9321 (day), 317-576-4749 (eve.)

☆☆

St. Michael, Greenfield, will

celebrate a Charismatic Mass at 7:30 p.m.

☆☆

Focolare will hold its annual benefit pasta dinner at St. Pius X Parish from 5-8 p.m. Children's program at 6:30 p.m. Tickets are \$6 for adults, children, \$3. For more information, call 317-257-1073.

November 4-5

Our Lady of Lourdes, 5333 E. Washington St., will hold its annual Fall Festival. For more information, call the parish office.

November 4-6

The Beech Grove Benedictine Center will hold a workshop, "Eneagram & Co-Dependency." For more information, call 317-788-7581.

November 5

The second annual Leadership Conference for Pro-life Activities Leaders will be held from 9:30 a.m. to 3 p.m. at the Catholic Center, 1400 N. Meridian St. Register by Nov. 1. Fee is \$15. For more information, call 317-236-1569.

☆☆

Cardinal Ritter Junior High/Home School Association will sponsor a reverse raffle at 6:30 p.m. in the high school cafeteria. Cost varies. For more information, call Micki Mayer at 317-293-7244.

☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆

The Office of Worship will hold a cantor workshop at St. Matthew Church, 56th St. and State Road 37, from 9 a.m. to 3 p.m. For more information, call 317-236-1483.

☆☆

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

☆☆

Apostolate of Fatima will hold a holy hour at 2 p.m. at 38th and Parker St., and also at Little Flower Chapel, 13th and Bosart. For more information, call Leona Peoni at 317-784-9757.

☆☆

St. Gabriel Church Women's Club will hold its Holiday Bazaar

at 6000 W. 34th St. from 9 a.m. to 4 p.m. Baked goods, raffle. For more information, call Rose at 317-297-1414 or Linda Guilley at 317-273-0917.

☆☆

St. Michael Church, Greenfield, will hold its Holiday Bazaar from 9 a.m. to 5 p.m. at the activity center. Food and drinks available for purchase. For more information, call Dixie Fleming at 317-462-2480.

☆☆

St. Mary of the Woods will host a sneak preview campus visit day for high school junior and senior women at 1 p.m. (EST) in the Le Fer Hall Ballroom. For more information, call 1-800-926-SMWC.

☆☆

St. Agnes Parish, Nashville will hold its Annual Holiday Bazaar from 9 a.m.-4 p.m. Crafts, baked goods, antiques, quilt and dollhouse raffle.

☆☆

The P.T.C. of St. Mark School will hold its Annual Craft Junction from 9 a.m.-4 p.m. in Schaefer Hall, U.S. 31 S. at Edgewood Ave. Free admission. Handcrafted items, ready-to-eat baked goods, luncheon featuring barbecue sandwiches.

November 5-6

St. Luke Church, 7575 Holiday Drive, East, will hold its annual Christmas Bazaar from 9 a.m. to 5 p.m. on Saturday, 8 a.m. to 2 p.m. on Sunday. In the lower level of the school. For more information, call the parish office at 317-259-4373.

November 6

Holy Rosary Parish, 600 S. East St., will hold its 16th annual spaghetti supper and Monte Carlo from 1-6 p.m. Adults, \$5; kids under 12, \$2.

☆☆

St. Martin of Tours Parish, Siberia, will hold its annual ham shoo at

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11 a.m. Call the parish office for more information.

☆☆

Holy Spirit PTO will sponsor a Holiday Craft Bazaar from 10 a.m. to 4 p.m. at the school, 7241 E. 10th St., Indianapolis.

☆☆

The Altar Society of St. Francis Xavier Parish, Henryville, will hold its biannual smorgasbord from 11 a.m. to 1:30 p.m. Crafts, baked goods, quilt raffle. Adults \$4; kids 11 and under \$2. For more information, call Janice at 812-294-4398.

☆☆

Secunia High School will hold an open house today from 1-3 p.m. For more information, call the school at 317-356-6377.

☆☆

Holy Family Church, New Albany, will present, "Adult Share: The Adult Catechism," from at 7 p.m. For more information, call 317-944-6283.

November 6-8

Nativity Parish, 7218 E. Payne Rd., will hold its parish retreat with Franciscan Sister Norma Rocklage at 7 p.m. each evening.

HOLY FAMILY FALL SOCIAL

Sunday, November 13th
Hwy. 162 South - Jasper, Indiana

11:00 AM to 6:00 PM (EST) Everything held indoors
Low Cholesterol Fried Chicken and Beef Dinners
40 Quilts on Quilt Wheel, Plus 3 Special Quilts

Country Kitchen, Handmade Crafts,
Meat Stands, Games & More

Take I-64 West to Exit 63, then SR 162 North to Holy Family Church

Holy Rosary's

Famous 16th Annual
SPAGHETTI SUPPER & MONTE CARLO
Sunday, November 6, 1994

1:00 p.m. to 6:00 p.m.
ADULTS — \$5.00 KIDS UNDER 12 — \$2.00
Monte Carlo Games • Fruit Basket Prizes
Mass at 12:15 p.m.

Enjoy Authentic Cooking
At The Italian Parish



Holy Rosary • The Italian Church • 600 S. East St. • Indianapolis

CHRISTMAS BAZAAR

Saturday, Nov. 12th — 9 a.m. - 4 p.m.

St. Malachy Church

326 N. Green St. (Hwy 267) • Brownsburg, Indiana

— HOME COOKED MEALS SERVED ALL DAY —

• Craft Booths • Santa

Free Admission — Drawing for Quilt

All craft items made and donated by parishioners.



FINE FOOD GIFTS

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Mount Saint Francis Retreat Center



(located in beautiful Southern Indiana, on Highway 150 West, minutes from I-64 and Louisville)

Coping with Compulsive Behavior

November 12, 1994

9:30 A.M. - 3:00 P.M.

Married Couples' Retreat

November 18-20, 1994

Serenity Retreat

For People in AA or AL-ANON

November 25-27, 1994

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

Mount Saint Francis Retreat Center

101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

For more information, call the parish office.

November 7

The Connorsville Deaconry Board will present "Claiming Confidence in the Message: a Workshop on the Catechism," from 7-9 p.m. at St. Gabriel Parish, School Gym, 141 W. 9th St., Connorsville. Cost is \$10. Bring a copy of the catechism. For more information, call Kathleen Rhodes at 317-825-2161.

November 8

St. Anthony, Clarksville, will hold the Blessed Mother with prayer from 1-3 p.m. in the parish building. For more information, call Roy Purcell at 812-282-9143.

November 9

Prayers and devotion to Jesus and the Blessed Mother will be held from 7-8 p.m. at St. Mary Chapel, 317 N. New Jersey St. For details call 317-786-7517.

November 10

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. All are welcome. For more information, call 317-546-4065 or 317-842-9015.

November 11

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold its continuing prayer support group meeting from 7-8:30 p.m. Call 317-788-7301.

November 12

Sacred Heart Church, 1530 Union St., will hold the first of four seminars, "Healing our Grief Through Sharing," from 9-10:30 a.m. at the parish house. Call 317-638-5551.

November 13

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove. After dessert and coffee, a business meeting will be held.

November 14

Our Lady of Perpetual Help, 1752 Scheller Lane, New Albany, will hold its family outreach program tonight at 7 p.m. Tonight's session is for parents. For more information call the parish office at 812-944-1184.

November 15

The Archdiocesan Parish Secretaries Support Group will meet at the Knights of Columbus, 13th and Delaware, at 12 p.m. at 317-533-9404 or Bette at 317-357-8352.

November 16

St. Rita Church, 1733 Dr. Andrew Brown Ave., will hold a Marsh Fund Feast at 6 p.m. Adults \$5, kids \$2.50. For tickets call Julia Gwynn 317-928-8759 or Joann Combs at 317-634-8997.

November 17

An Open House will be held at 7 p.m. at Roncalli High school, 3300 Prague Rd. Call 317-782-8277.

November 18

A 10-mile rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome. Call 317-784-1763.

November 19

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

November 20

St. Lawrence Parish, 4650 Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

November 21

St. Patrick Parish will hold a reverse raffle at Primo Banquet Hall in Carson Square. Tickets at \$25 includes dinner, beer and soft drinks. Dinner only tickets are \$10. Cocktail hour at 6 p.m., dinner begins at 7 p.m. Call 317-637-1146 or 317-631-5824.

November 22

St. Joseph Parish, 1401 S. Mickey St., will hold its annual Ba-

zaar and Craft Show from 10 a.m. to 7 p.m. on Saturday, 23rd St. at 2:30 p.m. Sunday. Turkey dinner served from 12-3 p.m. Crafts, bake table. The altar society is sponsoring the event. For more information, call 317-243-8403 or 317-244-5888.

November 23

St. John Church, 126 E. Georgia St., will celebrate a Tridentine Mass at 9:30 a.m.

November 24

Cardinal Ritter high school Drama department will perform a collection of skits from *The Carol Burnett Show and Saturday Night Live*. Both shows begin at 7:30 p.m. For more information, call 317-924-4333.

November 25

Fatima Retreat House, 5353 East 96th St., will hold a married couples retreat, Central Indiana Marriage Encounter, this weekend. For more information, call Dave or Mary Timmerman at 317-897-2052.

November 26

Cathedral High School will offer a high school placement test for admission to the class of 1999 to-day from 8:30 a.m. to 11:45 a.m. No registration or fee required.

November 27

Mt. St. Francis Retreat Center will hold a Saturday series: Coping with Compulsive Behavior. For more information, call 812-923-8817.

November 28

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

November 29

Positively Singles will meet at The Slippery Noodle (on S. Meridian near Union Station) for food and music. Carpool from St. Luke Church (off Meridian and 75th) at 7 p.m. Call Trish at 317-475-0029 for details and reservations.

November 30

Holy Trinity, 902 North Holmes Ave., will hold its Fall Holiday Bazaar from 10 a.m. to 7 p.m. hand crafted items, jewelry, bake goods, instant bingo, beef stew dinner, adults \$4, kids \$2.

December 1

St. Malachy Church, 326 N. Green St., Brownsburg, will hold a Christmas Bazaar from 9 a.m. to 4 p.m.

December 2

Our Lady of Mount Carmel Parish, 1045 West 140th St., Carmel, will present Rita Marker speaking on "Euthanasia, Suicide and Assisted Suicide," at 6:30 p.m. Admission is free, although a free-will offering will be requested. For more information, call Denise McGonigal at the OLMC parish office at 317-841-7676.

December 3

A Workshop on Remarriage will be held from 9 a.m.-5 p.m. at the Catholic Center, 1400 N. Meridian St. Cost of \$40/couple includes lunch. Call 317-236-1588 or 1-800-382-9836.

December 4

St. Margaret Mary Parish, Terre Haute will hold a Craft Bazaar from 9 a.m.-4 p.m.

December 5

King's Singles will meet at Christ the King Church, 5884 N. Crittenden Ave. at 8:30 a.m. Mass followed by breakfast at a nearby eatery. All adult singles invited.

December 6

A Craft Show will be held from 9 a.m.-4 p.m. at St. Monica Church, 6131 N. Michigan Rd. More than 30 booths, kids activities, more.

December 7

St. John Parish, Dover, will hold a craft show and chicken dinner from 9 a.m. to 4 p.m. on Sat. and Sunday from 11 a.m. to 5 p.m. For more information, call 812-637-5170.

December 8

St. Joseph Parish, 1401 S. Mickey St., will hold its annual Ba-

zaar and Craft Show from 10 a.m. to 7 p.m. on Saturday, 23rd St. at 2:30 p.m. Sunday. Turkey dinner served from 12-3 p.m. Crafts, bake table. The altar society is sponsoring the event. For more information, call 317-243-8403 or 317-244-5888.

December 9

St. John Church, 126 E. Georgia St., will celebrate a Tridentine Mass at 9:30 a.m.

December 10

The Archdiocesan Family Life Office will hold a Pre-Cana Conference at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., from 12:45-5:30 p.m. For more information, call 317-236-1366. Pre-registration required.

December 11

Holy Guardian Angels Church, Cedar Grove, will hold "Be Not Afraid Family Hours," at 7 p.m. This is a video series designed to help families, build parish community life, build parish community life, build parish community life. For more information, call 317-467-6765.

December 12

"The Living Eucharist" video series will be shown at the

Rev. Schoenstatt Shrine at 2:30 p.m. Located 0.8 miles east of Reville on County Rd. 9258 from State Rd. 421. The series is endorsed by Mother Teresa and approved by the Vatican. Call Father Burwinkel at 812-623-3670 for more information.

December 13

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

December 14

St. Lawrence Parish, 4650 Shadeland Ave., will hold the adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

December 15

St. Paul, Sellersburg, will hold St. Payer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

December 16

An Open House and tours for prospective students will be held from 12:30-3 p.m. at Bre-

beut Preparatory School. Call Alan Vickrey or Pat Watko at 317-872-7050.

Bingos:

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

Pope tells scientists that humans are more than the sum of their chromosomes

VATICAN CITY (CNS)—While praising scientific work on genetic "mapping," Pope John Paul II reminded scientists that human beings—including embryos—are more than the sum of their chromosomes.

"In his mystery, the human being surpasses the totality of his biological characteristics. He is a fundamental unity in which biology cannot be separated from the spiritual, family or social dimensions," the pope told members of the Pontifical Academy of Sciences Oct. 28.

"The fact of being able to establish a genetic map should not lead to reducing the subject to his genetic patrimony and the possible alterations it can receive," he said.

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Youth News/Views

CYO recognizes youth for distinguished service

by Mary Ann Wyand

Ten Indianapolis area teen-agers earned Spirit of Youth Awards for outstanding service to the Catholic Church and also to the Indianapolis community, and members of nine parish youth groups were recognized for distinguished service during the Catholic Youth Organization's 42nd annual Indianapolis Deanseries Awards Banquet on Oct. 11 at Seccina Memorial High School.

Spirit of Youth Awards went to Christina Hayes of Good Shepherd Parish, a junior at Roncalli High School; Jason Oakley from Nativity Parish, a senior at Roncalli High School; John Duseles of St. Jude Parish, a junior at Southport High School; and Stephen Giles from Our Lady of Lourdes Parish, a senior at Seccina Memorial High School.

Also earning Spirit of Youth Awards were St. Matthew parishioner Jessica Iliff, a senior at Bishop Chastard High School; St. Luke parishioner Kristen Schreiner, a senior at Brebeuf Preparatory High School; St. Roch parishioner Annie Kiefer, a junior at Roncalli High School; St. Lawrence parishioner Matthew Rusler, a senior at Lawrence Central High School; St. Pius X parishioner Steve Baker, a senior at Bishop Chastard High School; and St. Gabriel parishioner Jessica Pawlak, a senior at Cardinal Ritter High School.

CYO youth group awards recognized the stewardship contributions of time, talent and treasure from youth group members at Good

Shepherd, Nativity, Our Lady of Lourdes, St. Gabriel, St. Jude, St. Lawrence, St. Luke, St. Pius X, and St. Roch parishes in Indianapolis.

Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth and Young Adult Ministries, thanked the youth for their dedication to church and community as she presented the CYO awards.

"Stewardship can be a little bit about money," she said, "but it is mostly about following Jesus, and about being Catholic. It is about being grateful for the gifts that God has given us, and then sharing those gifts with others. It is about being responsible, and about being generous. It is about giving ourselves and our resources to our church and to others. It is about freedom and about freely giving your time, talent and treasure."

That is why youth and adults participate in Catholic Youth Organization and parish youth ministry activities, Szolek-Van Valkenburgh said, and that is why teen-age and adult stewards help others in the name of Christ.

"Isn't this what we are about here tonight?" she asked. "Haven't we come together this evening because we believe in Jesus Christ? Aren't we being recognized with awards this evening because we have given generously of our time and talents to young people and youth ministry?"

It isn't always easy to find time for volunteer projects, she said. "If your lives are anything like mine, I know it is not always easy to give generously and freely of our time, talents and treasure. I know the



TEEN-AGE STEWARDS—These parish youth group members were among several hundred teen-agers who received recognition for distinguished service to their church and community during the Catholic Youth Organization's 42nd annual awards banquet of the Indianapolis deanseries on Oct. 11 at Seccina Memorial High School. Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth and Young Adult Ministries (right), presented Spirit of Youth and youth group awards to the teen-age stewards. (Photo by Mary Ann Wyand)

demands and I know the sacrifices. And I know in this day and age we are not often recognized for our efforts."

But during this annual CYO awards banquet, Szolek-Van Valkenburgh said, "You are to be commended and congratulated on being faithful and generous Christian stewards. I'd like to thank you personally for choosing to share your time, talent and treasures with the Catholic Church and with youth ministry instead of the many other demands of the world."

Father Joseph Schaedel, vicar general of the Archdiocese of Indianapolis, and Edward J. Tinder, executive director of the archdiocesan Catholic Youth Organization, also congratulated the teen-agers and thanked them for their dedication to their church and community.

The annual awards banquet showcases the efforts of teen-agers in community

service and retreat ministry. Many of the youth honored also are active at their high schools.

Also during the banquet, CYO and archdiocesan officials recognized the volunteer contributions of St. John Bosco Award recipients Karen Deery from Our Lady of Lourdes Parish, Nativity parishioner Patrick Fitzgerald, St. Lawrence parishioner James Putnam, St. Barnabas parishioner Mike Wyciskalla, all of Indianapolis, and St. Malachy parishioners Anita Risch and Tom Richardson of Brownsburg.

These youth and adult volunteers have provided distinguished service to the Catholic Church in the archdiocese, Tinder said, and "have impacted a lot of lives by giving their time, talent and treasure in very significant and unselfish ways."

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Archdiocesan high schools present fall productions

Cardinal Ritter High School's theater department will present "Comedy Tonight," a series of comedy skits, at 7:30 p.m. on Nov. 11 and 12 in the auditorium of the Indianapolis West Deaneary inter-parochial high school.

The play will feature a variety of old comedy episodes from the television shows "Saturday Night Live" and "The Carol Burnett Show."

Tickets are \$5 for adults and \$3 for students and may be purchased at the door. Inner theater tickets are \$10 for adults and \$5 for students and must be purchased by Nov. 4. Cardinal Ritter is located at 3360 W. 50th St. in Indianapolis.

Cathedral High School's drama department will present "Dick Whittington and His Cat" at 7:30 p.m. on Nov. 18, 19 and 20 in the school auditorium.

General admission tickets are \$5 and reserved seats are \$7 each. Cathedral is located at 5225 E. 56th St. in Indianapolis. For additional information, telephone the school office at 317-542-1481.

Proceeds from a student production of "West Side Story" at Floyd Central High School in Floyd Knobs on Nov. 4, 5, 6, 10, 11, 12 and 13 will benefit Dare to Care, a community emergency food provider, and St. Elizabeth's Southern Indiana, a regional maternity center.

The production brings together more than 125 student actors, dancers, technicians and musicians from the New Albany Deaneary.

Reserved seats are \$10 for adults and \$7 for students and senior citizens. For performance times and ticket information, telephone 812-923-8811.

Bishop Chatard High School in Indianapolis will host an open house for junior

high students and parents from 1 p.m. until 3 p.m. on Nov. 13.

Guided tours of the Indianapolis North Deaneary interparochial high school will follow an introductory presentation.

Bishop Chatard is located at 5885 N. Crittenden Ave. in Indianapolis. For more information about the open house, telephone the school office at 317-251-1451.

Secina Memorial High School's Students Assisting Youth presented a free trick-or-treat Haunted House on Oct. 30 at the Indianapolis East Deaneary inter-parochial high school.

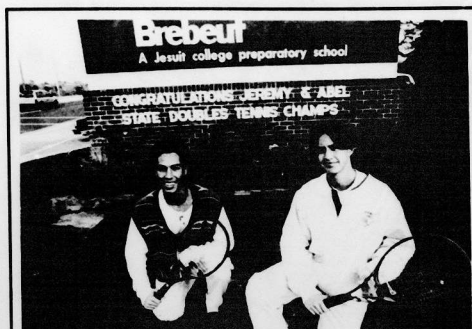
This is the third year that Secina's Students Assisting Youth have put together this seasonal entertainment.

This year's version of the Haunted House also included an area with games for younger children. The event was made possible by a grant from Youth As Resources, a division of United Way, which helped Secina students provide a fun and safe Halloween activity for area children.

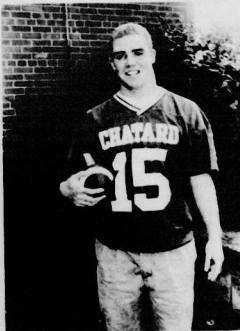
Benedictine Sister Joan Marie Massura will present a workshop on "Creative Programs for Youth" from 9 a.m. until noon on Nov. 17 at the Indiana Youth Institute in Indianapolis.

Sister Joan Marie will discuss ways to reach youth as well as youth mixers which stimulate creative thinking.

Registrations are \$20 each, which includes refreshments. The registration fee should be mailed to the Indiana Youth Institute, Suite 200, 333 N. Alabama St., Indianapolis, Ind. 46204, by Nov. 10.



TALENTED ATHLETES—Brebeuf Preparatory School tennis partners Jeremy Edesess (above, at left) and Abel Contreras of Indianapolis won the Indiana High School Athletic Association state doubles championship on Oct. 22 in Indianapolis. Jeremy, who is a senior, paired with Abel, who is a freshman, to earn the state doubles title. Their record in IHSA tennis competitions this year is 28 wins and two losses. Bishop Chatard High School senior griddler Kevin Jennings (at right) recently received national recognition from USA Today for a successful 53-yard kick during the Bishop Chatard Trojans' game against Western Hills in Cincinnati. His field goal set a school record and was the fourth longest kick in state history. (Photos by Mary Ann Wyand)



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Campus Corner

Adopt-A-Highway follows Benedictine way

by Elizabeth Bruns

Many colleges have various volunteer projects, but St. Meinrad students do something out of the ordinary. They've adopted a two-mile section of highway 162, just south of the junction of state roads 62 and 162.

The Adopt-A-Highway project at St. Meinrad began in 1993 with the help of then-seminarian Jeff Oliverio, who spearheaded the program with the Indiana Department of Transportation. In his second year at St. Meinrad, Benedictine Father David Rabenecker, director of service formation and associate dean of students, now heads up the program.

"It is very important to Benedictines to reflect the notion of being good stewards for God's creation," said Father Rabenecker. "We take very good care of our immediate environment and the archbishop grounds. It makes good sense for us to move it a step further by caring for the environment that surrounds us."

About 16 volunteers from St. Meinrad—from faculty, administrators and

students—will spend Saturday mornings on the highway picking up trash. The cleanups occur in April, June, August and October to coincide with the grass cutting season and vacations. With a full group, the project takes about an hour and a half, said Father Rabenecker.

"When we put the sign-up sheet up on the board, there are a few students who tend to sign up right away, but I think it's the personal invitations by (Benedictine) Father Damian (Schmelz) that really get the people to volunteer and motivated to come along," said Father Rabenecker.

"The Scriptures talk about being called by name. In my experience, when you go and personally invite somebody, that's when they're more likely to get involved," said Father Rabenecker. "And I've never seen anybody come back regretting it. On a Saturday morning it's kind of a cool thing to do."

Benedictine Father Damian Schmelz, vice-rector/provost and a biology professor, has a special affection for the preservation of the environment and land, said Father Rabenecker. "I really

feel that we have Father Damian's support behind this program. Even though Jeff (Oliverio) got the program started, Father Damian still has a hand in it and encourages us."

Father Rabenecker cites benefits of the program:

- cleaning up the environment
- fellowship
- community building
- service

"I can remember as I was out there walking, how much more aware of the environment I became . . . noticing the trash that was being thrown out the windows along the highway. It has made me more conscious of the problem of litter," he said.

And of particular interest, "We tend to see a lot of lottery tickets out there . . . used tickets," said Father Rabenecker. "Maybe if we found a winning ticket in that trash, it might be a different story."

On their outing in August, Father Rabenecker said the group collected four large garbage bags of trash. "It's a good feeling when you can see what you've cleaned after an hour, the fruits of your labor are immediate."

The highway department supplies the group with orange vests, gloves and bags. "All we have to do is leave the full trash bags along the highway by one of the signs and they will come along and pick them up," he said. "We really work hard in hand with the highway department. I think they deserve a pat on the back for the encouragement and assistance they give us."

For St. Meinrad, the Adopt-A-Highway program is growing with more and more students getting involved. Father Rabenecker recommends any youth or adult



ENVIRONMENTALLY CONSCIOUS— Kenneth Hallenius (on left of Kent, Wash., and Joe Chandler of Campbellsville, Ky., both junior seminary students at St. Meinrad, participate in St. Meinrad's Adopt-A-Highway project. The school has adopted a two-mile stretch of road on highway 162, south of the junction of highways 62 and 162. (Photo by Elizabeth Bruns)

group, or business or non-profit organization to adopt-a-highway.

"The program is about people becoming good stewards of the earth by offering their time and talent to go out there and clean the highway," said Father Rabenecker.

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Synod was occasion for dialogue between bishops and religious

Final message defined the existing diversity as a gift from God for the church and the world

by Cindy Wooden
Catholic News Service

VATICAN CITY—While some people hoped and others feared the world Synod of Bishops would draw the line on changes in consecrated life, the monthlong assembly ended up in an occasion for dialogue between bishops and religious.

The world Synod of Bishops gave the Catholic Church its first opportunity for a comprehensive look at changes in the life of consecrated men and women since the Second Vatican Council.

"We both grew in our appreciation for each other's tasks," said Benedictine Abbot Primate Jerome D. Theisen.

The Oct. 2-29 synod, he said, focused on the need for "better cooperation and collaboration" among consecrated people, bishops, local clergy and laity.

The bishops demonstrated their appreciation for the unique identity and work of religious—"The bishop can't just use religious any way he wants"—but also reminded religious that the bishop has pastoral plans and responsibilities that everyone in the diocese must help with, Abbot Theisen said.

Instead of calling for a uniform discipline for the church's 1.1 million consecrated men and women, the final message from the synod and the list of propositions the synod gave Pope John Paul II defined the existing diversity as a gift from God for the church and the world.

The 55 propositions, which are kept secret, showed openness to variety on various levels, according to news reports and interviews with Catholic News Service. For example:

- While two or three synod members called for religious to wear habits, the propositions call only for them to wear some visible sign of their consecration and "to dress simply."

- And while there were a few calls to return to traditional forms of community life—and especially to avoid living by themselves—"it came through very clearly that some consecrated people don't live in community by design," said one participant.

- Even among the strict cloisters of contemplative men and women, the synod propositions call for flexibility. They ask that members of the communities be given greater autonomy in regulating their internal life and that the superiors of women's cloisters be given the same authority over their communities that male superiors have.

- The synod also called for a change in canon law to allow brothers to exercise leadership positions in some mixed communities of priests and brothers.

- To religious communities that face extinction because of a lack of new vocations, the synod expressed thanks for their contributions to the church's mission. It urged the church to give those communities special assistance in merging with other groups or passing their work on.

The propositions are very positive, very laudatory about what consecrated people have done and are," said one synod member, who asked not to be named.

"The whole synod had a positive tone," he said. "It could have been very negative and scolding like a few of the interventions" made by synod members as they addressed the assembly, he said.

One of the bishops who focused on problems with religious life in his speech was Bishop James C. Timlin of Scranton, Pa. While expressing his gratitude to the majority of religious, he said, "at the very least, for one to be considered a religious, he or she must be what we euphemistically call a 'practicing Catholic.'"

The bishop told the synod some U.S. women religious were so influenced by extreme feminism that they refused to receive the sacrament from a man and that some publicly opposed church teaching.

At the final synod press conference, Bishop Timlin said he outlined the problems "in order to give a more complete picture. There are a lot of wonderful, great things happening in religious life, but there are some problems."

They were not addressed as individual problems "by the synod," and I did not expect that they would be," he said. "It is not the dominant theme of the synod, nor should it be. The dominant theme is one of hope and one of gratitude."

Filipino Archbishop Orlando B. Quevedo of Nueva Segovia told CNS he found the synod educational, especially regarding "the richness and variety of forms of consecrated life all over the world."

"Given the global nature of the church," he said, "problems in consecrated life in various parts of the world become very relative."

The synod propositions call for consecrated men and women to obey church teaching as part of their witness to their unity with the church. They call for dialogue between superiors and local bishops when questions arise about a religious' fidelity to church teaching.

Women were not the theme of the synod, but because they make up more than 72 percent of the church's consecrated members they received much of the synod's attention.

Following the example of Christ, one proposition said, the church must promote the dignity of women and should make better use of the gifts God has given the church through them.

The propositions said women "should participate widely in the exercise of responsibility" in the church

"according to their gifts, personal abilities and the hierarchical structure of the church."

Another proposition called for the involvement of consecrated women in the drafting of church legislation, especially when it directly affects their lives.

Cardinal Eduardo Martinez Somalo, prefect for the

Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, told reporters Oct. 28 that the church was open to employing more women in more influential posts at the Vatican, but he cautioned that the highest curial positions require priestly ordination.

The cardinal said a look at the Vatican Yearbook would show that women already are an important part of the Vatican workforce.

However, he said, the synod was not focusing on a numerical representation. Or, as one of the English-language small groups said, the synod was not instituting an "affirmative action" program.

Rather, Cardinal Martinez Somalo said, it recognizes the unique gifts of women and the contribution they can make for the good of the church.

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Round-up of Catholic news

Compiled by Catholic News Service

BISHOP REILLY NAMED TO WORCESTER

WASHINGTON (CNS)—Pope John Paul II has appointed Bishop Daniel P. Reilly of Norwich, Conn., 66, to head the Diocese of Worcester, Mass. The pope also named Msgr. John W. Yanta, pastor of St. James Church in San Antonio, an auxiliary bishop for the Archdiocese of San Antonio. The appointments were announced Oct. 27 in Washington by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States. Bishop Reilly, who also is chairman of the U.S. bishops' Committee on International Policy, succeeds Bishop Timothy J. Harrington, who submitted his resignation after he turned 75 last December. Bishops are mandated to submit a letter of resignation at age 75.

BISHOPS URGE DEFEAT OF INITIATIVE TARGETING GAYS

PORTLAND, Ore. (CNS)—Saying the proposal contains "potential for discrimination," the heads of Oregon's two Catholic dioceses urged Oregon voters not to support Measure 13, the so-called anti-gay rights initiative. In a commentary released Oct. 26, Archbishop William J. Levada of Portland and Bishop Thomas J. Connolly of Baker said Measure 13 "is not a proper vehicle" to address the concerns they hear expressed by many Oregonians. Those include, they said, legal recognition of homosexual marriage and marriage benefits to homosexuals, inclusion of homosexuality in diversity programs at schools and the teaching of homosexuality as an acceptable alternative way of life. The bishops said they do not believe that sexual orientation should be classified

as a far-reaching category of civil rights. But they argued that protection is warranted in specific situations in which discrimination has been shown to be present.

POPE'S BOOK MAKES BEST-SELLER LISTS

WASHINGTON (CNS)—Pope John Paul II has made the best-seller lists. His book, "Crossing the Threshold of Hope," appeared in second place on the *Wall Street Journal* best-seller list released Oct. 26 and the *USA Today* best-seller list released Oct. 27. But the pope tops the lists at two of the largest U.S. bookstore chains, according to the book's U.S. publisher, Alfred A. Knopf Inc. Waldenbooks and Barnes & Noble report Pope John Paul as their top-selling author, said William T. Loverd, Knopf's director of publicity. The only reason the pope was placing second to Faye Resnick's tell-all tale, "Nicole Brown Simpson: The Private Diary of a Life Interrupted," was that the Simpson book had a two-day head start, said Carl Lennertz, Knopf's marketing director. "Crossing the Threshold of Hope" was not available in stores until Oct. 20.

IRISH LEADER SAYS ULSTER PEACE REQUIRES DISARMING

DUBLIN, Ireland (CNS)—Irish Prime Minister Albert Reynolds said peace is possible in Northern Ireland only if extremists on both sides hand in their weapons. He told the Irish Parliament Oct. 26 that the IRA's political wing, Sinn Féin, which is to begin participating in an Irish government-sponsored peace forum, recognized that the contentious issue of guerrilla-held weapons must be resolved. But reflecting his view that the surrender of arms is not a prerequisite for political talks, Reynolds said the issue must be tackled eventually.

EPISCOPAL BISHOP SAYS HE WILL BECOME CATHOLIC

FORT WORTH, Texas (CNS)—Episcopal Bishop Clarence C. Pope Jr. of Fort Worth said Oct. 26 that he plans to become a Roman Catholic after he retires Jan. 1 and seek ordination as a Catholic priest. He is the second bishop from the Anglican Communion to take that step recently and the first American Episcopal bishop to do so in more than 140 years. On Oct. 14 the 65-year-old bishop announced that he would formally retire Jan. 1 as head of the 24-county Fort Worth Episcopal Diocese. He immediately began a three-month sabbatical, however, and handed the reins over to his successor, Bishop Jack Iker. Bishop Pope, long a leader of conservative Episcopalians in the United States, helped found the Episcopal Synod of America in 1989 and led it until last year. Members oppose decisions such as the ordination of women to the priesthood and acceptance of the ordination of active homosexuals.

UTAH CATHEDRAL WINS PRESERVATION HONOR AWARD

WASHINGTON (CNS)—After a two-year restoration project the historic Cathedral of the Madeleine is once again a crown jewel of downtown Salt Lake City and has been honored by the National Trust for Historic Preservation. An announcement said the Washington-based National Trust named the Catholic cathedral to receive a National Preservation Honor Award. Built between 1899 and 1909, the Utah church had become a dirty and deteriorating shell in the 1970s. In 1980, the Salt Lake City Diocese launched a fund-raising campaign to restore the interior to its original appearance. The campaign received widespread support from the predominantly Mormon community. Donations from Salt Lake's religious and business sectors gave the church the \$8.1 million it needed to restore the city landmark.

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- HB 1421 Furnishing alcohol to minors: stiffer penalties
- HB 1011 Parent/Teacher Conferences
- HB 1066 Child Molesting Evidence - allows a child's testimony to be videotaped and admitted into evidence
- HB 1160 Unknown Biological Fathers (Baby Jessica Law)
- HB 1335 Convicted Sex Offenders - established a registry for child sex offenders (Zachary Law)
- HB 1412 Open Container Law

HENDERSON
State Representative
District 65

(Paid for and authorized by the Henderson for State Rep. Committee, Linda Henderson, Treasurer)

Are fewer births to teens a sign of change?

by Patricia Zapor
Catholic News Service

WASHINGTON—Whatever the causes—abstinence, birth control, abortion, changing attitudes or fear of AIDS—fewer teen-age girls are having babies, according to the National Center for Health Statistics.

The center reported Oct. 25 that birthrates for 15- to 17-year-olds declined in 1992 for the first time in six years, from 38.7 per 1,000 to 37.8. Birth rates for 18- to 19-year-olds increased slightly, from 94.4 to 94.5 per 1,000, a statistically insignificant change and the smallest increase in six years.

In the broad realm of pregnancy centers, pro-life organizations and advocacy groups that focus on teens and their pregnancies, the news was welcomed, but it also met with a bit of skepticism about what the figures really reflect.

The national statistics bear little resemblance to the lives of the 3,000 clients helped by the Northwest Pregnancy Center and Maternity Home, according to Michelle Scholz, executive director of the private, nonprofit agency in Washington. It was founded 10 years ago by Georgetown University students who were trying to provide an alternative to abortion.

The mostly poor, mostly black young women who visit the center seem no more likely to abstain from sex or use contraceptives than their counterparts of a few years ago, she said. And while the Alan Guttmacher Institute reports the rate of abortion among teens is declining, Scholz said the young teens who visit the Northwest Center seem ready to abort their pregnancies more than ever.

The Alan Guttmacher Institute, a research organization affiliated with Planned Parenthood, said clinics report fewer abortions by 15- to 19-year-olds. For instance,

recently, the highest number per 1,000 teens was 44 in 1985. The 1990 rate was 40 per 1,000.

But at the Northwest Center, about one-third of teens who come in are prepared to have abortions, according to Scholz. As recently as five years ago, perhaps a quarter were planning abortions, she said. About the only difference in the attitudes, she said, is they now understand better that they are carrying human beings, not just "blobs of tissue." Understanding that doesn't change their determination, however.

Denise Cocciolone, president and executive director of the National Life Center, formerly known as Birthright USA, thinks a statistical decline in teen birthrates probably has more to do with fear of sexually transmitted diseases than a change in attitude or in sexual activity.

"We're not seeing much of a change" in attitudes or practices among girls who seek help from affiliates around the country, she said. "It may well be that fear of sexually transmitted diseases is keeping some of them from getting involved. I don't think they're abstaining, but there's so much more information available (about birth control) and so many more places to go to get it."

Kristi Hamrick of the Family Research Council said the report by the Center for Health Statistics mirrors what her Washington-based family advocacy organization had been observing for several years.

"We see the numbers as a reflection of the fact that virginity and abstinence are becoming 'countercultural' today for teens who've had to live with the results of sexually transmitted diseases," said Hamrick.

The growth of youth movements like the True Love Waits chastity support program prove teens are receptive to the idea that getting sexually involved isn't a requirement of adolescence, she suggested.

Hamrick is skeptical of reports about abortion becoming

less common among teens because there's no accurate way of tracking how many abortions are performed. There are no national reporting requirements for abortions.

Even if there are fewer births to teens and fewer abortions, Hamrick said, "it's not a done deal, the battle is not won." For one thing, society today doesn't clearly discourage the practice of having children out of wedlock.

The rate at which teens are engaging in sexual intercourse is also on the increase, according to various statistics, said Helen Alvare, director of information for the U.S. bishops' Secretariat for Pro-Life Activities.

"It's good that both the birthrate and the rate of abortion are going down, but if the rate of sexual intercourse is actually going up, the question is, how long will the trend hold?" she said.

The sheer volume of public discussion about the implications of becoming sexually active has become hard to ignore both for teens and the communities where they live, Alvare noted.

"Communities are recognizing that teen mothering has public consequences and I think that is having some effect," she said. "People have lost the idea that it's taboo to talk to teens about sex."

The argument most persuasive to sexually active teens at the Northwest Pregnancy Center is to ask young mothers what will happen to their children if they contract AIDS or another disease, said Scholz. "And that's not translating into a higher use of condoms but into abstinence."

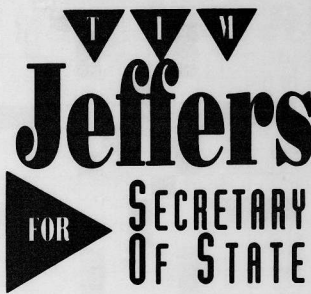
Although abstinence programs cited by the Family Research Council don't seem to have made inroads with the clientele at her center, Scholz said they are becoming significant in middle-class households. "The tragedy is the number of kids in the ghettos who just don't get that message."

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- Democratic House Campaign Coordinator, 1990, 1992
- Executive Assistant to the Commissioner, Dept. of Public Welfare, 1989-90
- Campaign Coordinator, Congressmar Phil Sharp, 1988
- Governor's Fellowship Program, Governor Robert D. Orr, 1987-88
- Intern, Congressman Lee H. Hamilton, 1986

PERSONAL

- Single
- Third of six children born to Thomas and Marilyn Jeffers
- Parishioner, Saint Theresa of the Little Flower Catholic Church (Indianapolis)
- Nephew of Rev. Thomas J. Murphy, Pastor, Saint John Catholic Church (Indianapolis)
- Graduate of Father Thomas Seccina Memorial High School, 1983 (Indianapolis)
- Graduate of Wabash College, 1987 (Crawfordsville)
- Private Consultant of ADESA Corporation, 1994

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Much lacking in media coverage of religion, speakers say

Producers often aren't interested in religious topics despite evidence of widespread audience interest

by Tracy Early
Catholic News Service

NEW YORK—The last of three *Commonweal* forums on religion and the media found all participants in

agreement that media treatment of religion leaves much to be desired.

Commonweal, a lay Catholic magazine published in New York, held the forums June 9 in Chicago, Sept. 13 in Washington and Oct. 25 in New York as part of its 70th anniversary observance. The magazine was assisted by a grant from the Catholic Communication Campaign.

At the New York forum, the president of the flagship PBS station serving the New York area, WNET, said he had difficulty getting producers interested in religious topics despite evidence of widespread audience interest.

William F. Baker, a Catholic layman, said one producer

told him, "But Bill, you know the separation of church and state. It's illegal."

Baker said he felt in talking with other producers about programs on themes related to religion and ethics that he was "treated like a child." They conveyed the attitude that his religious interest was something he should grow out of, he said.

Another panelist, John Leo, cited examples such as coverage of the recent International Conference on Population and Development in Cairo, Egypt, as evidence that many people in the media see religion only as a "hangover from the Middle Ages" and remain incapable of taking it seriously. He said *The New York Times* interpreted the conference as the pope and a couple of terrorist nations against the world.

Leo, a former staff member at *Commonweal* who now writes a column for *U.S. News & World Report*, said many people in the media see religion through the prism of "religion as an obstacle to freedom."

Mary Alice Williams, who was formerly with NBC-TV and now produces programs independently through Ice Blue Productions, said NBC fired its religion department when she went there five years ago. She said they expected her to do religion programs but gave her no budget. And after she quit NBC last year, NBC had no religion production at all, she said.

Williams said, however, that the church often had unrealistic expectations of the media, and should not expect reports on its activities would always be glowing.

She also said media reporting on the clergy and pedophilia story was "on balance" helpful to the church. It did not face up to the problem realistically until the story "hit the headlines," she said.

Randall Balmer, a professor of religion at Columbia University in New York and a religion journalist, said religion stories were to be found in local communities across the nation, and could not be adequately covered in Manhattan, which he described humorously as "an island off the coast of America."

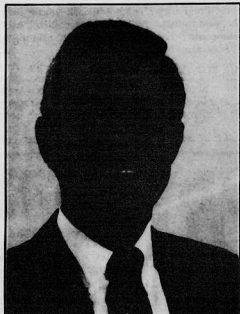
Balmer said he found Americans generally indifferent to theology but very involved in various religious movements in a spirit of eclecticism. Reporters miss what is happening when they focus on denominations and their pronouncements, he said.

For the keynote Peter Steinfeld, senior religion correspondent of *The New York Times*, former editor of *Commonweal* and husband of the current *Commonweal* editor, Margaret O'Brien Steinfeld, repeated an address he gave at the first *Commonweal* forum.

He found media coverage of religion better than sometimes alleged, but still seriously deficient. He blamed the deficiency in equal parts on three factors: ideology of journalists, the "three is's" of ignorance, incompetence and insufficient resources, and the framework in which journalistic work is done.

The "framework" problem of journalism involved such factors as space limitations and time pressures, he said.

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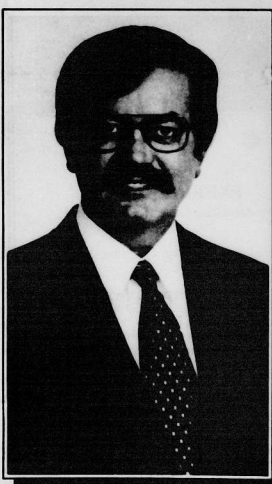
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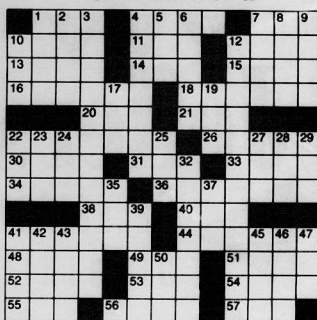
Tom Feeney State Representative District 89



- Life Long Eastside resident
- Cathedral High School/St. Philip Neri
- Teacher on Eastside for 25 years
- Trustee of The Health Foundation of Greater Indianapolis
- Board of Directors Metro Health (1978-85)
- Indiana University
- Irvington Community Council
- Married with 4 children, 2 grandchildren

Authorized and paid for by "Committee to Elect Feeney," Gary Taylor, Chairperson

Catholic® Crossword



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- ACROSS**
- 1 A son of Jacob
 - 2 Bean curd
 - 3 Harvey Korman monograms
 - 4 "God is —"
 - 5 "Whosoever seeketh —"
 - 6 woman to lust — (Matt 5:28)
 - 7 Slayer of Abel
 - 8 — command — ment I give unto you (John 13:34)
 - 9 Lat. event
 - 10 Heretic border
 - 11 Disciples title for Jesus
 - 12 Holy structure Solomon built
 - 13 Compass point
 - 14 A son of Noah
 - 15 Things learned
 - 16 Hebrews 11:31 name
 - 17 Quite a bit (2 wds)
 - 18 — Mahal
 - 19 Bible mount
 - 20 Fellow missionary of Paul
 - 21 The — scrolls
 - 22 Morins (Abbr)
 - 23 Abbreviation for Samuel
 - 24 Parish head
 - 25 Handy
 - 26 "A flattering mouth worketh —"
 - 27 Japanese sash
 - 28 "I doth he not leave the ninety and —" (Matt 18:12)
 - 29 Mine opening
 - 30 Soap flax
 - 31 Threesome
 - 32 Alternative
 - 33 Mine — have seen the glory
 - 34 And the Lord — mark upon Cain — (Gen 4:15)
 - 35 Port lady
 - 36 Words before "Mana"
 - 37 Latter Bible part (2 wds)
 - 38 Heavy rainfall
 - 39 "I and my Father are —" (John 10:30)
 - 40 Belief in God
 - 41 Traditional angel instrument
 - 42 "Thou shalt not —" 9 old time knife
 - 43 Lamentations (Abbr)
 - 44 God gave Israel the Ten —
 - 45 Within (Comb. form)
 - 46 "He that hath an — let him hear" (Rev 3:8)
 - 47 Musical notes
 - 48 Mentor of Samuel
 - 49 Our sun
 - 50 "Why is thy spirit so —" (1 Kings 21:5)
 - 51 Miles
 - 52 Lincoln nickname
 - 53 Constrictor
 - 54 Some missionary priests
 - 55 Distress call
 - 56 Battery sizes
 - 57 The Greatest — Ever Told!
 - 58 Speaks to God
 - 59 "But though I be — in speech, —" (1 Cor 11:6)
 - 60 Rom 3s
 - 61 Shadrach, Meshach and Abednego were — unharmed by this
 - 62 Single thing
 - 63 Pope in 450 AD
 - 64 Hove insect

See Answers on Page 21

Vatican establishes official relations with PLO

It now has official ties with the main Middle Eastern states and with all the key players

by John Thavis
Catholic News Service

VATICAN CITY—In establishing official relations with the Palestine Liberation Organization, the Vatican has closed a diplomatic circle and thrown a lifeline to the fragile peace process in the Middle East.

The move, announced Oct. 25, concludes a chain of events launched earlier in the year when the Vatican and Israel made history by inaugurating full diplomatic relations. In March, the Holy See announced diplomatic relations with Jordan.

As a result, the Vatican now has official ties with the main Middle Eastern states and with all the key players in the delicate peace negotiations. In the annals of Vatican diplomacy, 1994 will go down as a banner year.

The Vatican's "permanent and official" channel with the PLO stops short of full diplomatic relations, reflecting the fact that Palestinians have so far obtained only limited territorial autonomy and not statehood.

But it sends an important signal of Vatican intentions to the Palestinians, telling them that the Holy See is an ally in actions and not only in words. Looking to the future, a Vatican

statement encouraged the Palestinians' efforts to attain their inalienable rights "in freedom and independence."

The step also lets Palestinians know that the Holy See views PLO leadership as legitimate, at a time when PLO chairman Yasser Arafat is under sharp internal criticism for agreeing to the gradual and partial return of territories previously occupied by Israel.

The recent wave of terrorist attacks by the radical Muslim organization, Hamas, has cast a shadow on the peace talks. On one hand, the deaths of innocent citizens have provoked Israeli outrage; on the other, the attacks present a clear challenge to the limited authority wielded by Arafat and the PLO.

Some observers, like Jerusalem Latin-rite Patriarch Michel Sabbah, have said that many Palestinians who do not support terrorism are nevertheless disappointed at the slowness of the return of the occupied territories.

The Vatican's diplomatic move will not eliminate Arafat's internal opposition, but church diplomats are hoping it does make a difference.

"I hope public opinion is influenced. It will be, if people are attentive to what the Vatican is doing," said one informed Vatican official.

The Vatican had another good reason for opening official relations with the PLO. It realizes that in any future Palestinian state, Christians will be a tiny minority in a Muslim society. When it comes to religious freedom, the Vatican would much rather deal with moderates. Unlike the PLO, Hamas has called for an Islamic state in Palestine.

With diplomatic recognition of all parties involved in the peace process, the Vatican has also increased its potential

leverage when the peace talks take up church-related topics, such as the status of Jerusalem. Before, contacts had to be improvised; now the Vatican has an open line.

The Holy See is likely to use its increased diplomatic presence to turn the attention of the region to Lebanon, which in the eyes of Vatican and church officials risks being forgotten. While civil strife has ended in Lebanon, the Syrian army is still deployed in the country. Israel holds a southern strip of Lebanese territory and armed militias—some of them financed from outside—still operate in the country.

Maronite Patriarch Nasrallah Sfeir of Lebanon, in remarks to U.S. bishops attending the Synod of Bishops in October, said peace means little when national sovereignty is ridiculed.

"We gravely fear that the peace process, which seems to be nearing its end, will solve the problem of the Middle East at the expense of Lebanon, by swapping the Golan, which would go to Israel, for Syria's permanent seizure of Lebanon," he said.

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May They Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; we sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† **ARNOLD, Nobia B. (Bell)**, 72, St. Christopher, Indianapolis, Oct. 17. Wife of Arthur J.; mother of Mary Alice Holder, Patricia Ann Kornmann, Catherine Sue and Arnold; sister of James Bell and Sue Stagner; grandmother of five.

† **DOLEHANTY, Stephen D.**, 87, Holy Family, Richmond, Oct. 19. Father of Pat James, and Rosemary McDowry; brother of Ruth, Clement, Leo, Harold, Lawrence, Paul, Helen, Aund and Max Bennetts; grandfather

of 15; great-grandfather of eight; great-great-grandfather of four.

† **ELLIOTT, Marian**, 69, Holy Spirit, Indianapolis, Oct. 12. Daughter of Clara Guenter; mother of Catherine Horein, Carol Garrison, Mary Dunlap, Michael J., Robert C. and Kenneth V.; sister of Johanne Totten.

† **FEENEY, Mary C.**, 60, St. Joseph, Indianapolis, Oct. 18. Finance of Lyle Robson; sister of Loretta Remmetter.

† **GASPER, Elizabeth K.**, 89, St. Philip Neri, Indianapolis, Oct. 13. Wife of Rudolph J.; mother of Margaret Miller, Mary Miller and Robert; grandmother of 15; great-grandmother of 28.

† **HAYES, Patricia J.**, 67, Holy Spirit, Indianapolis, Oct. 15. Wife of William F. Sr.; mother of Linda J. Simmons, Marty R. Crocker and William F. Jr.; sister of James R. and Ernest H. Lans-

ford; grandmother of five; great-grandmother of four.

† **HOLMES, Denna E.**, 38, St. Rose of Lima, Franklin, Oct. 19. Wife of Robert L. Jr.; mother of Robert L. III, daughter of Portia E. Rutherford; sister of Roy H., Allen D. and Ray A. Rutherford, and Sheryl A. Wickizer.

† **HOWARD, Flora M.**, 94, Holy Family, New Albany, Oct. 10. Mother of George, Donald, Jack, Stanley, Mary Olson and Kathleen; grandmother of eight; great-grandmother of 11; great-great-grandmother of one.

† **JONAS, Frances Emma**, 97, Holy Guardian Angels, Cedar Grove, Oct. 16. Mother of Cornelius L., John X., Rita Vial, Margaret Betscher and Mary May.

† **JONES, Margaret**, 83, St. John the Baptist, Osgood, Oct. 19. Wife of Arthur; mother of Richard; grandmother of three; great-grandmother of three.

† **JORDAN, Philip G.**, 77, St. Mary, Richmond, Oct. 17. Husband of Kathryn (Peters); father of Jane Pinho, Jack, Jeffrey and Philip Jr.; brother of Harold and James; grandfather of 11.

† **MISINIEC, Andy J.**, 74, St. Rose of Lima, Franklin, Oct. 19. Husband of Grace (Blankenship); father of Jim, John, Joe, Bill, Janet and Judy; brother of Stella Risch, Mary Marksbury, Josephine Pieczko, Ann, Agnes Schludecker and Catherine Deneen; grandfather of four.

† **REIGEL, George W.**, 84, St. Anthony of Padua, Clarksville, Oct. 14. Father of Betty J. Hall, Cheri L. Volpert, Pamela A. Grotzbach and Stanley A. brother of Dorothy L. Floore; grandfather of 10; great-grandfather of 12.

† **TAGUE, Jesse D.**, 82, St. Mary, Aurora, Oct. 13. Husband of Bertie; father of Beverly;

grandfather of four; great-grandfather of one.

† **TERRY, Christopher**, 18, Little Flower, Indianapolis, Oct. 10. Son of Paul E. and Maureen Terry; step-son of Becky Terry; grandson of Violet Terry and Thomas Griffin.

† **TUGGLE, Michael J.**, 31, St. Pius, Troy, Oct. 14. Son of Robert and Joanne; brother of Robert C., John and Joseph; grandson of Carl Koss.

† **WALLPE, Emma (Brandes)**, 84, Holy Family, Oldenburg, Oct. 18.

Mother of Myrna Giesting and Laverne Wahnman; sister of Marie Kosciuszko; grandmother of nine; great-grandmother of eight.

† **ZERR, Dorothy "Dottie" Alice**, 63, St. Malachy, Brownsburg, Oct. 19. Wife of Thomas; mother of John and Alice Iveney; sister of Barbara Heman; grandmother of one.

Franciscan Sisters Pauline Lehrter, Natalie Lamping die at Oldenburg



Sister Pauline



Sister Natalie

Sr. Pauline
A memorial Mass was celebrated on Oct. 27 at the motherhouse of the Sisters of St. Francis in Oldenburg for Franciscan Sister Pauline Lehrter. Sister died Oct. 25. She was 76 years old.

Born in Reading, Ohio, she entered the Oldenburg Franciscan Community in 1945 and professed her final vows in 1951.

In this archdiocese, Sister Pauline taught at St. Gabriel, Connersville, St. Mary Academy, Indianapolis, St. Joseph, Shelbyville, and Immaculate Conception Academy in Oldenburg. For the past 10 years, she served as pastoral minister for St. Francis Hall, and switchboard operator and chauffeur for the retired sisters.

Sister Pauline is survived by two brothers, John and Jim, and three sisters, Maryann Baasch, Gen Casey and Betty Schukers. She was the aunt of several nieces and nephews. Memorials may be made to Sisters of St. Francis, Oldenburg, IN 47036.

Sr. Natalie

A memorial Mass was celebrated Oct. 28 at the motherhouse in Oldenburg for Franciscan Sister Natalie (formerly Sister Alethia) Lamping. Sister died Oct. 26. She was 67.

Born in Oldenburg, Ind., she entered the Oldenburg Franciscan Community in 1946 and professed her final vows in 1952.

Sister Natalie taught in the Archdiocese of Indianapolis at St. Mark and St. Mary Academy, both in Indianapolis. She also taught in Evansville. From 1990 to 1994, she was a member of the general council for the Franciscan congregation.

Sister Natalie is survived by a brother, Wilbur, and a sister Jean Fiebel. Memorials may be made to Sisters of St. Francis, Oldenburg, IN 47036.

John Hubler, father of Father Tony

NEW ALBANY—John Hubler, the father of Father Tony Hubler, died here on Oct. 30. The funeral liturgy was celebrated for him by Father Hubler and fellow priests on Nov. 3 in St. Mary Church.

Hubler is survived by his wife, Margaret (Koch), and three children, including Father Hubler, Robert, and Daughter of St. Mary of Providence Sister Ann Hubler. Father Hubler is associate pastor of St. Lawrence Parish in Indianapolis.

Other survivors include two brothers, Adolph Jr. and Victor, and four sisters: Mary Lambden, Rita and Catherine Hubler, and Clara Hoch. He also leaves three grandchildren.

Three Providence Sisters die Oct. 25 at St. Mary of the Woods

Sr. Rose Celeste
Providence Sister Rose Celeste (Marie Therese) Mihula died in Karcher Hall at the Woods on Oct. 25. She was 87.

Sister Rose Celeste was born in Chicago, Ill. She entered the Congregation of the Sisters of Providence in 1921 and professed final vows in 1929.

As a teacher, Sister Rose Celeste served her order in schools in Indiana, Illinois, Massachusetts, Maryland, California and the District of Columbia.

The Mass of Christian Burial was celebrated for Sister on Oct. 29, followed by burial in the Sisters' Cemetery. One brother, Joseph M. Mihula of Chicago, Ill. survives.

Sr. Mary Therese

On October 25, Providence Sister Mary Therese Lea died in Terre Haute. She was 73.

The former Mary Teresa Lea was born in Los Angeles, Cal. and entered the Congregation of the Sisters of Providence in 1934, professing final vows in 1942.

Sister Mary Therese taught in schools staffed by her order in California, Indiana, Oklahoma and Illinois.

The Mass of Christian Burial was celebrated for Sister on Oct. 28 by Father Bernard Head in the Church of the Immaculate Conception. There are no immediate survivors.

Sr. Helen Mary

The Mass of Christian Burial was celebrated Oct. 26 for Providence Sister Helen Mary Walsh, who died Oct. 25. She was 70.

The former Helen Mary Walsh was born in Malden, Mass. where she was buried in Holy Cross Cemetery.

Sister Helen Mary entered the Congregation of the Sisters of Providence in 1943 and professed final vows in 1950. She taught in schools staffed by her order in Maryland, the District of Columbia, Indiana, Illinois and Massachusetts.

Survivors include one sister, Sister Mary Jo Walsh of Portsmouth, N.H. and one brother, Thomas Walsh, of Ipswich, Mass.

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What's Eating Gilbert	
Grape	A-III
What's Love Got To Do	
With It	A-III
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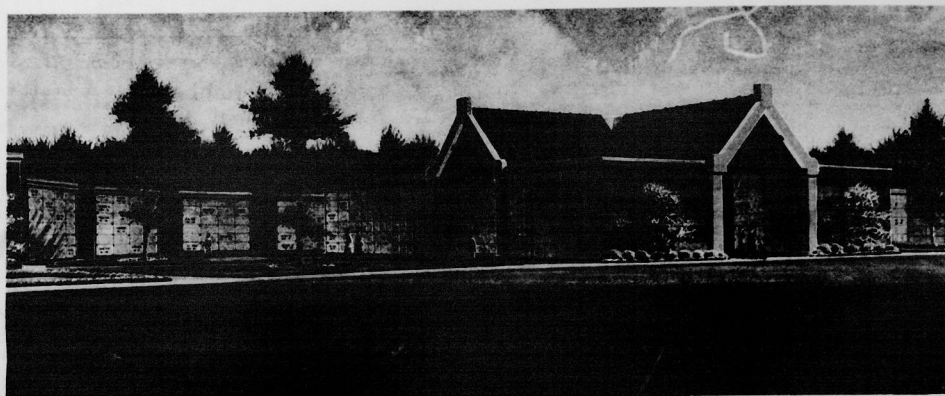
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