

Bishops issue statement for 1988 elections

by Jerry Filtz

WASHINGTON (NC)—The U.S. bishops will be asked to "are laden with moral content," the U.S. bishops' Administrative Board has issued a "consistent ethic of life" guide to some of the key policy issues it wants Catholics to consider in deciding how to vote in the 1988 general elections.

The board urged voters to "examine candidates on a wide range of issues, from abortion to civil rights, from arms control to the U.S. role in foreign conflicts, from health and housing to farm policy, from capital punishment to responsible use of mass media."

The 23-page statement repudiated "the formation of a religious voting bloc" and said the bishops had no intention

"to instruct persons on how they should vote" on particular candidates.

The bishops' public policy role, it said, is to advocate peace and justice and the common good, to promote human rights and denounce their violation, and to "call attention to the moral and religious dimension of secular issues."

(See BISHOPS LIST, page 24)

the CRITERION

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Bishops to consider statement on Central America

by Laurie Hansen

WASHINGTON (NC)—The U.S. bishops will be asked to approve a statement critical of U.S. policy in Central America and a national pastoral plan for ministry to U.S. Hispanics at their Nov. 16-19 general meeting in Washington.

The Central America statement the bishops are to consider calls U.S. policy on Nicaragua "morally flawed" and says the lives of Central Americans should not be used "as pawns in a superpower struggle."

About 300 bishops are expected to attend the annual four-day meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference.

Agenda items were announced in a news release issued Oct. 16. They include:

- A proposal for an annual collection in U.S. parishes to help fund the retirement needs of elderly members of religious orders.

- A proposed statement on "doctrinal responsibilities" which contains suggested procedures for resolving disputes between bishops and theologians.

- A proposed statement calling for preventing school-based health clinics from providing students with contraceptives and abortion services.

- A proposed new rite for use in the celebration of marriages between people of differing faiths.

- A proposal that Dec. 12, the day Our Lady of Guadalupe is said to have appeared in Mexico, be raised to the rank of a feast on the U.S. church calendar.

The statement on Central America was written by the U.S. bishops' Committee on Social Development and World Peace. Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., is committee chairman.

The proposed statement says Central American poverty, injustice and violence are too often ignored in public debate on the U.S. role in the region.

"A near exclusive focus of attention on Nicaragua, and a policy debate reduced to the question of U.S. support for an armed opposition reflects, in our view, a skewed and inadequate approach," the statement says.

U.S. policy on El Salvador and Nicaragua, it says, should "match in deed what has been repeatedly stated in principle;

namely, that the United States is committed to furthering the process of dialogue and negotiations in both countries."

It calls "morally flawed" U.S. policy of giving direct



THEREBY HANGS A TAIL—Six-year-old Adam Kohut's ability to keep his shirttails in his three-piece suit doesn't outlast a special installation Mass and an outdoor reception at St. Joan of Arc Church, Indianapolis. Story on page 2. (Photo by Margaret Nelson)

military aid to forces seeking the overthrow of Nicaragua, a nation with which the United States is legally not at war.

The statement questions whether U.S. military aid to El Salvador "while intending to support the emergence of civilian and democratic rule, inadvertently created a more potent and triumphantist (Salvadoran) military than at any time before."

The bishops can "do no less than condemn the war and the consequent sending of arms to Central America," it says.

The statement also urges Catholic parishes, religious communities and social service agencies to increase assistance to refugees in need regardless of their legal status.

If the Central America statement is approved, it will be the bishops' first comprehensive statement on Central America since 1981.

Creation of "small ecclesial communities" to respond to proselytism of U.S. Hispanics by fundamentalist groups is called for in a pastoral plan on Hispanic ministry the bishops will consider.

The plan is based on the U.S. bishops' 1983 pastoral letter on Hispanics, as well as the working document and conclusions of the Third National Hispanic Pastoral Encuentro, which was convoked by the U.S. bishops.

It was written by the U.S. bishops' Committee for Hispanic Affairs. Committee chairman is Archbishop Robert F. Sanchez of Santa Fe, N.M.

The plan says the great majority of Hispanics feel "distant" and "marginalized" from the Catholic Church. Evangelization to the Hispanic often has been limited to Sunday Mass and sacramental preparation, it says, and failed to stress "the dimensions of faith and spiritual growth and justice for the transformation of society."

To address that, the plan proposes organizing small ecclesial communities within the parish so that Hispanics develop a "greater sense of belonging," expand their prayer lives, and learn to question and work for justice.

Jehovah's Witnesses and Pentecostals are cited as denominations gaining popularity with Hispanics.

The plan says Hispanics should be "served in their language when possible, and their cultural values and religious traditions are to be respected."

(See BISHOPS' MEETING, page 23)

UPC assembly stresses evangelizing work of parish schools

by Margaret Nelson

The Urban Parish Cooperative (UPC) held its second annual assembly last weekend at the Catholic Center. The theme was church growth through the evangelizing

work of schools. Dr. Nathan Jones, a Chicago educational consultant to churches, educational institutions and dioceses, was the principal speaker.

The assembly began with a Eucharistic liturgy on Friday night at St. Peter and Paul Cathedral, presided over by the pastor, Msgr. Gerald Gettelfinger. Pastors of other UPC parishes concelebrated. Holy Trinity pastor Father Kenneth Taylor gave the homily.

Archbishop Edward T. O'Meara encouraged the participants to work together to "answer the challenges that we face," and congratulated the efforts of the priests, Religious and lay persons who minister to the central city Indianapolis community. A social gathering in the Catholic Center Assembly Hall followed the Friday night Mass.

After an opening prayer on Saturday morning, Dr. Jones, a native of Indianapolis and graduate of the Latin School, presented a lively discussion on the "Challenges for Urban Pastoral Ministries."

Jones stressed that parishes must leave the past behind and realistically change to fit present situations. And he said that parish schools should not be separate, but an "integral aspect of church life." Stating that "schools need to be reclaimed as vehicles

evangelization," he suggested that parishioners "adopt" or sponsor non-Catholic school families. In doing so, Jones believes these Catholics would "re-evangelize themselves."

After small group discussions, the assembly responded to the keynote address. The opportunity to talk with other central city parish leaders was also available during breaks and the assembly luncheon.

In the afternoon, Jones' topic was "Identifying Principles, Practices, and Approaches to and for Educational Ministries." He suggested that participants honestly assess themselves and the institutions they serve, so they can "conquer dependency and lack of initiative." He said that stewardship practices must change and that lay people must take more creative and responsible leadership roles in the church.

Again small groups discussed the topic and responded to the presentation. After interaction and discussion with Dr. Jones, the assembly closed with a prayer. Working together, the UPC's mission is to serve "the community in as broad and vital a manner as possible," nurture the faith of Catholics in its parishes and promote evangelization, while helping the parishes to be "financially viable."

The cooperative was formed in 1984 to

combine efforts of central city Indianapolis Catholic churches that have been ministering to the needs of the communities that remain after large numbers of parishioners moved to the suburbs. At the same time (See UPC HAS, page 3)

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the CRITERION
Serving the Archdiocese of Indianapolis

from the editor

Opus Dei and the lay vocation in the world

by John F. Fink

The delegates to the Bishops' Synod in Rome have now completed their first three weeks examining the vocation and mission of the laity in the church and in the world. The bishops are studying the special vocation of the laity, and how it differs from that of a priest or Religious.

One of the special organizations represented at the synod is Opus Dei, and this seems appropriate since this association was founded to teach lay men and women how to sanctify their lives through their work.

Opus Dei has become somewhat controversial because of its secrecy and because some of its members are considered right-wing. Nevertheless, it has received great favor from Pope John Paul, who raised it to a personal prelature in 1982. This means that its members are linked to the prelate in Rome (Msgr. Alvaro Del Portillo) rather than to a geographical jurisdiction, such as a diocese.



show that 4,184 priests and bishops, 2,365 male Religious, and 283 female Religious were killed during the Spanish Civil War.) His work was interrupted again during World War II.

The movement became international after World War II. It received Vatican approval as a secular institute in 1950. By that time, Father Escriva had moved to Rome and he directed Opus Dei from there for the rest of his life. Today there are about 75,000 lay members worldwide and nearly 1,300 priests. Its information office in the U.S. is at 330 Riverside Drive, New York, N.Y. 10025.

Msgr. Escriva was a particularly holy man who will probably be declared a saint some day. The process of study leading to beatification and canonization started in 1981 and well along, prodded by at least two documented cures that defy human explanation.

BUT I DON'T intend for this to be about Opus Dei so much as to highlight Msgr. Escriva's thoughts about the role of the laity. He saw that role to be primarily in the secular world and through our work—God's Work, which is what Opus Dei means.

"To love and serve God," he said, "there is no need to do anything strange or extraordinary. Christ bids all without exception to be perfect as his heavenly Father is perfect. Sanctity, for the vast majority of people, implies sanctifying their work, sanctifying themselves in it, and sanctifying others through it. Thus they can encounter God in the course of their daily lives."

He once told *Time*, "The easiest way to understand Opus Dei is to consider the lives of the early Christians. They lived their Christian vocation seriously, seeking earnestly the holiness to which they had been called by their baptism. Externally they did nothing to distinguish themselves from their fellow citizens. The members of Opus Dei are ordinary

people. They work like everyone else and live in the midst of the world just as they did before they joined. There is nothing false or artificial about their behavior. They live like any other Christian citizen who wants to respond fully to the demands of his faith."

Msgr. Escriva heavily influenced the Second Vatican Council, particularly the Decree on the Vocation of Lay People, since many of the Council's teachings were already established practice in Opus Dei.

Once one of the bishops pointed out to him that the council saw the task of lay people as bringing a Christian heaven to secular structures in order to transform them. While assenting to the general idea, Msgr. Escriva laid down a condition: "If they have a contemplative soul, your excellency. Otherwise they won't transform anything; rather they'll be transformed. Instead of making the world Christian, they'll just become mundane."

Another high church official told him that lay people are charged with the mission of ordering secular institutions according to the divine will. "Yes, that's right," he said, "but first they have to be well ordered within: men and women of a profound interior life, souls of prayer and sacrifice. If not, instead of ordering family and social realities, they'll bring to them their own personal disorder."

THUS DID MSGR. Escriva stress that the laity can be as spiritual, as holy, as any priest or Religious in the church. Despite their distractions and temptations in a secular world, they don't have to settle for second or third best. Not only can they practice an intense spiritual life while remaining involved in the world, they can learn to do it through their daily activities. That is the mission of the laity in the world.

I suspect that much of this stress will be seen in the documents that come out of this month's synod.

Our Lady of the Springs celebrates its centennial

by Margaret Nelson

On the afternoon of Sunday, Oct. 18, Our Lady of the Springs, French Lick, celebrated its 100th anniversary with a Mass. Archbishop Edward T. O'Meara was the principal celebrant and homilist. Father Andrew Diezeman, administrator, and Father William Blackwell, associate pastor, celebrated along with Msgr. Gerald Gettelfinger, Father Richard Terrill, Father Aloysius Barthel and Jesuit Fathers Robert Koch and Charles Sullivan.

A catered dinner in the parish hall followed the liturgy.

The site of Sunday's celebration was the original church built on land donated by the French Lick Springs Hotel in 1886 and dedicated by Bishop Silas Chataud in 1887.

After the Jesuits moved into West Baden College in 1934, Bishop Joseph Ritter asked them to accept pastoral responsibility for Our Lady of the Springs parish, which they did from 1936 until they left West Baden in 1964, when Father Charles E. Sullivan was pastor. During the pastorate of Jesuit Father

Robert Koch (1946-1953), the parish hall was built and named for the first Jesuit pastor, Father Francis Mackey.

Father Richard Terrill, known for his evangelization efforts, became the pastor of Our Lady of the Springs from 1964 to 1971. Father Frances Dooley served as pastor from 1971 to 1973, when Father David Kahle became pastor. Father James Dede led the French Lick parish in 1978. From 1979 to 1981, Msgr. Gerald Gettelfinger served as administrator.

Since 1981, Father Diezeman has been administrator of the French Lick parish and its mission, Our Lord Jesus Christ the King, Paoli, while serving as pastor of Holy Cross, St. Croix, and administrator of its mission, St. Joseph, Crawford County. Father Blackwell, who lives in the French Lick rectory, became associate pastor of these same parishes at that time.

Warning received about Fatima mag

The archdiocesan chancery office has received a warning about a magazine titled *The Fatima Crusader*. The statement came through the National Conference of Catholic Bishops from the Vatican's pro-nuncio, Archbishop Pio Laghi, and is a statement made by Bishop Stanislaus Brzana of Ogdensburg, N.Y.

Bishop Brzana said: "It has recently come to my attention that extensive mailings of the publication *The Fatima Crusader* are originating from the 'Servants of Jesus and Mary,' Nazareth Homestead, Constable, N.Y. This group has received no permission to work in the Diocese of Ogdensburg and no support or approval is being given to this group by the diocese."

"While devotion to Our Lady of Fatima is admirable and to be encouraged," the bishop continued, "some of the positions accepted in this publication do not represent the teaching of the Catholic Church. I advise caution in reading materials published by the Servants of Jesus and Mary."

Copies of the magazine have been sent to some Catholics in the Archdiocese of Indianapolis.

Fr. Tom Murphy installed at Joan of Arc

by John F. Fink

Father Thomas Murphy was officially installed as pastor of St. Joan of Arc Church in Indianapolis by Archbishop Edward T. O'Meara last Sunday morning at the 10:30 a.m. Mass.

During his homily Archbishop O'Meara alluded to Father Murphy's late vocation to the priesthood, saying that he left "a promising career" and said generously that he made the decision "at age 29." Murphy was

a practicing lawyer and former member of the state legislature before entering the seminary.

The archbishop said that the new pastor is a disciple who has responded to a call to St. Joan of Arc. "We must be doers in our discipleship," he said, "and we are struggling to find out what is best for us to do with our limited resources."

Father Murphy said that he is excited by the reception he has received at St. Joan and prayed that he and the parishioners "will be

empowered together to the glory and praise of God."

Among those present for the installation were family members, ministers of Protestant churches in the area and members of the Indianapolis Serra Club. Father Murphy was president of the Serra International while still a layman and is chaplain of the Indianapolis Serra Club.

Music during the Mass was provided by parish choirs and by the Columbians, the singing group of the Knights of Columbus.



NEW PASTOR—Father Kenny Sweeney (from left) and Archbishop Edward T. O'Meara join Father Thomas Murphy as he is installed as pastor of St. Joan of Arc. (Photo by M. Nelson)



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Archbishop O'Meara's Schedule

Week of October 25, 1987

SUNDAY, Oct. 25 — Rededication of the newly renovated St. Louis Church, Batesville, Eucharistic Liturgy at 2 p.m.

MONDAY, Oct. 26 — Welcoming address for the 18th Annual Diocesan Fiscal Management Conference, Hyatt Regency, Indianapolis, 8:30 a.m.

WEDNESDAY, Oct. 28 — Eucharistic Liturgy, SS. Peter and Paul Cathedral, Indianapolis, 5:30 p.m. for participants in the Diocesan Fiscal Management Conference, with dinner following at the Hyatt Regency.

FRIDAY, Oct. 30 — Admission to Candidacy ceremonies, St. Meinrad Seminary, St. Meinrad, 7 p.m.

SATURDAY, Oct. 31 — Ordination to the Diaconate ceremonies, St. Meinrad Seminary, St. Meinrad, 2 p.m.

More than 100 in liturgy program

by Margaret Nelson

"Alas, let us always remember that the efforts of even the best of us are at the mercy of the age in which we live."

Benedictine Father Matthias Neuman quoted Pope Adrian as he began Phase I of the Liturgical Ministry Formation Program for more than 100 participants at the Catholic Center on Monday, Oct. 12. His focus was on "what precisely this modern world that we live in does to us and what kind of impact does it have on our lives."

Father Neuman concluded that "the church in the modern world is precisely all of you who are sitting here." By using a drawing of concentric circles with "worship/liturgy" in the center, he showed how the next influence, "the Catholic Church"

and then "the larger culture and society that we live in" affect worship.

The St. Meinrad priest defined worship as all the activities, private or communal, that "acknowledge our relationship with God" and liturgy as the part of worship that consists of official public actions of the church.

Parish dynamics are changing so that lay people are more participatory, rather than private, in their worship, Father Neuman said. So he stressed the importance of liturgy ministers, who are now charged to act as leaders of public groups, being "aware of someone out in the middle."

Participants entered into a lively discussion when invited to comment on or ask questions about influences on worship. Father Neuman concluded that the ongoing "process of becoming a liturgical minister is

something we are all undergoing at the same time."

The program, sponsored by the archdiocesan Office of Worship, consists of eight monthly sessions ending with a June recognition ceremony. Five will be general sessions, two workshops for individual ministries, and one, a retreat. An identical program is to be presented in Jeffersonville each month, as well as at the Catholic Center. Phase II of the formation program will be offered next year for those who have completed the initial program.

The November session will feature Franciscan Father Thomas Rischatter, associate professor of sacramental and liturgical theology at St. Meinrad, on Saturday, Nov. 7 at the Catholic Center, Indianapolis, and on Saturday, Nov. 21 in Jeffersonville.



Benedictine Father Matthias Neuman

The Criterion board adopts policy for letters to the editor

by John F. Fink

The board of directors of Criterion Press, Inc. has adopted a policy for letters to the editor published in *The Criterion*. There previously had not been a written policy.

At its meeting Oct. 15, the board also elected three new directors and paid special tribute to Msgr. Raymond T. Bosler for 40 years of service to communications in the Archdiocese of Indianapolis. Msgr. Bosler, who retired from the board at the end of the meeting, was editor of the former *Indiana Catholic & Record* and founding editor of *The Criterion* from 1960 to 1976. He remained on the board of directors after he left the editorship.

Others who retired from the board Oct. 15 were Father Frederick Schmitt and John O'Connor. The three new directors are Father Jeffrey Charlton, Father Joseph Schaedel and Mary Louis Wolfard.

Other board members are Archbishop Edward T. O'Meara, Msgr. Francis Tuohy and Msgr. Gerald Gettelfinger, *ex officio* members; and Arthur Berkemeier, William Bruns, Benedictine Sister Mary Luke Jones, Franciscan Sister Jacqueline McCracken, Caye Poorman, and James Weaver.

At the meeting the board members also discussed financial reports and the circulation report. *The Criterion's* circulation as of Oct. 2 was 50,323.

The new policy for letters to the editor:



HONORED—Archbishop Edward O'Meara presents a plaque to Msgr. Raymond Bosler, as he retires from *The Criterion* board of directors after 40 years of service. (Photo by D. Jones)

"The principal document of the Vatican on social communications (*Communio et Progressio*) stressed that the Catholic press must be 'a forum, a meeting place for the exchange of views.' It says that Catholic periodicals should 'encourage a free expression of opinion and a wide variety of points of view... because it contributes to the formation of public opinion in the church and the world.'"

"During a meeting with communications leaders in the United States in Los Angeles on Sept. 15, 1987, Pope John Paul II said: 'In today's modern world there is always the danger of communication becoming exclusively one-way, depriving audiences of

the opportunity to participate in the communications process. Should that happen with you, you would no longer be communicators in the full, human sense. The people themselves, the general public whom you serve, should not be excluded from having the opportunity for public dialogue.'

"The mission statement for *The Criterion* includes this paragraph: '*The Criterion* enkindles a sense of identity and unity within the local church by providing a forum in which the members of the local church can communicate with each other. It facilitates the exchange of opinions, serves as a vehicle of constructive criticism, and challenges each reader to deeper reflection.'

"One way *The Criterion* seeks to do that is through its letters to the editor column. In that column, readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within *The Criterion's* space limitations. "Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar, and style."

UPC has second annual assembly

(Continued from page 1)

they have been struggling with the large decreases in income, they have experienced the need for increased maintenance in their aging physical plants.

The UPC parishes are SS. Peter and Paul Cathedral, Holy Angels, Holy Cross, Holy Trinity, St. Andrew, St. Bernadette, St. Bridget, St. Joan of Arc, St. Philip Neri, and St. Rita.

Immaculate Heart of Mary Sister Mary Kinney is the administrator of UPC. Officers of the board of directors are Harold Hayes,

St. Joan of Arc, president; Charles Green, St. Andrew, vice president and chairman of the assembly task force; and Morna Patrick, SS. Peter and Paul, secretary.

UPC standing committees are chaired by Daughter of Charity Sister Margaret Marie Clifford, education, St. Vincent Hospital; Paul Osborn, Holy Trinity, facilities management; John Wyand, Holy Cross, finance; Amanda Strong, Holy Angels, long range planning; Harold Hayes, personnel; and Dorothy Fanning, St. Bridget, Urban Ministry Institute.



INSPIRING—Dr. Nathan Jones, Chicago educational consultant, addresses educators and UPC leaders at the annual UPC assembly. (Photo by Margaret Nelson)

Matters Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

The Budget and Avoidance Activity

I find doing a budget difficult. In fact, I will do just about anything to avoid it. I excuse myself by saying I am untrained in finances. At other times, my avoidance activity is just that—why tackle something that's hard when there is still time? When the pressure really gets on, I can build a pretty good case of resentment with "I was not ordained for this!"

How about you? Do you like doing the family budget? Your personal budget?

I made a discovery about myself and this issue of budgeting when assisting young couples as they prepare for marriage. We all know that budgeting is important, in fact necessary in married life. We say to ourselves, "Yes, yes!"—and then set it aside. Why? We do not see it connected to anything else except the checkbook. It's just something we know we must do. Therein lies the discovery.

The budget does not stand alone. The budget is a product of a series of earlier decisions: conscious or unconscious, written or unwritten. In all cases the budget is an integrated part of something else. Many times, unfortunately, it is merely a reflection of "what I have spent" instead of "what I have decided I will spend." When I review my budget "after the damage is done," I feel much like a high

school youngster waiting for a report card because I am not sure of the outcome. This, I believe, is why I tend to avoid budgeting.

The Budget: Who Decides It?

The budget flows from decisions we indeed make. Those decisions are made in a disciplined way. Thus the budget is like the "software" that makes a computer do what we want it to do. This disciplined process of which the budget is a product is called *planning*. We all do it, but we all have difficulty with the discipline part. By being disciplined we can be in control of the budget.

Where Does the Budget Fit In?

Here are the disciplined steps that yield "the financial software" which we call budget. It makes our financial operation go:

- We decide who we are and what our resources are.
- We decide what our needs are.
- We decide the most important of all these needs.
- We decide what we have to do to meet these needs.
- We decide what we can and cannot afford.
- We decide what we will do within the limits of our resources.
- We write the "financial software" to get it done = Budget.
- We do what we decided we would do.

Have you noticed? I have successfully avoided getting to the archdiocesan budget.

(Editor's note: He will also avoid it next week since he has left for a retreat and will not have a column next week.)



COMMENTARY

The Bottom Line

Fairy tales return but this time for adults

The whole point of fairy tales was to teach values

by Antoinette Bosco

I've been reading reviews of a new movie called "The Princess Bride" which is touted as a "fairy tale for adults." It is said to have all the ingredients of good and evil, danger, valor, beauty and the renewal of life—just as the children's fairy tales of old always did.

I also watched the first episode of the new evening TV series called "Beauty and the Beast." Advance publicity said it had the same story line as the original fairy tale but set in the world today.



I was curious to know how this would be done. Well, in a word, imaginatively. The beast, looking very much like the lion in "The Wizard of Oz," lives in a community underneath New York City for good people who are misfits in some way.

We learn that the refuge was founded by a doctor who wanted to create a better world. The beast is named Vincent because his father, the doctor, found him abandoned near St. Vincent's Hospital in New York. Vincent saves the life of the beauty, a wealthy socialite career woman who has an influential father.

It happens at a time when she is beginning to show signs of being repulsed by the excesses of money and surface values she sees around her.

As anyone who knows the original could

guess, Beauty begins to fall in love with her beast because she sees in him a soul and nobility of character which are in stark contrast to the selfish young men she has been encountering.

I have to say it was a shock to me to see television of this caliber coming to the screen. It was refreshing to know that some in that business still may place value on such corny things as books and a lack of worldly possessions. It was good to know that they could portray goodness—instead of a high paying job—as a source of strength and power.

Mostly it was a splendid surprise to see before my eyes the truth presented in the fairy tale I loved as a child, namely that beauty is not what appears before one's eyes. It is the special quality that comes from being in harmony with the loving Creator.

If the film and this fine TV show mean that fairy tales are back—this time for adults—it might be an interesting and welcome development.

Within the past 40 years, critics of fairy tales for children have emerged. All kinds of negatives were ascribed to these stories which admittedly had a bit of mayhem, murder and black magic about them. The classic complaint always used to be that the Grimms' fairy tales were really pretty grim.

Yet goodness always triumphed. The whole point of fairy tales was the teaching of values. Children learned that greed and lies, envy and deceit, the abuse of power and disrespect for duty were terrible. The fairy tales also taught that it was necessary to be



wise in order to discern evil when it appeared in the guise of good.

If the Grimms' tales were grim, it was because the tales dealt with good against evil, and evil is grim.

If adult fairy tales really are on the horizon again and if they open eyes and hearts to reconsider some of the real values so readily forgotten, this might be a memorable media season.

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The Yardstick

Union busters challenge church's credibility

by Msgr. George G. Higgins

Union busting, skillfully orchestrated by "several thousand management consultants and lawyers," has become a big, lucrative business in the United States—estimated at up to \$250 million a year. *The Washington Post* reported recently.

The *Post* profiled a Washington attorney who regularly conducts seminars for corporate executives and managers (at \$650 per "student," plus travel, hotel and meal costs) on his specialty: how to eliminate labor unions where they are now in place or how to defeat efforts by employers to form them.

The attorney is proud of his expertise in "deunionizing" American corporations. "The time is ripe," he began one of his recent seminars, "for employers to examine



what the procedures are for deunionization. . . There is nothing illegal. Nothing to be ashamed of. No sacrilege. Nothing unethical." Eliminating unions, he said, "is every bit as legal as the actions of unions to organize employees in the first place."

One would like to think he was taught differently in his ethics course at the prestigious Catholic institution of higher learning he is proud to call his alma mater. At the very least, his professors must have told him that union busting runs counter to Catholic social teaching as set forth in a steady stream of official church documents since the 19th century.

Faithful to this teaching, the U.S. bishops state in their 1986 pastoral letter on the economy that "the church fully supports the right of workers to form unions or other associations to secure their rights to fair wages and working conditions." Moreover, the bishops "firmly oppose organized efforts, such as those regrettably now seen in this

country, to break existing unions and prevent workers from organizing."

Said to say, a number of Catholic institutions in the United States disagree with the bishops. Let me cite but one glaring example.

Last month, the nun president of a major Catholic hospital where a union organizing drive is under way sent a memo to all employees urging them to vote non-union. Although she didn't say so, I would give odds her memo was drafted by a union-busting management consultant.

Blatantly anti-union from beginning to end—one of the worst of its kind I have ever seen—it describes union representatives indiscriminately as "shoddy third-party outsiders," "grieving between the hospital and its employees. Again indiscriminately, it charges unions with "coercion, corruption and violence" as well as "hypocrisy."

The memo urges hospital employees not to give up their "individual independence" for union "collectivism." It concludes by

stating pointedly that the hospital intends "to do everything legally possible to oppose any union getting in here."

That's a far cry from the church's constant emphasis on the social nature of work and a farther cry from Pope John Paul II's flat statement in his encyclical "On Human Labor" that unions are "indispensable" in today's world.

The U.S. bishops have charged the U.S. Catholic Conference with the task of developing educational materials aimed at helping parishes, schools, hospitals and other Catholic institutions, as well as individual Catholics and groups of Catholics, to implement the teaching in the economy pastoral. They have their work cut out for them.

Anti-union memos like the one I've quoted will not be easy to counter. If they are not withdrawn, they must be openly repudiated by church authorities. The church's credibility is at stake.

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The Human Side

A view of penance from the positive side

by Fr. Eugene Hemrick

Why did Pope John Paul II make such a point of encouraging priests to frequent the sacrament of penance when he spoke to them in Miami? Is this a negative emphasis, focusing on human weakness rather than on the positive?

"The whole of priestly life," the pope said, "suffers an inexorable decline if by negligence or for some other reason a priest fails to receive the sacrament of penance at regular intervals."

As he continued the pope quoted from his 1984 exhortation on reconciliation and penance. "Praise to our brothers who have served well and serve each day the cause of reconciliation through the ministry of sacramental penance," he said.

The fact is, in the pope's view an emphasis on the sacrament of penance is highly positive. A close reading of his exhortation tells us why.

First of all, the pope speaks of penance



in his exhortation as the ordinary way of obtaining forgiveness. And to approach God with one's sins is to approach a tribunal of mercy, not a tribunal of harsh and rigorous justice.



It is before this tribunal of mercy that a commitment is made to renounce one's growth. What occurs in the sacrament is in direct contrast to sin viewed as a refusal to grow.

Moreover, for the pope, penance has a healing quality, "a medicinal character." Sin, which often leads into despair, is replaced by renewed hope.

For the pope, penance means coming to know better where the heart really is. The more frequently the sacrament of penance is celebrated, the greater the opportunity for the heart and the conscience—that gnawing inner voice that desires to be at one with self—to be converted to a higher order and thus to be at peace.

Through this sacrament, the pope believes, a person is given the opportunity to rediscover his or her own real identity by coming to grips with what the conscience demands and what the heart truly desires.

"Nothing is more personal and intimate than the sacrament in which the sinner stands alone before God with his or her sins," says Pope John Paul.

So, although penance is a reminder of sin, it also fosters growth, healing, mercy and hope; it leads toward self-discovery and real peace.

Priests today are attempting to function sanely in highly confusing times. I have to believe that the sacrament of penance—viewed as the pope views it—was an excellent choice of topics for maintaining priestly balance and fostering ongoing renewal.

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the criterion

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TO THE EDITOR

Wants music worth singing

Father Mick's article, "Never Try to Teach a Pig to Sing?" (Oct. 2 issue) struck a raw nerve, prompting me to write my first letter of this kind.

I would add one more paragraph at the beginning of Father's "successful approach":

►Give the parishioners some music worth singing!

One of the reasons the Jesuits were successful in converting me 37 years ago was the ageless, beautiful music associated with the church. In my view, the fact that it was sung in Latin did not detract from its beauty or meaning. In the name of ecumenism, Vatican II canceled all of that (although, bless them, the St. Lawrence choir occasionally sneaks one in). In its place, we are asked to sing stuff that sounds like we are written by two-year-olds for idiots, or is fresh from wine commercials, etc. Saints and Father Mick preserve us, the end doesn't justify the means.

George Gould

Indianapolis

Appealing to human weakness

One of the first things I noticed (in a recent issue of *The Criterion*) was a Knights of Columbus advertisement featuring free beer, in capital letters. Black Jack and Texas poker were also mentioned, along with the fact that it was a charitable fund raiser. Why do Catholic-related events always require attractions that appeal to human weaknesses

that have been the cause of many families falling apart?

I was once a member of the Knights of Columbus and became disillusioned with this type of activity in the name of charity. I wonder why we Catholics swarm to functions where there are alcoholic beverages and gambling, but can only get a handful of Catholics to a prayer group or scripture study. Our leaders should set examples of Christian values and work on building the body of Christ, instead of allowing Satan and his deception into Catholic activities. This type of activity destroys any good done in the name of Christ because new members and non-Catholics who see them are confused about the goals and sincerity of the church.

This world has enough problems without the church contributing to them and giving credibility to harmful habits that destroy lives and families.

Also, I noticed an advertisement for Catholic Family Life Insurance. When did Christ turn his body into a commercial business? We should be about the business of soul winning and edifying the body of Christ, not using his name to accumulate wealth. Where did the capital come from to fund this insurance company and who gave them permission to use the name of the church in the title of it? If one of the representatives of this company is caught twisting or rebating or some other illegal activity, how is this going to reflect on the church?

Christ's church is not a "for profit" business and shouldn't be misused by the church leaders or the laity as a market for insurance or any other product.

Christ offers the best insurance we could have in his promises of love, peace and joy, with the Holy Spirit and our fellow Christians while here on earth, and everlasting life with him after our time here is over.

Isn't it about time we turned away from our worldly ways and put our focus on Christ

and saving souls instead of being all consumed by bringing in money?

We will continue to lose our young people and their financial gifts to God unless we show them the real spiritual gifts and the love and Christian support their families need to survive and prosper in this world today.

It is time the Catholic Church received its support from Christians who have a commitment to Christ and give from their hearts, instead of funds raised through worldly vices that only mock God.

Ronald S. Robb

New Albany

'Law' modified by 'Love'

We often forget how "sacramental" the Catholic Church is. Nearly all the "disent" involves the administration of two sacraments—Holy Orders and Matrimony. We tend to believe that any legalisms of the Curia, papacy or theologians which interfere with the free flow of these "special graces" to families, bishops, priests and deacons could be wrong.

We realize that the Catholic Church is also a "church of the word"—the Bible, canon law and pastorals. It is understood that Christ did not repeal Moses' Ten Commandments and Job's capital sins, but he certainly tempered them with his Two Commandments, the Beatitudes, the Corporal and Spiritual Works of Mercy, and the seven sacraments. The "Law" was greatly modified by "Love."

Cafeteria-style Catholicism is based on the "primacy of conscience" which was discussed during Vatican II. I cannot now find it in the documents. This is as close as the documents seem to come. "By conscience, in a wonderful way, that law is made known which is fulfilled in the love of God and one's neighbor. Through loyalty to conscience Christians are joined to other men in the search for truth and for the right solution to so many moral problems which arise both in the life of individuals and from social relationships."

R.M. (Bob) Twitchell

Indianapolis

(Editor's note: The sentences preceding the passage Mr. Twitchell quotes (in chapter I of "Church in the Modern World") seem even more relevant: "Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, tells him inwardly at the right moment: do this, shun that. For man has in his heart a law inscribed by God. His dignity lies in observing this law, and by it he will be judged.")

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

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.)

POINT OF VIEW

A Christian music concert

by Cynthia Schultz

They jammed into the auditorium by the hundreds—grandmas, grandpas, teens, young adults, and parents holding the hands of small children. Everyone was smiling as if they were high on life. One young woman wore a red and white shirt that read "Life Guard for Christ."

This was a contemporary Christian music concert, a first for me and my 10 young daughters. I came out of curiosity, but mostly to expose nine-year-old Susan and 10-year-old Allison to wholesome music and lyrics other than from the likes of such artists as David Lee Roth and Madonna who pollute the minds of our young with their songs about sex and drugs.

I was apprehensive as we settled into our seats and waited for Christian entertainer Scott Wesley Brown to appear on stage. "What if they don't like it," I thought.

But minutes later, my thoughts were put to rest when Brown broke into song. My girls were smiling and clapping and totally caught up in the crowd's behavior. But this crowd was unlike any other concert crowd that might have to be restrained for unruliness. They were leaping from their seats, closing their eyes, and stretching their arms up to the heavens. And the excitement was all over one word—Jesus.

There were lots of "Amen's" and "Praise the Lords" as Brown talked about his worldly travels. He told the audience they should be

soldiers for the Lord; to get out and fight in the war against world hunger. Brown said we spend more money feeding our pets in this country than we send to Africa, for example, to help curb starvation. My girls were appalled.

The concert was fun; good family entertainment. Brown sang selections such as "All Rise," "The Language of Jesus Is Love," and "When Answers Aren't Enough," and he taught us some snappy songs, too. But the concert was also emotional as Brown showed slides of oppressed people in other countries. He talked about holding a baby dying of malnutrition who had maggots in open wounds. Some people wept.

Then he squeezed in information about a missionary group that was seeking 75,000 Christians to send 20 letters to people behind the Iron Curtain with a gospel message.

At Christ's end, I knew we had been entertained like never before. But maybe those were just my thoughts. How did the little blonde darlings at my side feel? Here are their uncensored replies.

Allison: "It was interesting because everyone was talking about Jesus. I've never seen people act like that. It was really Christian. It taught me that I should never be embarrassed to love Jesus."

Susan: "It was pretty fun. I liked it when he told jokes and showed films. It was interesting."

Music seems to play such an important part in the lives of our children. As a parent, I feel a responsibility to introduce my children to the right kind while they are still in the molding stages.

Do they want to attend another Christian concert with their mom? You bet! We're checking into front row seats for the next one.

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CORNUCOPIA

Your mother knows best

by Cynthia Dewes

Did you ever notice how mothers qualify everything? They never ask, "Did you decide on the brown dress?" without adding, "The pretty blue one probably didn't fit, anyway." Or they'll admire the hair: "That looks lovely. They say braids are all the rage now."

When you're little they add disclaimers to every word of praise: "You've been such a good girl," is bound to be followed by "Be sure to keep your dress clean until dinnertime." Or "I'm so pleased with your report card" (and then) "Did you forget your lunchbox on the bus?"

Taking the wind out of our sails is a motherly duty, much like keeping us clean or protecting us from disease. It is a skill girls learn at their mother's knee, and no matter how often they vow never to repeat mom's



nuggets when they have children, they just do.

Sons receive the same Gothic treatment from mom, although their version tends to be centered on protection issues rather than behavior. When Sonny returns from a tough practice session of football, Mom makes him a big sandwich. Then she keeps him company while he eats it, colorfully describing a newspaper story she read in which a youth died suddenly after playing a strenuous game of soccer.

When sons grow older, moms remain vigilant. They tend to stay up waiting until the boys return from dates. Their goodnight conversation generally includes one or more of the following sleep-inducers: "Thank God you're home! I was afraid you were splattered on the highway somewhere," or "I'm surprised Mrs. Smith lets what's-her-name stay out this late," or "Don't forget you have to be up at 5 a.m. to take Roscoe on his paper route."

Mom-speak sometimes extends to husbands, unless they squelch it early on. When the wife says something like, "Liver is good for you," or "Scabs get infected if you pick

them" when no kids are around, the husband clearly needs to assert his adulthood.

Mom obligations range from policing clean underwear to preventing wet heads from sneaking outdoors. Homework, clothing, companions, etc.—all and more are within the scope of maternal concern. Usually verbalized concern.

Moms don't always play warden, however, and their remarks are often positive: "Stand up straight," "Pick up your feet," "Take that pencil (strand of hair, toothpick) out of your mouth." No detail is too insignificant for their attention.

Why do moms talk this way? Is it cultural, or does some primordial urge drive them on? Speaking with the authority only a fellow mother can exercise, I would say it's a way of loving. When we love a daughter, we want her to be the perfect woman that we are not. When we love a son, we want to protect him from what we think is masculine vulnerability.

In either case: "Listen to your mother. She knows best."

✓ Frater James Patrick Neilson professed simple vows for three years in the Norbertine Order on August 28 at St. Norbert Abbey in DePere, Wis. He is the son of Kathleen Ulrich Neilson of Greenwood.

check-it-out...

✓ Mother and Unborn Baby Care Pregnancy Problem Centers, Inc. will hold an Information Night for Volunteers at 7 p.m. on Tuesday, Nov. 10 at the Center, 445 N. Pennsylvania St., suite #819. Pro-life volunteers are needed to staff the centers, assisting women who are experiencing unwanted or unplanned pregnancies. They are also needed for fund raising, mailings, and public speaking. To volunteer or for information call Alice at 317-632-3720.



✓ School Sister of St. Francis Darlene Nicgorski will give the keynote address at a workshop on Central America entitled "Who Is My Neighbor?" on Saturday, Nov. 14 at the Sisters of St. Francis motherhouse in Oldenburg. Sister Darlene has worked in Guatemala, and has been involved in the sanctuary movement in the southwest. Presentations at the workshop, which will begin with registration at 9 a.m. and end with prayer at 4 p.m., will include Liberation Theology, Central American Update, talks by Central American refugees, and a panel discussion. Registration fee is \$4 per person in advance, or \$5 at the door. Lunch may be brown bag or purchased at the convent or at local restaurants. For information or registration call Franciscan Sisters Rosanne Taylor or Rose Mary Schroeder by Nov. 6 at Marian College 317-929-0123, or mail them registrations by Nov. 4 at 3200 Cold Spring Rd., Indianapolis, Ind. 46222.

✓ Ritter High School will sponsor a European Tour open to high school students and adults tentatively scheduled for June 20-July 5, 1988. Countries included are Paris and the Loire Valley, France; Interlaken and Lugano, Switzerland; and Florence and Rome, Italy. For more information call Jim Long at 317-924-4333.

✓ Decency Workshops for parish level leadership on the economic pastoral "Economic Justice For All" will be held from 6 to 10 p.m. (including optional dinner

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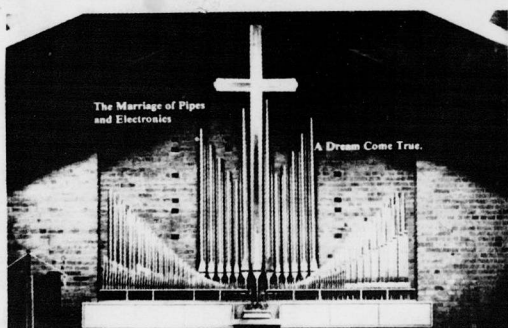
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vips...

✓ Father Paul Koetter, director of the archdiocesan Vocations Office, and Franciscan Sister Rita Hermann, associate director, recently attended the 24th annual convention of the National Conference of Diocesan Vocation Directors (NCDVD) in Boston, Mass. The theme of the convention was "Vocation Ministry: A Light for the Pilgrim Church." Speakers addressed topics of parish pastoral leadership, new directions for religious communities, and the role of the family in development of religious vocations.

✓ Mitchell E. Daniels, Jr., president and chief executive officer of the Hudson Institute, has been elected to the Advisory Board of St. Vincent Hospital and Health Care Center. Daniels served President Reagan as his chief political advisor and liaison to state and local officials, and was U.S. Senator Richard Lugar's administrative assistant.

✓ Daughter of Charity Sister Jo Ann Cuscurida arrived in Indianapolis Oct. 15 to assume her new post as chairman of the board of St. Vincent Hospital and Health Care Center. She had been vice president of patient care at St. Joseph Hospital in Chicago. Sister Jo Ann is a member of the board of St. Mary's Hospital in Saginaw, Mich., chairperson of the Seton Development Corporation and chairman of the board of St. Thomas Hospital in Nashville, Tenn.

✓ Indianapolis native Dave Roberson is among five new men in formation at Our Lady of Angels Franciscan Seminary in Quincy, Ill.

✓ Mae Kennedy, a parishioner at St. Lawrence Parish in Lawrenceburg, celebrated her 100th birthday on October 19.



62ND YEAR—Looking at prizes for the 62nd annual card party to be held at the Little Flower school cafeteria, 1401 N. Bosart, Indianapolis, on Friday, Oct. 30 are committee members (from left, seated) Helen Klefien, Carmen Moore, Julia Ross, (standing) Patricia Gandolph and Catherine Dangler. A luncheon soup and salad buffet will begin at 11:30 a.m. with card games to follow. Sandwiches and desserts will be served during the evening hours, beginning at 7:30. (Photo by Margaret Nelson)

from 6-7:15 p.m.) on the following dates: Monday, Nov. 30 at St. John the Baptist Parish, Osgood, Batesville Deanery; Thursday, Dec. 3 at St. John the Apostle Parish, Bloomington, Bloomington Deanery; Tuesday, Dec. 1 at St. Anne Parish, New Castle, Cornersville Deanery; Thursday, Dec. 10 at Ramada Inn South, Indianapolis, Indianapolis Deaneries; Wednesday, Dec. 2 at the Aquinas Center, Clarksville, New Albany Deanery; Monday, Nov. 30 at St. Bartholomew Parish, Columbus, Seymour Deanery; Sunday, Dec. 6 at St. Paul Parish, Tell City, Tell City Deanery; and Monday, Nov. 30 at St. Benedict Parish, Terre Haute, Terre Haute Deanery. Fees are \$5 for registration and \$5 for dinner. Send registrations by Nov. 23 to: Campaign for Human Development, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206.



✓ **St. Gabriel Parish in Indianapolis** celebrated its feast day with an outdoor Mass on Sunday, Sept. 27. Each parish organization was represented by a banner bearer, and the school football and cheerleading teams represented the school. **Fathers Paul Landwerlen, Robert Klein and Frederick Easton** (shown here, left to right) concelebrated the Mass, which was followed by a reception on the church lawn.

✓ **A Shrimp Sale** for the benefit of Americans for African Adoptions, Inc., a non-profit licensed agency which helps African children, is in progress.

To order large shrimp (21-25) at \$6.95 a pound, or small shrimp (31-35) at \$5.95 a pound, call Cheryl Shots at 317-271-5814. Orders will be delivered to St. Christopher's Church, 16th and Lynhurst Dr., Speedway, on Sunday, Nov. 1.

✓ **A directed retreat** on "Praying With Scripture" will be offered at the IUPUI Newman Center over the four weeks of Advent. An orientation meeting will be held from 7 to 9 p.m. on Monday, Nov. 30 at the Center, 1309 W. Michigan St. No fee for students; suggested fee of \$10/session for non-students. Call 317-632-4378 for information.

✓ **Alverna Retreat Center** will offer an **Advent Tour to Our Lady of the Snows Shrine** in Belleville, Ill., leaving the Center by bus at 9 a.m. on Wednesday, Dec. 2 and returning about 7 p.m. on Thursday, Dec. 3. Smorgasbord Dinner, overnight at the Ramada Inn, morning Mass at St. Louis' Old Cathedral, and sightseeing at St. Louis' Union Station will be included. Cost is \$73. For information contact: Alverna Retreat Center, 8140 Spring Mill Rd., Indianapolis, Ind. 46260-2998, 317-257-7338.

✓ **The Office of Worship** will sponsor a **Hospital Ministry Day** presented by Benedictine Sister Mary Margaret Funk from 1 to 6 p.m. on Sunday Nov. 15 in the conference room of St. Vincent Hospital Professional Building. Topic: "The Theology and History of Communion Outside Mass." \$5 fee payable by Nov. 10 to R.C. Archdiocese of Indianapolis. Send to: The Office of Worship, P.O. Box 1410, Indianapolis, Ind. 46206. Another five-part series in pastoral liturgy sponsored by the Office, "Lect Lectures: Designing for Church Interiors," will be presented by Franciscan Sister Sandra Schweitzer in SS. Peter and Paul Cathedral church loft from 6:45 to 8:30 p.m. on Thursdays, Oct. 22 and Nov. 12; Wednesday, Dec. 12; Tuesday, Jan. 26, 1988 and Wednesday, March 16, \$5 per lecture, payable as above.

ship in Columbus; and Franciscan Sisters Marya Grathwohl, Miriam Kaeser and Joan Laughlin.

Farris and the other five elected to the board are all Marian graduates. Besides being Marian's first lay chairman, Farris is also the first lay person to be named president of St. Vincent's.

The new appointments coincide with the commemoration of Marian College's 50 years in the capital city, but its roots go back to 1851 when the Sisters of St. Francis settled in Indiana and began their education mission. Marian has an enrollment of 1,100 students and is the fastest growing college in the state, according to outside studies.

Eight other parish youth groups were also honored for their outstanding participation in CYO activities. They were: St. Luke, Holy Spirit, St. Simon, St. Catherine, Our Lady of Lourdes, St. Andrew, St. Joseph and St. Jude, all in Indianapolis.

The awards banquet also featured a speech, "Visions of the Future," by Jennifer Balhon, an eighth-grader at St. Jude School. She was the winner of this year's CYO Speech Contest. Jennifer Hubbs, the winner of the vocal division at the CYO Talent Contest also sang the song "Nothing" from the Broadway play, "A Chorus Line."



WINNERS—Recipients of the 1987 John Bosco Medal are (from left) Anthony E. Garr, Judy Harkness, Lawrence A. Shackelford, Mary Lou Halvorson, John D. Bardon, Julian T. Peebles and Frank L. Meier.

Director named for VIM

by Margaret Nelson

Ann Marie Hanlon has been selected as the director of the new Urban Parish Cooperative (UPC) program that will place professional volunteers in central city churches and agencies. The new head of the Volunteers in Ministry (VIM) program will find housing and will work with parish staffs before selecting and placing about ten full-time volunteers.

In a program that received a three-year \$100,000 administrative grant from Lilly Endowment, Inc., persons 21 years of age or older who have at least two years of college or vocational certification will serve a minimum of one year working in the central city as members of parish teams, agency staffs, or in other projects of the UPC in serving the needs of the poor.

VIM volunteers will assist center city residents who are unemployed or underemployed, aged, physically or mentally ill, homeless, imprisoned and families of those in jail, who lack housing, food, pre-natal care or education.

These full-time volunteers will be provided with food, housing, insurance, and a small stipend for basic personal expenses. UPC will provide training and support, as well as opportunities for prayer, retreat, and spiritual discussion.

Hanlon sees the possibility of selecting volunteers from many age groups or lifestyles, including recent college graduates who need supervised work experience, the newly widowed looking for meaningful things to do, or able retirees who are seeking ways of contributing to society.

Hanlon will also supervise part-time volunteers who wish to live at home, but assist the center city parishes with their time and talents. In the future, she hopes to find individual sponsors for volunteers from outside the central city area.

The UPC was organized in 1984 to help the



Ann Marie Hanlon
Volunteers in Ministry Program Director

inner city Indianapolis parishes coordinate personnel, programs, and resources so that they could better minister to their communities. In an earlier study, UPC found that 3.2 staff members are available where 7.2 are needed for the various ministries.

Ann Marie Hanlon is a graduate of Cardinal Cushing School of Theology for the Laity, having attended Providence College and Boston University. The president of the Holy Cross Parish, Indianapolis, pastoral council, she spent the last four years as coordinator and trainer of 35 volunteers for Methodist Hospital. Active over the past 11 years in the causes of migrant workers, school and senior citizen lunch programs, and job training for indigent and imprisoned women, Hanlon received the 1987 Indianapolis Sertoma Award for Community Leadership.

Farris new Marian board head

Bain J. Farris, president and chief executive officer of St. Vincent Hospital and Health Care Center, has been elected chairman of the board of trustees of Marian College in Indianapolis. Farris is the first lay person to be named chairman, a position formerly always held by a member of the Sisters of St. Francis of Oldenburg.

Farris succeeds Sister Annata Holohan, congregational minister of the Franciscan Sisters, who was elected vice chairman.

Five other persons were elected to the Marian board: Mark G. Burke, president of three Postal Instant Press centers in Indianapolis; John H. Sweeney, president of the Sweeney Oldsmobile-Cadillac-Subaru dealer-

7 receive John Bosco medals

For the 35th year, the CYO has honored longtime youth ministry volunteers with the St. John Bosco Medal. St. Roch's youth group was also awarded the Nicholas J. Connor Memorial Trophy for outstanding participation in CYO activities.

Receiving Bosco Medals were: Anthony E. Garr of Holy Name Parish in Beech Grove, Lawrence A. Shackelford of Our Lady of Lourdes Parish, Frank L. Meier of Nativity Parish, Mary Lou Halvorson of St. Lawrence Parish, Judy Harkness of St. Luke Parish, Julian T. Peebles of St. Matthew Parish and John D. Bardon of St. Michael

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Dinner with the pope is an evening to remember

by Albina Aspell

(The author, editor of The Catholic Post of Peoria, Ill., and president of the Catholic Press Association, is one of the "auditors" of the world Synod of Bishops on the laity. She was invited to speak to the synod and then was surprised to receive an invitation to have dinner with the pope. This is her account of the evening.)

VATICAN CITY (NC)—The invitation is unexpected and informal.

"I have good news for you," says Maria da Graça Sales, assistant special secretary to the synod. "The Holy Father has invited you to dinner tonight."

There are nine of us—English-speaking auditors at the synod from various points of the globe—who gather at the Bronze Doors, the main ceremonial entrance to the Vatican, after our evening session to be escorted by Maria up the wide marble stairs, past Swiss Guards in dark blue uniforms and into the upper reaches of the hall where we take a small elevator to the papal apartment.

The elevator opens into a large hall with floors that gleam in the dim light.

We are ushered into a sparsely furnished reception chamber where we place our bags on a high marble table, then move into another, brilliantly lit, room decorated with a few outstanding works of art.

We stand in a small cluster, and suddenly the pope is among us. He has entered alone and unannounced, and he greets us individually, clasping our hands in his as a photographer pops away with his camera. The brief greeting over, we walk with the pope down a hallway into his private chapel—small and done principally in soft blues—where we kneel with him for short, silent prayer.

He then leads us into the adjacent dining room, where the table is set with white linen, simple white china with a Vatican crest, and the large, heavy flatware common to Rome.

There are flowers at the center of the table. Our places are designated by name cards. We stand for prayer, and then sit to begin our meal.

Pope John Paul II sits at the middle on one side of the table, flanked by two guests. Directly across from him is Virgil Dechant, supreme knight of the Knights of Columbus, an American. Mrs. Dechant, Ann, sits at her husband's right, and I sit at his left. The table is only three to four feet wide, and we easily maintain eye contact with the pope.

Conversation is stilted at first, and it is the pope who carries it along while we overcome our amazement at being here.

A waiter serves the pope his first course. It looks like potato soup, rich and creamy. We are also served soup, a delicious broth with corn meal.

The conversation picks up as the wine is served. We overcome our initial inhibitions and there follows a lively exchange with the Holy Father.

We speak of language, of the beauty of Latin, which the pope admits is dead, but in which we all pray at the synod, and in which the opening Mass at St. Peter's was celebrated. The pope exhibits knowledge of geography and history, and draws out each guest around the table. We are from Taiwan, Zambia, the United States, Korea, Malaysia, Ireland, England and Kenya.

Patrick Fay, the Irish head of the Legion of Mary, asks the Holy Father when he is coming back to Ireland. The pope chuckles and answers "everywhere I go I find Ireland," and there follows a conversation about Irish missionaries who evangelized so many parts of the world.

The pope tells us he enjoyed his trip to the

United States and says he was prepared for more protests and demonstrations than occurred.

The pope's command of the English language is excellent—there is a rare groping for a word, which he always finds. He is relaxed and laughs easily.

The meal progresses to the main course. For the guests it is thin beef steak, mashed potatoes, peas and artichoke hearts; for the pope, what appears to be an omelet served with jam. Bread and breadsticks are on the table. We have water and white wine in crystal goblets.

The pope drinks his wine, and so do I, a bit self-consciously, but I want to tell my friends I've had a glass of wine with the pope. There is fruit for dessert.

Dinner with the pope is a simple, light meal, and conversation is much the same, light. The waiter returns with a tray of small boxes and places a rosary before each guest.

The evening ends early; we have all had a long day.

The pope rises and we get up also and walk out to the hall and back to his chapel for another quiet prayer, then down the short hall to the outer chamber. The pope smiles and nods and once again takes our hands as we thank him profusely for his hospitality. Then he is gone.

We are escorted back through marble halls with high vaulted ceilings, and again the feeling of space and silence makes us speak in hushed tones. Our footsteps barely make a sound.

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ADDRESSING SYNOD—Albina Aspell, editor of the Catholic Post of Peoria, Ill., and president of the Catholic Press Association, addresses the world Synod of Bishops at the Vatican. She is greeted by Pope John Paul II (below). Mrs. Aspell called for church officials to be more open in providing information. (NC photos by Arturo Mari)

Graduates gather for homecoming at Immaculate Conception Academy

by Barbara Ludwig

On Saturday, Oct. 10, 215 former students at the Immaculate Conception Academy gathered in Oldenburg once again for this year's annual homecoming. This year's reunion was held in honor of every fifth graduating class from 1902 to 1982.

Along with many warm welcomes, the day consisted of a Mass planned by the alumnae with special note of the graduates who had died during the past year. A catered luncheon and election of new alumnae officers was held in the ICA gym.

People coming long distances spent the night in the student dorm in the resident building. One alumnae member described the event as "a glorified slumber party." What makes reunions unique at ICA is the

way in which former and present students interact to make the event one big celebration.

The day's festivities are the culmination of many years of development. The alumni association had its origins in the Veronica Club which was formed in 1899 and which planned the first reunion in 1902 to coincide with the academy's 50th anniversary.

The school now keeps in touch with more than 3,000 alumni living in 46 states and several countries including New Guinea, Canada, Thailand and West Germany. "ICA graduates have a lot of school spirit and donate generously to support the school," said Franciscan Sister Dolores Jean Nellis, an ICA graduate and now director of alumni. She is assisted by Franciscan Sister Edith Martini.

Today's Faith

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Christian faith finds its expression in art

by Monica Clark

Anton Fuetsch is at work in his studio in Berkeley, Calif., carving a life-size statue of the ascending Christ. The project for a local Catholic church is more than a business commission. It is the Austrian native's medium for communicating faith.

"When people enter the church, I want them to immediately recall the story of Christ and how in the end the victory of inner and eternal peace can be attained," he said. "Christ is our example of how hardship shouldn't deter us."

The 44-year-old Catholic artist is carrying on a three-generation wood-carving tradition. He aims for the "visual image of eternal truth." The eyes convey that best, he said, because they can express "inner sureness, quietness, a knowledge" that there is a continuation from this life to the next.

Sculptures, like living figures, are three-dimensional, Fuetsch stressed. He learned to carve life's three-dimensional quality into his works from his uncle whose works stand in St. Stephen's Cathedral in Vienna, Austria. In his own sculptures, Fuetsch tries to find a way to reveal the interior spiritual qualities of a person through the physical exterior.

The kind of environment people encounter when they enter a church is also the concern of artist Patricia Walsh, who in the past 10 years has helped six U.S. Catholic congregations with major interior church renovations.

A fine arts professor at California College of Arts and Crafts in Oakland, Walsh strives for "a feeling of rightness that is conducive to meditation, that makes people want to be in the room."

Such "rightness" comes from attention to detail, to the interplay of colors, the lines of the altar and lectern, the design of the tabernacle door, the use of shapes to fill a large sanctuary space. She measures that sense of rightness intuitively, knowing it is somehow connected to her own spiritual and moral values.

"I have to rely on my own openness and aliveness, my willingness to approach my work always with a fresh eye," Walsh said.

She emphasized that when attention is paid to all components of the environment in which the church's worship occurs, a new respect for the Christian life can emerge among worshippers. Even if the space for worship is not 100 percent perfect in artistic terms, "the time and effort put into it supports the faith of the people and reinforces the gospel message," she said.

Father Ronald Schmit, one of Walsh's students, is acutely aware that art and the design of a worship space have a power to communicate something to others. The environment can reinforce the themes of the liturgy and help to create a caring community, he

believes. He is associate pastor of All Saints Parish in Hayward, Calif.

He graduated from the seminary after earning a degree in interior architectural design. He told of rolling up an ornate carpet in a chapel sanctuary and main aisle during Lent to reveal a bare

white floor that would better symbolize the penitential nature of the season.

And one Easter Father Schmit placed brightly colored upholstered panels over the Stations of the Cross to focus the congregation's attention onto the message of the resurrection.

Temporary changes of the worship environment such as these can help at special times to "shift the emphasis away from secondary symbols to the primary ones," he believes.

Art in the eyes of the church

by Fr. David O'Rourke, OP

A few years back I was invited to the studio of an artist I had met. She was a sculptor and was working then on a rectangular, brightly colored ceramic relief of a prophet. She was designing it for the altar wall of a local church.

The 10-foot clay sculpture with raised features and flowing robes had been cut into one-foot square tiles for glazing and firing. Nearly completed when I saw it, the tiles were being reassembled on a large table like giant pieces in a jigsaw puzzle.

I was looking at the sculpted face with its stern black eyes and flowing beard and started to move my hand above it as it rested on the table. Then I drew back, lest I do something I shouldn't.

"Go ahead," my friend said laughing. "It's as solid as a platter. Besides," she added, "sculptures have to be touched to be appreciated. I molded it with my hands and I like people to 'look' with their hands."

I ran my fingers along the features and commented that it must be a thrill to create something like this. "It's more than a thrill," she said. "For me it's a religious experience."

She must have seen some glimmer of surprise or questioning because she went on to give me a biblical lesson connecting the artist's work with God's creativity. "Think back to the Book of Genesis," she said. "How did God make Adam?"

I knew, of course, that God fashioned Adam "from the clay of the earth." As I was speaking she almost magically fashioned a primitive looking man from a small mass of red clay she picked off a battered work table near the wall.

Then, with more care, she began to sharpen the expression in his eyes and on his face. "We artists make figures," she said, "but our real art is in having the deepest in the human spirit shine through the clay or the marble or the oil."

"Do you remember the prologue to the Gospel of St. John?" she asked me. "The word became flesh and made his dwelling among us and we saw his glory."

"That's my work as a sculptor. To create human flesh out of clay in a way that allows the glory of God to shine through," she continued. "It doesn't have to be a religious subject. But whatever I create, you have to see the humanity."



This Week in Focus

Today, as in past centuries, art is used in churches to help create an environment for worship and to help people express their faith.

Monica Clark sets the stage for this week's Today's Faith by asking three artists what connection they see between their faith and their art. Sculptor Anton Fuetsch tell about his goals in sculpting the ascending Christ for a California parish. Clark is editor of *The Catholic Voice* of Oakland, Calif.

Dominican Father David O'Rourke learns from a sculptor friend that creating a work of art can be a religious experience. The artist's "real art is in having the deepest in the human spirit shine through the clay or the marble or the oil," she tells Father David O'Rourke. He is a

staff member with the Family Life Office of the Oakland Diocese.

Professor of art David Ramsey of the College of Notre Dame in Belmont, Calif., tells Katharine Bird that art is a "silent language" which has a special capacity to speak to people about God. A carefully chosen piece of art can establish a powerful and prayerful setting for worship. Ramsey adds, Bird is associate editor of Today's Faith.

Father John Castellet says that the Hebrew nation expressed its artistic inspiration more in literature and music than in sculpture and painting. What is ironic is that a people who frowned on sculpture and painting had such a powerful influence on the sculptors and painters of so many succeeding centuries, Father Castellet says.

Church art is more than art for art's sake

by Katharine Bird

In many ways, the Dominican Retreat House in McLean, Va., is a piece of art in its entirety. Its beauty comes from its lovely wooden walls and the huge windows which allow the sunlight to filter in through the trees outside.

The focal point of a side altar is an unusual tabernacle crafted by a Dominican sister and adorned with multi-colored glass which refracts the light. The chapel's serenity and beauty puts one in the mood for prayer and contemplation.

A church with a quite different kind of beauty is Notre Dame d'Haiti mission church in Miami, Fla. Its central artistic feature is a striking mural painted by a young Haitian artist.

Situated in a prominent position by the front altar, the mural uses the vivid colors loved by Haitians. It features a brilliant blue ocean, an island green with trees and a portrait of Haiti's patroness, Our Lady of Perpetual Help.

The lovely mural in an otherwise plain church helps to create a prayerful environment where Haitians feel at home and drawn to worship.

Both the chapel and the Haitian church illustrate for me what professor

of art and art history David Ramsey identified in an interview as the goal of church art.

Paying attention to a church's artistic environment isn't "art for art's sake," said Ramsey, who teaches at the College of Notre Dame in Belmont, Calif. Art plays a sacramental role by putting "us in the presence of the sacred in special ways."

Art is "a silent language," he emphasized, but a language which has a special capacity to speak to us about God through beauty. "You can know and understand things through art sometimes better than through the written word."

Ramsey's discussion with me focused on the visual arts, which he identified as "all the visual objects within the church which assist the community at worship." These include the building itself, craft works such as banners and wall hangings, paintings and statues, and the objects used in worship such as vestments and chalices.

He believes that art can put people in the frame of mind to meet God with "broader and deeper perception." The ultimate goal of art in a church, Ramsey added, is to place people "in a situation more receptive to the presence of Christ in their midst."



Carpet Column

JIM O'BRIEN

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The Bible and Us

No sculptors or painters need apply here

by Fr. John Castellet

When archaeologists investigated sites in the Holy Land that they felt sure were ancient Israelite towns, they discovered a helpful pattern. As they dug through the layers of debris, they found many signs of Israelite occupation: pottery, utensils and the like.

Then, suddenly, something became clear: In reality, they had reached a level of pre-Israelite culture.

How could they be sure? The carefully sifted earth yielded a profusion of art objects: amulets, figurines of fertility goddesses and other religious symbols. But God's people were forbidden to make visible representations of anything whatsoever:

"You shall not carve idols for yourselves in the shape of anything in the sky above or in the earth below or in the water beneath the earth" (Exodus 20:4).

The practical reason for this prohibition was the real danger of idolatry. The surrounding nations all made representations of their gods. It was too easy

for people to end up adoring the works of their own hands.

But the prohibition also reflects a realization of God's total otherness, his transcendence. God is so completely different from anything in creation, from anything even imaginable, that it is impossible to represent him artistically.

There were those who interpreted this commandment strictly. As a result they practically stifled all artistic expression, at least painting and sculpture. Others evidently were more flexible. For instance, cherubim were installed in the very Holy of Holies, atop the Ark of the Covenant.

One of the most surprising examples of Jewish religious art is the mosaic floor of a synagogue at Tiberias, on the shore of the lake. It dates from about the fourth century. The colors are still strikingly vivid, although it helps to throw some water on them and wash away the dust.

At the four corners of the pattern are female figures representing the seasons. On one side is the Torah scroll flanked by two candelabra, with flames

blowing realistically in the breeze. Most astonishing is the centerpiece, a representation of the zodiac, with the names of the 12 signs in Hebrew. This type of mosaic art appears in other synagogues from the same general period. However, these are exceptions to the general rule.

Hebrew artistic inspiration expressed itself in other rich ways, especially literature and music. It is not for nothing that the Bible has been on the best-seller list for so long. All acknowledge it as a masterpiece of human literature.

The Book of Job, for example, is accounted one of the high points in the history of human literature, and the artistry of Luke is almost proverbial. It would be difficult to assess the Bible's immense influence on later language and art.

But there is something paradoxical in the fact that a culture which produced little or no painting and sculpture, furnished the inspiration for many of the greatest paintings and sculptures of all time.

Education Brief

Art is an important way of expressing the Christian message

In God's plan we are individuals—yes—but we are also part of a community... This aspect of our being a community, of our sharing God's life as a people is part of our identity—who we are, what we are, where we are going.

—Pope John Paul II addressing a youth rally in New Orleans, 1987

Faith is given voice in many ways.

Preachers and teachers, artists, servants of the poor and people at prayer all have their manner of expressing faith. Their words, works and actions are "languages" of faith.

The story of faith is too full ever to be told completely in a human language once and for all. So different people with different talents try yet again to give it expression.

It is the artist's gift to see from a unique perspective. A combination of insight and craftsmanship enable the artist to "speak" in a fresh way.

So it has been part of the artist's role in the church to tell the story of faith from the point of view of one who recognizes the inner meaning of events and the special spark that gave life to the great figures of salvation history.

It is the artist's gift, also, to address the spirit within people—to address the whole person. The artist's native language may not take the form of words or the progressive development of logical thoughts meant to explain or persuade. But the artist speaks in convincing terms nonetheless. Today this aspect of the artist's gift is often employed for the design of places of worship in which the very environment draws out the spirit within people, while also serving to make them aware that they are a people of God.

Language is a human power. It is a strength of language to form links among people. It enables peo-

ple to share together in faith. Language helps to bring each individual out of isolation into the community—the one who speaks and the one who is addressed. Through their expressions of faith in human terms, people touch each other, providing each other with credible signs of faith's power to give meaning to life.

It is natural for faith to be given expression through the many and varying talents of the church's people. For faith is a dynamic force in life, not an abstract concept.

Whether the "language" in question takes the form of words, actions on behalf of others, prayer, fasting or a work of art, it is a sign—a sign of faith that is alive and that is being given its full place in this human world.

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What Do You Think?

Artists are among those who express the faith of God's people. Works of art constitute one of the "languages" of faith—a faith which reaches not only into the mind, but into the heart. Through their creative endeavors, artists express faith and draw the human spirit more deeply into faith. Their work is a reminder that because of its poetic aspect, faith stirs when the spirit soars.

- You can know and understand things through art sometimes better than through the written word. David Ramsey tells Katharine Bird. What do you think he means?
- Artists generally are recognized as creative people. But all people are creative in some ways. What are some of these ways? Can the Spirit of God shine through the creativity of people like you, as it does through the creativity of artists?
- Are there ways for you to bring your creativity to bear in drawing those in your home more deeply into faith. How?

Children's Story Hour

Michelangelo: a great Christian artist

by Janaan Mantermach

One day a famous artist named Michelangelo was pushing a huge stone down a street. A woman watched him curiously as she sat in a rocking chair on her porch. "Why are you working so hard to move that old rock?" she asked.

Without stopping, the artist answered, "Because there's an angel in that rock who wants to come out."

Whether this old story is true or not, no one knows. But it tells a lot about Michelangelo Buonarroti, one of the greatest artists of all time.

Michelangelo wanted to be an artist as far back as he could remember. His father thought Michelangelo should become a businessman.

But young Michelangelo did not give up. When he was 13 his father agreed to let him study art. It opened up an exciting new world to him. A year or two later, Michelangelo began listening to the sermons of a famous preacher whose words made a lasting impression on him.

Michelangelo began to see his art as an expression of his Catholic faith. He believed that his task was to create such beautiful works of art that people who saw them would be moved to pray and to live good lives. He felt he could only do that if his art grew out of his own good life and his own prayer. So he prayed with his paint brushes and chisels as well as his words.

People soon recognized Michelangelo's genius. He was able to look at a rock and see inside it an angel he could make visible. His sculpture and his paintings were unusually beautiful. So too were his poems.

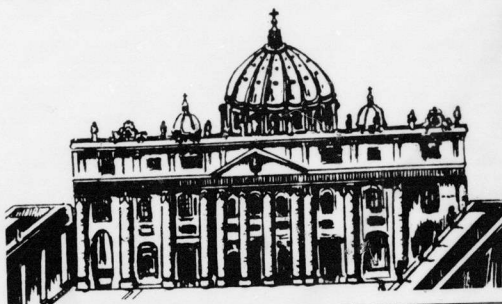
In 1505 Pope Julius II invited Michelangelo to create works of art for the church. This was the beginning of 60 years of creative work done for the popes.

Michelangelo did not always find it easy to work for them. But during those years he created some of the world's most well-loved art. For four years he labored over the awesome paintings on the ceiling of the Vatican's Sistine Chapel. Among other Bible stories, they show God creating the world and the coming of Jesus Christ.

More than 30 years later the artist finished painting the Sistine Chapel with an overpowering work showing the Last Judgment.

Michelangelo also created great statues of Jesus, David and Mary. One, often called The Pieta, shows Mary holding the dead body of her son. It is in the world's largest church, St. Peter's Basilica in Rome. Michelangelo was that church's major designer.

Few artists have touched the hearts of more people than Michelangelo. Through the beauty of his art he has helped people discover God in the people and things around them, even in a big old rock.



Project Idea

Michelangelo was a great artist. Following his example, use your crayons or modeling clay to recreate a scene from the Bible or make a model of a biblical person. Show your work of art to someone when it is completed and tell the biblical story behind it.

Children's Reading Corner

In "A Child's Guide to Looking at Paintings," authors Frances Kennet, Terry Measham and Malcolm Livingston write: "Paintings are like people. They can speak to you, make you feel happy, angry, shocked or calm. They might startle or impress you, make you laugh or cry. They help you see places you may never visit, meet famous people in history, make up scenes and stories in your imagination." The book is a tool for helping you to see what is in a painting. The book helps you to discover the language of art. (Marshall Cavendish Limited, 58 Old Compton St., London W1V5PA. 1981.)

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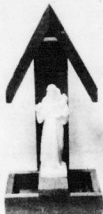
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the sunday readings

30TH SUNDAY OF THE YEAR

OCTOBER 25, 1987

by Richard Cain

One modern political thinker defined politics as "helping one's friends and hurting one's enemies." The authors of this Sunday's readings would disagree. We should be ready to help anyone, they say, because we all belong to the same family.

The first reading is from the Book of Exodus. In Chapter 20 of Exodus, the Israelites are presented with the Ten Commandments. The next few chapters then explain the rules that follow from these basic commandments.

The reading comes from the section dealing with how the community was to

*Jesus put the command
to love one's neighbor
on the same level.*

be organized. In particular it dealt with how the poor and the powerless should be treated.

To me, this passage brings to mind two insights. To begin with, it is easier to mistreat someone when I see them as somehow different. This means that the best way to love another is to treat him or her as an equal. If I see how I once was or still am in their situation, it is natural to be compassionate—unless I don't love myself. But that is another problem.

The second insight is how God is especially close to those who are needy in some way. Sometimes this is hard for me to see. After all, if God were close to the angry, hurting young man looking for something to believe in, why would God allow him to remain in that intolerable situation?

This question cannot be answered with complete satisfaction. All I know is that God may want to meet that man's need THROUGH ME. This shouldn't give me a big head. After all, I am also a needy person. Our needs just make it easier for us to exchange our love—our God—with one another.

In the gospel reading we see a group of religious leaders engaging in a

debate with Jesus. On this particular occasion, they asked him one of their favorite kinds of questions. Which commandment was the greatest? Although Matthew's Gospel says that they were trying to trip Jesus up, it is difficult to see why this particular question was asked with a bad motive.

Over the centuries, the religious teachers had identified 613 specific rules contained in the Law of Moses (the first five books of the Bible). They loved to debate which ones were most important. They divided them into two groups, those that were "light" and those that were "heavy," according to the seriousness of the matter. In any event, Jesus cut right to the heart of the matter. He identified two of these commandments: wholehearted love of God and loving one's neighbor as oneself.

No rabbi would have argued with saying that the command to love God wholeheartedly had the "heaviest" weight. What was new was the fact that Jesus put the command to love one's neighbor on the same level as the command to love God. Jesus gave them both the same weight. In this way, he pointed out that the two are really one commandment. For we cannot love God without loving our neighbor. This insight forms the basis for Christian morality.

The second reading is from Paul's First Letter to the Thessalonians. To make it more immediate, I tried reading it as though it were a letter from my mother—the apostle who evangelized me—and substituted in the name of my town and state for "Macedonia and Achaia."

It certainly reads differently now! Can I say this is really true of me? Can I say I have become "a model for all the believers" in Carmel and Indiana? I don't think of myself in this way. Yet this is what Paul is writing to those who received this letter—ordinary people who were still young in their faith! What can I do to make it a little more applicable to me? I will have to think and pray about it.

The Pope Teaches

Fulfilling God's law by loving God and neighbor

by Pope John Paul II
remarks at his general audience Oct 14

In our catechesis today we consider the truth that Jesus is the divine lawgiver. This divine authority of Jesus is experienced by his first disciples. In fact, we read in the Gospels that his hearers "were astonished at his teaching, for he taught them as one who had authority, and not as one of the scribes." The teaching of our Lord differed not only in manner but also in substance from that of the scribes. While the scribes based their teaching on the text of the Mosaic law, Jesus conducted himself as one who had authority over it.

But Christ did not come to establish a new law by doing away with the old. On the contrary, he said: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them." As the divine lawgiver, Jesus came to clarify the full meaning of the law and to correct its false interpretations and arbitrary applications. He did this by requiring a "justice" based on the law's faithful observance, a justice which is enlivened by the new evangelical spirit of charity.

In the Sermon on the Mount, Jesus affirmed and exercised his authority over the law. There he told us to love our enemies and even to pray for those who persecute us. He made it clear that the fulfillment of the law consists above all in the love of God and neighbor.



the Saints

ST. SEVERINUS BOETHIUS



BORN IN ROME, ABOUT 480, SEVERINUS WAS AN ORPHAN AND WAS RAISED BY Q. AURELIUS SYMMACHUS, WHOSE DAUGHTER RUSTICIANA HE MARRIED. HE WAS KNOWN EVEN IN HIS YOUTH FOR HIS LEARNING. HE WAS ADEPT IN ASTRONOMY, MUSIC, LOGIC, AND THEOLOGY AND WROTE SEVERAL THEOLOGICAL TREATISES THAT ARE STILL EXTANT. NOTABLY "DE SANCTA TRINITATE." HE WAS NAMED CONSUL BY OSTROGOTH EMPEROR THEODORIC IN 510 AND THEN WAS NAMED MASTER OF THE OFFICES. HOWEVER, WHEN HE DEFENDED EX-CONSUL ALBINUS AGAINST CHARGES OF CONSPIRING WITH EASTERN EMPEROR JUSTIN TO OVERTHROW THE OSTROGOTH RULERS, HE TOO WAS ARRESTED. HE WAS CHARGED WITH TREASON AND SACRILEGE. FOR ALLEGEDLY USING ASTRONOMY FOR IMPIOUS PURPOSES AND WAS IMPRISONED AT TICINUM (PAVIA).

DURING THE NINE MONTHS HE WAS IN PRISON HE WROTE "THE CONSOLATION OF PHILOSOPHY." HE WAS THEN TORTURED AND EXECUTED, IN 524.

BOETHIUS IS CONSIDERED THE FIRST OF THE SCHOLASTICS AND HAD GREAT INFLUENCE IN THE MIDDLE AGES. FOR A LONG TIME HIS TRANSLATIONS OF THE GREEK PHILOSOPHERS WERE THE ONLY TRANSLATIONS AVAILABLE. HE WAS CANONIZED BY POPE LEO XIII IN 1883. HIS FEAST IS OCT. 23.

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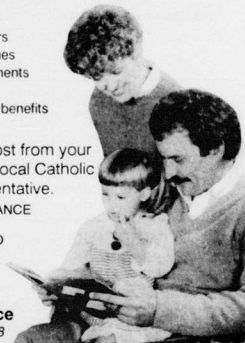
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Question Corner

Communion in the hand

by Fr. John Dietzen

Q I found the enclosed pamphlet in our church, complaining about Communion in the hand and claiming it is a "profanation" of the Blessed Sacrament. I won't receive on the hand. I went to Maine for my vacation and on Sunday went to church there. My friend and I were the only ones who received on the tongue. I felt strange.

But that's beside the point. Can you tell me who gave permission to take Communion in the hand? I will take Communion on my tongue until I die. (New York)



A I have answered this question often over the years. It is my impression that very few people even ask it anymore.

It may be helpful to reflect on a few facts about this subject. First, and perhaps most significant, Communion in the hand was the common way for people to receive Communion for almost the first 1,200 years of the church's life. This means the practice of Communion in the hand has existed far longer than Communion on the tongue.

The church took literally Jesus' command, "Take this and eat." They received in their hands, gave the Eucharist to each other and even took Communion home to family or friends who could not be present at Mass.

Later on the church was forced to react to certain heresies which denied the real presence of Jesus in the Eucharist. Part of this reaction included building up the detailed prohibitions many of us learned about not touching the host with our hands.

When I was small in the 1930s we were taught that it was seriously sinful to touch not only the host itself,

but even the chalice, paten or ciborium in which the host and consecrated wine were contained.

We now know that such prohibition did not reflect, as we then assumed, what the church had "always" done and that they involved nothing essential to Catholic doctrine or practice about the Eucharist.

The practice of receiving in the hand was reinstated by the church in the late 1960s.

You are free, of course, or should be, to receive on your tongue if you wish. There's always that option.

Frankly, it seems to me rather weird to believe that somehow our tongue is holier than our hand. The incredible fact is that Jesus gives us his body and blood as our spiritual food and drink in the first place. From that viewpoint, at least, to make a big deal out of which part of our body touches the host first appears to me to be supremely ridiculous.

Q I recently sent for and received your brochure on Catholic burial practices. It was helpful but did

not answer one question. Does the Bible have anything to say about cremation, pro or con? (Illinois)

A As we would expect, the Bible has little to say about cremation since this practice was rare during biblical times in Palestine and the surrounding cultures.

Burial of bodies in natural or artificial caves and tombs was common, though sometimes certain internal organs were removed and buried.

As a routine substitute for burial in some cultures cremation came on the scene quite late, perhaps a few thousand years before Christ or later. As I have explained at length at other times, the church's prohibition of cremation about 100 years ago (1886) apparently was based particularly on anti-religious attitudes of groups promoting cremation.

In recent years this prohibition has been lifted since anti-Christian sentiments about it no longer seem to apply. The church, however, still expresses a preference for burial as more consistent with Christian tradition and perhaps a more reverent way of honoring the human body after death.

(Questions for this column should be sent to Father Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

Family Talk

How to accept yourself

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have had a hard time accepting the fact that I am 60 years old. Friends say I should lie about my age. I have been seeing a woman psychiatrist, and when I told her I was 60, she made me feel I didn't accomplish much with my life.

Although I am single, I have worked full time as a secretary and achieved a degree from a Catholic college. Now I am working for my master's degree in computer science.

I also took care of my mother when she became ill. I'd lived with her all my life, but now she has passed on.

I've had things said to me in the past such as "Who would ever want you?" and "I know what you're like." They seem to stick in my mind, and I can't seem to get them out.

Any advice you can give on accepting myself and understanding this would be appreciated.—New Jersey

Answer: Some people think that the purpose of life is to accomplish a great many things, to earn academic degrees, become famous, make a great deal of money. Then as you fall short of your expectations, you become disappointed with yourself.

Degrees, fame and money are only means to an end. They are keys to open certain doors. Yet some people keep working for them as if they were the goal of life, as if they would finally prove self-worth.

Life is a process to be lived, not a product to be constructed. You are a participant, not a passive collector or consumer.

At 60, you need to be concerned more with goals and less with the keys to those goals. Most people would agree that the goal of life is happiness. Yet few seem to know where to find it. How can you be happy at 60?

You may feel that people find you less physically attractive. Your body does not work as well. Your mind is not as quick.

Yet after 60 years, you have amassed many life experiences. You have worked as a secretary, cared for your mother, attended college. These memories are a storehouse for you to use.

You need to stop worrying about what others think, whether they approve or value you. It is frightening to live as if the only place you are real is in the mind of someone else.

Degrees on your wall and money in the bank can be equally disappointing. In no way do they guarantee happiness.

See yourself as one of the players in the grand game of life. Celebrate existence. Your life experiences form a cupboard of wealth to make each day richer. Enjoy the outdoors. Walk in the woods. Smell the sweet grass. Keep a garden.

Think beautiful thoughts. Forget yourself. Learn about the vast and wondrous universe from museums and television. Become a child again and let yourself be fascinated by the intricacy of the atom. See the world around you with the awe it deserves. Take time to wonder.

Love your neighbor. The deepest happiness comes from satisfying interpersonal relationships. Listen to your friends. Share your own fears and dreams with them. Hold hands and hug a lot.

Reach your mind out constantly in wordless prayer. Touch the God who lies beyond every beautiful thought and within every human being.

You can expect 20 or more years of life. You have earned the right to stop worrying what others think you are worth and to start participating in the life celebration of which you are a small but important part.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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Vatican Letter

Synod: a study in Catholicism's diversity

by Greg Erlanson

Eastern-rite patriarchs in crimson robes and exotic headdresses stroll across St. Peter's Square. As brown-, black- and white-skinned bishops and cardinals leave the synod hall for lunch, their diversity is a testimony to the international scope of the Synod of Bishops. Even in the age of television and a globe-trotting pope, rarely is the catholicity of this church so displayed.

But the internationalism of the synod is not simply a photo opportunity for passing tourists; it is also an important ingredient of what takes place inside the synod hall. This was particularly true during the month-long synod's first two weeks, when every bishop was allowed to speak for a maximum of eight minutes during the twice-daily general assemblies.

After almost two weeks, more issues had been raised than could ever be specifically addressed in a final document. The exploitation of women and of workers in the Third World, the value of African philosophy, the constant tensions Christian minorities live with in Moslem-dominated cultures, and the importance of lay catechists and teachers in mission lands were just a few.

This period might be the hardest for the synod delegates, joked the synod secretary general, Archbishop Jan Schotte, because it's not easy for them to sit listening for so long. But this is when the synod fathers "discover the universal dimension of the church and the synod theme as well," the archbishop said.

The number of speeches delegates hear daily is daunting: 30 or more. Taken together, they paint a portrait of lay life and church concerns from

around the world and in a wide variety of circumstances.

Most dramatic are testimonies from churches "caught in the cross fire between oppressor and liberator," as South African Bishop Wilfred F. Napier described the situation in his country.

Not every church faces such extreme situations as in South Africa or in the Philippines, where Cardinal Jaime Sin said the separation of religion and politics would be "unthinkable."

Tanzanian Bishop Polycarp Pengo said lay Catholic professionals in his country have their hands full waging a day-to-day struggle against "corruption, bribery and irresponsibility in government offices" and organizations.

The synod's diversity points to the widely different positions local bishops take on such issues as the role of movements in the church or the need for lay ministries. While greater institutional involvement by lay men and women is a concern of many U.S. and European church leaders, Bishop Pengo said Tanzanian laity do not have time to "fight their way into the sacrists either: to seek employment or to express their Catholic identity."

"As long as clerics and Religious are there," he said, lay people "are happy to find time for the evangelization of politics, economy and society."

Farther to the north, in Chad, the church has found the lack of priests in those sacrists a positive experience. After chronicling the ravages of his country's war and drought, which often resulted in the exclusion of foreign priests and Religious, Chadian Bishop Gabriel Balet said the result was a greater sense of responsibility by the laity. "Happy clericalization!" he concluded.

But the lingering echo of these voices will remind the bishops that they are not simply crafting a pastoral recommendation for one diocese, or even one continent. Any statement on the mission and vocation of the laity must speak to a far-flung church.

My Journey to God
Evening Prayer

by Coletta Spaulding

Almighty God, creator of all things, ruler of the night and day, hear us as we seek thy benediction for tonight. Forgive us where we have fallen short of thy holy will today. Grant that in the coming hours of darkness, our troubled, restless hearts may be stilled and comforted by the light of thy presence.

Be near those who are in the darkness of peril and suffering. Be near those who must work through the hours of darkness. Be near the lonely, the aged, the sick and all who are in any way afflicted. Draw near to awaken those who live in darkness and use the darkness for sin.

To thy hands we commend ourselves and our loved ones. Restore our energies that we may face tomorrow's tasks and do all things through Christ who strengthens us. We ask this in thy name, Amen.

(Coletta Spaulding is a member of Our Lady of Lourdes Parish in Indianapolis.)

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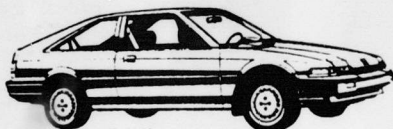
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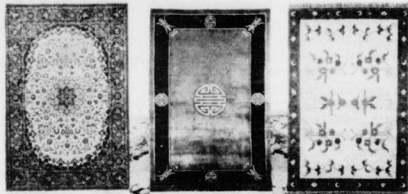
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ENTERTAINMENT

Viewing with Arnold 'Matewan': superb and uplifting movie

by James W. Arnold

"Matewan" is the way they were supposed to make movies in the Garden of Eden, before the Fall.

How else describe this lucid, pure and lovely film about a few days of agony and injustice among poor folks, long since forgotten by the world, in the West Virginia hills 65 years ago? How else describe the achievement of a large union film crew, more than 50 percent women, that goes out into a difficult remote location and brings back an epic on an absurd budget of \$4 million?

What can you say about an idealistic movie in a morally grubby, what's-it-for-me era? Or a pro-union film in a decade when everyone identifies with management, or when so many workers pursue so few jobs that people work readily for low wages and no benefits? It's like speaking up for the slaves in



ancient Rome, or the turkeys on Thanksgiving.

Hopefully, "Matewan" will be the big breakthrough for writer-director John Sayles, a filmmaker of talent and conscience. But his films have tended to play in cinemas with free expresso coffee, rather than in chains in shopping malls. His last film, "The Brother From Another Planet," cost pocket change, about \$400,000. "Matewan" may not make the malls, but it has the look and strength of General Dynamics, in every respect except its no-star cast.

The movie is based on the Matewan Massacre, a smalltown event early in the 1920-21 West Virginia coal mine wars. It's hard to believe now, but the miners, striking to be treated like human beings, were forced to take up arms against an invading army of private, county and state police. In the Matewan of the film, the hero is Joe Kenehan (played by Chris Cooper), an outside union organizer and pacifist, who comes into town on the same train as a carload of poor blacks imported from Alabama as strikebreakers.

Later, equally desperate Italian

immigrants are brought in. They don't even speak the language, and their statues of the Sacred Heart and pictures of the Virgin and hordes of children seem frightening to the local Baptists. Sayles understands all of them—he researched this project almost 10 years. He shows skillfully how the blacks, Italians and white Protestant miners overcame their obvious dislike and fear to come together in genuine brotherhood and solidarity.

Joe's purpose is to get the strikers to stick together, but to avoid violence. He knows that's the one way the miners are sure to lose. Of course, that's precisely what happens.

Sayles structures the story much like a western. (He began as a writer. His 1978 novel, "Union Dues," was nominated for a National Book Award before his first film success. "Return of the Secaucus Seven"). After Joe's arrival, the local company spy calls in a couple of professional enforcers, Hickey and Briggs, who are more mean and menacing than Jack Palance in "Shane."

The morality is stark black and white. As Joe says, "There are only two sides. Them that work, and them that don't. That's all you need to know." Hickey (played with hateful elan by Kevin Tighe) is not only a bully but also a lecher, a racist, arrogant toward mountain people, and a scoffer at religion. In a cruel scene, he forces a woman to give up names of union leaders, then orders his throat cut.

Eventually, there will be a bloody shootout on the main street between the company's hired guns and the miners and the locals, led by their gutsy police chief and mayor, despite Joe's efforts to stop it. Like everything else in the movie, the battle is beautifully staged

and shot, the soft images like photos from a history book.

Among several secondary themes, the most important is religion, so integral to the lives of all the characters. One of the strongest union advocates is 15-year-old Danny (Will Oldham), who is already a preacher for both of the Baptist congregations ("hardshell" and "softshell"). While the "hardshell" minister, played by Sayles himself, equates unions with Bolsheviks and Satan, Danny speaks powerfully for the union in the name of Jesus.

While Joe professes he "never was religious himself," he is virtually a Christ figure, selfless and compassionate and doomed. He gives a memorable description of the heroism of some Menomonees who had been jailed as pacifists during the war.

Several major scenes are in church or at religious services, including a powerful moment when, with Hickey and his pal giggling in drunken ignorance in the back pew, young Danny re-works one of Christ's parables to tell the miners who have betrayed them. As a side benefit, there are two heart-cracking hymns sung in country style, without music, by Hazel Dickens.

While "Matewan" is a tragic story, it is inspiring, because it's about good people fighting for lost causes, which are "always the best." Sayles has some great pros in key roles—James Earl Jones as leader of the black miners, superstar Haskell Wexler ("Days of Heaven") as cinematographer. But "Matewan" doesn't depend on names; it's class from top to bottom.

(Superb, uplifting social history; violence, otherwise suitable and recommended for youth and adults.)

USCC classification: A-III, adults.

Fictional priest-sleuth will never violate celibacy

by Sr. Mary Ann Walsh

Many contemporary films about priests show them violating their vow of celibacy, but the fictional Father Robert Koester of "The Rosary Murders" is one priest who will never succumb to temptations of the flesh.

His integrity has been guaranteed by William X. Kienzle, author of the book on which the current film was based.

Kienzle, 58, a former priest of the Archdiocese of Detroit and former editor of *The Michigan Catholic*, Detroit archdiocesan newspaper, protected the priest-sleuth he invented 10 years ago when he sold movie rights for the novel. He feared that Hollywood would misportray the priest, so he insisted on a contract clause to guarantee that Father Koester would always remain a "straight-arrow" priest, he said.

According to the contract, the priest must remain "alive, in good standing with the church, celebrate and chaste" in any films based on him, Kienzle said.

"I have profound respect for the vocation of the priest and Religious and do not want anything to touch them," said Kienzle. The priests in his novels are "human" but "quite fulfilled in what they are doing," he said.

The movie—with Donald Sutherland as Father Koester—and novel on which it is based recount a series of murders of nuns and priests by a killer whose calling card is a rosary dangling from a hand and wrist of each victim. The U.S. Catholic Conference classified the film A-III—adults—noting "rough language, a shot of a naked corpse" and an "implication about absolution as a factor in the killings."

Kienzle, who left the priesthood in the mid-1970s because he viewed canon law as "the antithesis of the law of Christ" and "didn't want to enforce it," talked about his books in a telephone interview from his home in Southfield, Mich.

All his mysteries are "morality plays" and include anecdotes which "explain Catholicism," he said.

"The Rosary Murders," for example, teaches about the inviolability of the seal of the confessional and about penance during Fridays of Lent, when the murders occur, Kienzle said. Its message—that priests and nuns should be compassionate—is also Catholic teaching, he said.

Kienzle, who had heard during filming that some scenes were in poor taste, sued the moviemakers for the right to see the screenplay, but lost. He did not

attend the premiere in Detroit but had his lawyer and theologian attend for him.

They and his wife, who attended a second-day showing, assured him that the clause had not been violated, though the moviemakers changed the character of a newsman to show her romantically attracted to Father Koester, who resists her advances.

Kienzle said he skipped the film not out of protest but out of fear that it would "clutter the mind" and make him alter his own concept of the characters to reappear in future books.

At least two of the characters from "The Rosary Murders" novel are based on easily identifiable persons—Cardinal John F. Dearden, retired archbishop of Detroit, and Margaret Cronyn, current editor of *The Michigan Catholic*. Mrs. Cronyn appears as Irene Casey, editor of the fictitious Detroit Catholic newspaper.

Kienzle has promised that neither ever will die in his books.

Cardinal Dearden "will always be archbishop of Detroit," though the prelate has indicated he would "be just as happy not to be" in the books, Kienzle said.

"He's a shy, modest man," said Kienzle, who was told that when Cardinal Dearden heard he was the model for the series' archbishop responded, "I wish he hadn't done that."

Mrs. Cronyn said she gets nervous when she reads the books because she can identify too many people, some of whom are depicted harshly. She knows she won't be slain by a Kienzle killer, she said, but noted that a though she appeared in his first three novels, she has not appeared in later ones.

Kienzle said she could reappear at any time.



'ROSARY' PRIEST—Fictional Father Robert Koester is one priest who will never violate his vow of celibacy, says author William X. Kienzle. Donald Sutherland

land (left) plays Father Koester in the movie "The Rosary Murders," based on one of Kienzle's books. (NC photo)

Conference hears reasons for vocations shortage

by Henry Leen Jr.

BOSTON (NC)—The vocations shortage of the 1980s results in part from insufficient contact between clergy and laity and a growing alienation of women in the church, said speakers at the Oct. 4-9 meeting of the National Conference of Diocesan Vocations Directors in Boston.

Other causes cited include lack of parental encouragement and changes in family and social structures.

(The meeting was attended by Father Paul Koetter, director of vocations for the Archdiocese of Indianapolis, and Franciscan Sister Rita Hermann, assistant director.)

Dolores Curran, homemaker and syndicated columnist, said the church and family are victims of changes which have fractured the traditional two-parent family and led to fewer vocations to the religious life.

But she warned vocations personnel not to blame lack of vocations on today's family alone.

"When you do that, it's counterproductive," said the author, who writes on the family in her weekly column which appears in 60 Catholic newspapers.

Mrs. Curran said parents should encourage children who show an interest in religious life. And she said priests should present a positive image of their vocation.

"Kids are not drawn to institutions," she said. "They are drawn to models."

Orthodox, Catholics agree on disarmament

VATICAN CITY (NC)—Top-ranking representatives of the Catholic and Russian Orthodox churches expressed "deep agreement" that total nuclear disarmament and the peaceful use of space are needed and called for a common study of human rights problems.

Delegates to an Oct. 11-16 "theological conversation" in Venice, Italy, said in a joint statement that both churches should collaborate to create "a climate of confidence" among nations.

Religious are perceived to be lonely, she said, urging priests to cultivate intimate ties with parishioners.

"Our children don't have the opportunity to interact with priests and nuns as they once did," particularly in parishes in which lay persons perform functions once reserved to priests, she said.

She also said vocations directors might find that groups involved in the Rite of Christian Initiation of Adults, Renew and Marriage Encounter are a field for vocations.

Mrs. Curran called on vocations directors to urge feminist mothers to send their children into religious life to "change things" and work for "equality."

Another speaker, Immaculate Heart of Mary Sister Carol Quigley, president of her order, based in Monroe, Mich., said the vocations shortage results from the church's exclusion of women from ordination and positions of power.

"Openness to the question of women as disciples is critical, is essential for the growth of the church," she said.

"We need to test candidates (to the priesthood) for their willingness regarding women's inclusion to the full," she said. "If a person evidences no interest or energy for the co-discipleship of women, there can be no place for him or her in the future."

"Congregations are losing vowed members because of the church's position," Sister Quigley said. She challenged bishops to adopt the same prophetic stance toward women as they did toward the arms race and the economy.

Msgr. Joseph M. Champlin, a priest and author from the Diocese of Syracuse, N.Y., said today's fewer priests face rising expectations and criticism but still must exude optimism and enthusiasm.

"We're never going to have any vocations if we don't have happy priests," he said.

He also said he expects ordination of women will "flow naturally out of the existential reality of women's active role" in the parish but does not expect it soon.



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the active list



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time, and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

October 23-24

St. Augustine Home, 2345 W. 86th St. will sponsor a Christmas Bazaar from 10 a.m.-4 p.m. each day. Hand made items, ceramics, toys, Christmas ornaments, baby clothes, baked goods.

St. Ann Parish, 2862 S. Holt Road will hold its Second Annual Oktoberfest from 3 p.m.-midnight in the school hall. German food and pastries, biergarten, games, drawings.

October 23-25

Engaged Encounter of Indiana-

polis will sponsor a weekend for engaged couples at Fatima Retreat House, 3353 E. 56th St. For information call Mark and Marilyn Braun 317-449-7529.

Benedictine Sisters Juliann Babcock and Carol Falkner will present "Come to the Well," a creation-centered retreat, at Beech Grove Benedictine Center. Call 317-786-7581 for information.

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill Rd. For information call 317-257-7338.

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October 24

Pre-Can II, a program for couples preparing for a second marriage, will be held from 9 a.m.-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for information.

The Holy Name Society of St. Mary Parish, Naville will sponsor a Dance in the activities center from 9 p.m.-1 a.m. featuring music by Jerry Sharp and the Nu-Notes. BYOB. Admission: \$10/couple; \$5/single.

A Yard Sale will be held from 10 a.m.-1 p.m. at Simon House 1, 180 Poplar, Terre Haute. Rain location, lower level of house; use back door.

St. Monica Youth Ministry will sponsor a Sadie Hawkins Square Dance for youth and adults from 8-11 p.m. Pre-sale tickets \$3; \$4 at the door. Proceeds benefit youth ministry scholarships.

October 25

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday

in St. Barnabas Church, 8300 Rahke Rd.

A Sign Mass for the Deaf is celebrated at noon every Sunday in Holy Spirit Church, 743 E. 10th St.

The Ladies Guild of Sacred Heart Parish, 1500 Union St. will sponsor a Card Party at 2 p.m. in the parish hall. Admission \$1.75.

Brebeuf Preparatory School, 2801 W. 96th St. will hold Open House from 12:30-3:30 p.m. Call 317-472-7500 for information.

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. in Sacred Heart Church, 1530 Union St.

Roncalli High School will host a depression/suicide information program for parents and other interested persons at 7 p.m. Information will be repeated to students next day. Featured speaker: Steve Rousch from St. Francis Hospital.

October 25-26

Roncalli High School drama department will present "Heaven Can Wait" at 8 p.m. Sat. and at 4 p.m. Sun. Admission \$2.50.

October 26

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a pitch-in dinner, games and small group discussions. For information call 317-236-1596 days or 317-844-5034 or 317-291-3629 evenings.

Jesuit Father Gerald Streeter will speak on "2,000 Years of Faith: A Look at the History of the Catholic Church" at 7 p.m. in St. John the Baptist Parish Hall, Osago.

October 27

Mature Living Seminars continue with "Great Music Remembrance" from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. \$2 donation. Bring bag lunch or buy in cafeteria.

Valerie Dillon will present a Leisure Day on "Discovering Your Personality: A Day With the Myers-Briggs Inventory" from 9 a.m.-2 p.m. at Fatima Retreat House, 3353 E. 56th St. \$10/adult; \$5/child; \$5 non-refundable deposit. Call 317-545-7681 for information.

The Growing As a Group workshop conducted by Mary Anne Maxwell concludes with "Everyone's A Winner: Managing Conflicts" from 7-10 p.m. at Beech Grove Benedictine Center. \$8 fee. Call 317-786-7581 for information.

New Albany Deaneary Youth Ministry concludes its Faith Themes in Adolescent Catechesis series with "St. Paul and His Letters" from 7-9:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0554 for information.

October 28

Jesuit Father Tad Dunne will conduct a Ministry to Priests Program on "Conversion: The Dynamic of Spirituality" from 9 a.m.-3 p.m. at Beech Grove Benedictine Center. For information call 317-236-1497.

A Desert/Card Party will be held at 7:30 p.m. at St. Mary of the Knobs Parish, Floyd Knobs.

October 30

Simon House will sponsor its Second Fund Raiser Marsh Club Party from 11:30 a.m.-1 p.m. in St. Andrew Parish social hall, 2922 E. 38th St. Tickets \$5. Call Don Foral 317-449-6308.

October 31

St. Ann Parish, 2862 S. Holt Rd. will sponsor a public Halloween Dance from 9 p.m.-1 a.m. in the school hall. Music by Glen Herald's Starduster Band. Refreshments

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Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3:10 Sutherland Ave., 5 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Peter Claver Center, 3:10 Sutherland Ave., 5 p.m.; St. Roch, 7-11 p.m.; K. of C. Council 437, 1365 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 8 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Peter Claver Center, 3106 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1365 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Central American peace plan spurs developments

by Laurie Hansen

WASHINGTON (NC)—The Central American peace plan which won the Nobel Peace Prize for Costa Rican President Oscar Arias Oct. 13 also spurred numerous developments in the region in October, including peace talks in El Salvador and Guatemala.

In announcing the winner of the peace prize, the Nobel committee of the Norwegian Parliament said Arias "made an outstanding contribution to the possible return of stability and peace to a region long torn by strife and civil war."

Less than two weeks before the announcement came, Archbishop Arturo Rivera Damas of San Salvador, El Salvador, served as mediator for negotiations between representatives of the Salvadoran government, headed by President Jose Napoleon Duarte, and Salvadoran rebels.

Although a cease-fire was not negotiated, the Oct. 4-5 peace talks were "the most significant to date," said Archbishop Rivera Damas while in Washington a few days later. "I say that because of the length of the talks, the profundity and candid quality of the arguments, the fact that participants were high-level, and because of the points of convergence," he said in an Oct. 10 interview with National Catholic News Service.

Also as a result of the Arias plan, Guatemalan rebels and government officials met in Madrid for negotiations.

The Arias plan, signed Aug. 7 in Guatemala, outlines measures to take effect in each Central American country within 90 days. These include a general cease-fire, amnesty for guerrilla forces, internal democratization, and prohibition on the use of one country's territory for aggression against another country.

According to the plan, Catholic bishops are to participate as members of their nations' National Reconciliation Commissions to oversee compliance "in matters of amnesty, cease-fire, democratization and free elections."

After signing the plan, Nicaraguan President Daniel Ortega took several steps at reconciliation, but he was under pressure from the U.S. government to take an addi-

tional step and begin negotiations with the U.S.-backed Nicaraguan *contra* rebels. The failure of the two sides in Nicaragua's conflict to meet for negotiations could imperil the peace agreement, House Speaker Jim Wright, D-Texas, said Oct. 15.

Archbishop Rivera Damas, however, said President Reagan's request for more aid for the *contras* casts a shadow on Salvadoran peace negotiations.

The request for more aid "makes achieving peace more difficult," said the archbishop. "Obviously there are regional and geo-political implications," he said. "If there is no solution to the war in Nicaragua, of course there will be repercussions in neighboring nations."

He made the comments Oct. 10 in addressing a conference in Washington sponsored by the American Catholic Committee.

In New York, Jesuit Father Cesar Jerez, president of the Central American University in Nicaragua, echoed the Salvadoran archbishop's concerns, saying that Nicaragua sincerely wants "to accomplish peace" under the Arias plan but that it would be difficult "because the U.S. administration is so powerful."

In a speech in early October, Reagan said he welcomed the regional peace plan proposed by Arias, but voiced doubts that the Nicaraguan Sandinista government would adhere to it.

He said he would ask Congress for \$270 million in new military aid for the Nicaraguan rebels.

According to Archbishop Rivera Damas, there is general consensus in El Salvador that Reagan's statement welcoming the regional peace plan was merely "political rhetoric" given his request for more military aid.

The war in El Salvador began as a result of "interior causes" including extreme poverty and social injustice, said the archbishop. Since then, he said, the struggle has been "ideologized and complicated by North-South and East-West tensions."

The Central American peace pact shows that weak nations can act on their own, despite a dominating American "empire," said retired Bishop Sergio Mendez Arceo.

The 80-year-old bishop said at a Guernavaca press conference that the United States has economic and political dominance throughout the non-socialist world, making it "the greatest empire in history."

But the Central American superior for the Maryknoll Fathers and Brothers said the Arias plan does not guarantee long-lasting peace.

Structural changes are necessary "so people like the Indians in Guatemala can get land," said Father Ronald S. Michels.

"Unless that happens, five years from now we're going to be needing to sign another peace accord," he said.

He expressed optimism about the prospects for peace in Nicaragua.

Divisions in the church appear to be healing, he said.

Archbishop Rivera Damas said the Oct. 4-5 peace talks in El Salvador were "cordial" although there were tense moments "when pressure mounted." In citing "points of convergence" reached during the talks, he said both government and rebels agreed:

► That the suffering of the Salvadoran people had been "sufficiently long."

► That the government had made some positive reforms.

But rebels and government "regrettably remain rigid" on more substantive issues, including the way in which the rebels would be allowed to incorporate themselves into the Salvadoran political scene, he said.

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YOUTH CORNER

Cathedral High stresses social justice

by Richard Cain

Say "social justice" and most people think first of soup kitchens and marching against apartheid. But according to Jim Obergfell, social justice begins with self-respect.

"If one has self-respect all other Christian values fall into place," he said. "From self-respect comes empathy and empathy creates a desire to love and do for others."

As a teacher of the senior religion classes at Cathedral High School in Indianapolis, Obergfell has plenty of opportunities to see the fruits of this approach. Building on the previous years of religion classes, Obergfell first helps the students clarify their beliefs about social justice. Then he challenges his stu-

dents to put their beliefs into action.

The senior religion class spends the entire first semester discussing social justice issues. At the same time, the students find concrete ways to put what they learn into action. The entire school collects canned goods and supplies for the poor at Thanksgiving. Last year, around 10,000 cans were collected and delivered—entirely by the students.

The seniors also collect donations from other students and toys from homes for the Central State Mental Hospital Teen toy shop. The students also help the patients pick out and wrap these gifts to send home to their families. "This has been a project of ours for the past 10 years," said Obergfell, "and the canned food drive has been a part of Cathedral High School since the days of the depression."

Twice a year the students also have a hunger meal. These usually take place before Thanksgiving and during Lent. Only bread and water are served in the cafeteria. The students pay \$1 which goes to a charitable cause. Last year they sent the money to Mother Teresa in India and received a personal reply from her.

Several seniors are also involved in the Christian Service Program volunteering several hours a week working in area nursing homes and hospitals. Last year two of the students received special honors from Methodist Hospital in Indianapolis for their work with a young deaf girl. They took sign language lessons at The Indiana School for the Deaf so they could be more effective in working with the girl.

Within the school, a dozen seniors serve as peer counselors to the freshman class. "This is seen as a most helpful group of kids because they really dedicate themselves to the freshman class," Obergfell said. "As a matter of fact, one of this year's seniors said that one of the people he admires the most is the individual he had as a peer counselor when he was a freshman."

"From freshman year through our senior year we have learned to respect and become more aware of the needs of others," said senior class president Vicki Schneider. "Now we can put these teachings to work and be real assets to our community by living up to our moral responsibility."



CHANCE OF A LIFETIME—The Lady Raiders of Cardinal Ritter High School in Indianapolis volunteered to be ball chasers, towelers and bench assistants during the Pan Am volleyball competitions. Here they pose with members of the Brazilian team. From left: Jodi Yonts, Marla Bussing, Chris Waggoner, Angie Murphy, Kathy Glennon, Karen Murphy, Tracy Murphy and Michelle Wagner.

Music and Life

The rewards of giving

by Charlie Martin; NC News Service

GIVE TO LIVE

I can see that/You've got fire in your eyes/And pain inside your heart/So many things have come/And torn your world apart/Oh baby, don't give up, don't give up/Don't give up

Refrain: If you want to love/You've got to give a little/If you want faith/You've got to believe a little/If you want peace, turn your cheek a little/You've got to give/You've got to give/You've got to give to live

An empty hand reaching out for someone/An empty heart takes so little to fill/It's so much easier to push instead of pull/Oh baby don't give up/Don't give up, don't give up
(Repeat refrain)

Each man's a country in his own right/Everybody needs a friend

I believe in fate and destination/But so much of that lies in our own hands/If you know what you want/Just start out to get it/Oh baby, don't give up/Don't give up, don't give up

Written and recorded by Sammy Hagar
© 1987 by the David Geffen Company

Sammy Hagar's music is known for lots of decibels. His latest hit, "Give to Live," tones down the volume and offers listeners some worthwhile ideas.

The song says that we have to give something to receive something. Faith, peace and love come into our lives when

we do something to help them happen. In the song's words, to receive what we want out of life, we must "give to live."

I completely agree. We get more out of life by giving what we have to share. Finding our own happiness is interwoven with helping others be happy.

Something that can hold us

back is thinking "that we have nothing to give. Sometimes this occurs when we think we haven't measured up according to the usual teen yardsticks of success at school, in athletics or with peers."

The song encourages us not to "give up" on ourselves. Each of us has unique talents. But perhaps our gifts have not become visible in the usual ways. This may mean that the gifts are more special—and perhaps more needed in the world.

An important measure of success is how freely we have given of our time and caring. Obviously there are several ways that we can do this. Here's one example.

Many teens have a talent for responding to the needs of the elderly. For example, teens can write letters for people who have hands crippled by arthritis or read books for people with eyes dimmed by failing sight. A teen's companionship and friendship can take the edge off the loneliness an elderly person may be experiencing.

ICA fall play season in full swing

by Barbara Ludwig

The fall play season is in full swing at the Immaculate Conception Academy in Oldenburg with three plays in production. The all-school play, "Winnie the Pooh" will be presented Wed. Nov. 11. Already completed are the two sophomore plays, "Nightwalker" and "Never Trust a Man." The hour with chilling suspense and comedy.

The sophomore production capped five weeks of preparation. The sophomores assumed responsibility for the production, guided by Rita King, who has taught drama at the academy for the past six years.

In the beginning, student directors Casey Wilson and Kim Greenwood had a few reservations about directing fellow classmates, but soon they became comfortable with their position. "At first I thought 'Oh no, I'll never be able to do this,'" said Wilson. "But Mrs. King gave me lots of reading material and good pointers and I started to feel confident."

All proceeds from the sophomore plays will go toward stage equipment, costumes and scripts.

Speech and drama is a required course for all sophomores at the academy. King emphasizes the need for confidence and poise. The requirements to perform for an audience help to develop and refine these skills.

Along with producing the two sophomore plays, King is also directing the all-school play, "Winnie the Pooh." This

summer, King wrote, produced and directed the pageant for the Oldenburg Sesquicentennial.

King said she likes to see the students succeed and feel happy about themselves.

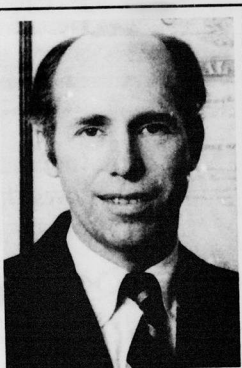
"There is so much to teach and so little time to teach it," she said. "But hopefully, I am helping students discover their own talents."



IN PRODUCTION—Students at the Immaculate Conception Academy in Oldenburg prepare for one of the sophomore plays. Brenda Bennett prepares Sharon Delay's hair while Christi Wissel applies her make-up.

James E. Muller, M.D.
Cathedral High School
Class of 1960

Winner of the
Nobel Peace Prize, 1985



I'm delighted to write to express my strong support for Cathedral High School and the excellent start it provided for my future work.

...the Christian values of hope and peace which were nurtured at Cathedral eventually led me to the work with Soviet physicians to found the International Physicians for Prevention of Nuclear War.

...I was thrilled to have the opportunity to speak again at Cathedral High School and to note amongst the students, the same spirit and intellectual curiosity which had characterized Cathedral in the past.

The session in the Cathedral auditorium immediately prior to our trip to Oslo for the Nobel Prize was the most stimulating audience discussion that I encountered.

I know Cathedral High School has an excellent past and, from what I can see, the excellence continues into the present.

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Youth news

Impicciche is new youth minister at St. Lawrence

by Richard Cain

His name, Frank Impicciche (pronounced in-PEE-chik-ay), may be a bit unapproachable. But the man is not. He is the new youth minister at St. Lawrence in Indianapolis. He began his part-time position Oct. 12.

Born and raised in Crawfordsville, Impicciche, 24, attended St. Meinrad College and Seminary where he first became interested in youth ministry. "Looking back on my own experience as a high school youth, I felt there could have been a lot more concentration on youth ministry," he said.

Then with only two years left in the eight-year program



Frank Impicciche

toward priesthood, he decided he needed some time away from the seminary to think. "There are still a lot of unanswered questions," he said. "I feel I have a calling to

ministry, but I don't know in what way. So I'm testing the waters."

Impicciche has a special interest in religious education. He is only four credit hours short of a master's degree in religious studies from Indiana University. "The church needs to offer more than just 'This is what we believe,'" he said. "It needs to meet people in their own experiences so they can own that faith."

That is his goal for the youth program at St. Lawrence, a large suburban parish of about 1400 families. He wants to help youth develop a faith that they can call their own. In particular, Impicciche said he wants to help youth see how faith can help with their

decision-making. "It's a time when they're starting to form their own moral code," he said.

But his more immediate plans are to get a youth program off the ground. "The main thing is outreach," he said. "We're going to sponsor some parish retreats and bring in some outside speakers. Hopefully, we will have one this spring."

Another of Impicciche's goals is to get the adults involved in the youth program. In this way, "the parish will offer its own talents to the youth," he said.

The most important thing, according to Impicciche, is to build a consistent program. By consistent he means a program that will last. "Too many times programs start up and then all of a sudden the person moves on and the kids are let down," he said. "They need to know that something is going to work for them and be there tomorrow, next week, next month."

St. Jude students honored

Two students from St. Jude School recently received awards for their outstanding efforts. Eighth grader Jennifer Balhoun was awarded first place in the CYO Speech Contest. Her speech was called "Visions of the Future."

Seventh grader Jim Walsh was one of five winners chosen in the Indiana Department of Commerce Energy slogan contest. His slogan, "Drive slow to save the flow of petro," will be displayed on billboards for one week.

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Book Review

Thoughts on 'wayward trek'

Reviewed by Gerald W. McCulloh

"Facing West from California's Shores" is a very promising but at the same time disappointing memoir of Father David Toolan's encounter with the human potential movement.

His hypothesis is that the humanistic growth therapies are renewing and extending ascetical contemplative traditions of thought and experience which have been forgotten or suppressed by conventional religious life in most American churches and synagogues.

Characterizing his own work as a "wayward trek," Father Toolan describes the book's four parts and offers his own reflections on the topics he pursues.

The first leg of the journey is an account of the Esalen Institute in which he attempts to capture the psycho-history of the human consciousness movement.

At an almost breathless gallop, capsule summaries, anecdotal portrayals and personal endorsements swirl together in a style which loses its critical restraint. Kaleidoscopic lists of names from the history of philosophy, psychology, religious thought and literature extend examples and allusions far beyond the horizon of significance.

India is the location of the second part of the tour where the discussion reflects on the difference between literate and non-literate culture. While the putative subject of this section is India, the magnitude of the experience seems to overwhelm

the author and his analysis moves again and again to Hebraic concepts in the Judeo-Christian tradition.

After looking inward and outward the focus shifts upward to explore the implications of astronomy and the new physics for overcoming the apparent split between science and the humanities and to promote a new cosmology. The dilemma of speaking about the brain or the mind in relation to human behavior is linked to the divergent views of the universe entailed by classical Newtonian particle physics and the development of unified field theories.

Finally the homework passage invites consideration of Buddhism as a counter to distorted guilt consciousness in Judeo-Christian traditions, returns to the stream of "new" consciousness in the work of Jean Houston's ritual theater and concludes with all too brief end notes in which Father Toolan is able for the first time to address directly the effects of these experiences upon his own self-awareness.

Sparse asides refer to his own Jesuit identity, the involvement of a friend in the Jesuits in political turmoil, and promise a continuation of the trip which has given the reader little to justify this account as a Jesuit's journey. While the tradition of spiritual self-examination is undertaken, it is in the author's own words, personal and "perhaps idiosyncratic."

(McCulloh is associate professor of theology at Loyola University of Chicago.)

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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

†BOWMAN, Clyde S., 100, St. Gabriel, Connersville, Oct. 10. Father of Selma Yohier and Bernard; grandfather of three; great-grandfather of eight; great-great-grandfather of nine.

†CHRISTIE, Steven R., 28, St. Andrew the Apostle, Indianapolis, Sept. 30. Son of Mary P.; brother of Ann Brown, Keith, Lee, Nancy White, Dennis and Denise.

†FAHEY, Curtis E., 78, St. Philip Neri, Indianapolis, Oct. 11. Father of Mary Jo Stevenson, Sheila Murphy, Eileen McFadden, Kathleen, Michael, Timothy, Dennis, Kevin and Terrence.

†FERRARO, Leonard, 66, St. James the Greater, Indianapolis, Oct. 7. Husband of Nina; father of Dr. Maria Hayes, Catherine Book and Patricia Richard; brother of Catherine Snyder and Frances Wheatly; grandfather of two.

†HAIN, Leonard G., 91, St. Mary, Greensburg, Oct. 11.

†HANLEY, Frances M., 86, St. Joan of Arc, Indianapolis, Oct. 11. Mother of Pauline Schneider, Anne Mock, Helen Smith, William J. and Jack E.; grandmother of 14; great-grandmother of 25.

†HART, Martin J., 58, Sacred Heart of Jesus, Terre Haute, Oct. 9. Brother-in-law of Rita Long and Josephine.

†HECKMAN, Charles, 61, Holy Spirit, Indianapolis, Oct. 5. Husband of Rosemarie Sexton; father of Kathleen Minor, Nancy Scott, Joe, Edward, Mary, Peg, Joan and Charles P.; grandfather of nine; brother of Richard.

†HEDINGER, Ruth D., 48, St. Lawrence, Indianapolis, Sept. 26. Wife of Melvin J.; stepmother of Cathy Sharp, Melinda, Steven and Jerry; sister of Mary Wilkerson, Carrier Taylor, Dorothy Powers, Virginia Kelly, Jane Warrman, James E., Robert P. and Ralph E. Kelly; grandmother of three.

†HOSEY, Edith Andre, 85, St. Elizabeth, Cambridge City, Oct. 4. Mother of William E., Herbert, and Phyllis Fry; sister of Loretta Myers, Karlene Wise, Naomi Kreutzer and Jean Ahlering.

†LEE, Patsey, 78, St. Bridget, Indianapolis, Oct. 11.

†MARTIN, John, 55, Holy Trinity, Edinburg, Oct. 4. Husband of Patricia Uhl; father of Dennis, David and Darlene; brother of Mary Johnson, Evaive May, Shirley, and Daisy Tolle; grandfather of two.

†McNULTY, Florence, 93, Little Flower, Indianapolis, Sept. 20.

†MILLER, Eugene Joseph, 55, Sacred Heart, Jeffersonville, Oct. 10. Husband of Patricia; father of Kenneth, Lawrence, and Donna Blank; brother of Allen, Jo Ann Price, Shirley Jean Miller and Esther Jane Harris; grandfather of two.

†MORLING, Alberta, 69, St. Lawrence, Lawrenceburg, Oct. 9. Mother of Jeanette Wright, Laura Hooper, Irene Bowes, Jane Ingram, Mary Barrott, Bill, Chris and Ernie; sister of Bill Sedler and Ann Brown.

†RYAN, Edward, 86, St. Lawrence, Lawrenceburg, Oct. 12. Husband of Marguerite; father of Michael and Mary Ann; brother of Helen; grandfather of two.

†SALB, John Paul, 75, SS. Peter and Paul Cathedral, Indianapolis, Oct. 11. Brother of Francis E.; uncle of Paula K. Stafford, Linda S. Hilligoss and Cynthia A. Lowses.

†SMITH, Hugh G., 59, Christ the King, Indianapolis, Oct. 9. Brother of Donald.

†STENEKER, Dorothea M., 73, St. Joseph, Shelbyville, Oct. 9. Mother of John, Philip, Joseph, and Catherine Creel; sister of Victor, Francis and Loretta Eckstein, Marie Waide and Ludwig Brown.

†VINT, Michael N., 67, Holy Name, Beech Grove, Sept. 29. Father of Jo Ann Dunlap, Rita D., Madonna M. and Michael A.; son of Josephine; brother of Margaret R. Meyers and Angela R.

†VOGLGESANG, Raphael, 81, St. Paul, New Alsace, Oct. 5. Husband of Cora; brother of Bernita Weekly, Loretta McCann, Margaret Knecht, Antoinette Bulach, Frances Robinson, Charles and Leo.

†WADE, Margaret S., 79, St. Mary, North Vernon, Oct. 12. Wife of Leland; mother of Robert, William, and Mary Ellen Giddister; sister of Bertha Bowen.

†WALTERS, Lucy Ann, 89, St. Lawrence, Lawrenceburg, Sept. 24. Wife of Charles Lyman; mother of Julia Schoening; sister of Marie Stricker.

Sr. Christine Halsema dies

ST. MARY OF THE WOODS—Sister Christine Marie Halsema, a member of the Congregation of the Sisters of Providence for 64 years, died here Oct. 12 at the age of 91. She received the Mass of Christian Burial on Oct. 14.

Sister Christine Marie, the former Mary Petronilla Berny, was a native of Lafayette. She entered the congregation in 1913 and professed final vows in 1923. Sister worked in food service in convents in Illinois, Indiana, Washington, D.C. and New Hampshire. She served at Holy Cross School, St. Agnes Academy and Ladywood School in Indianapolis, in the Indianapolis Archdiocese.

One brother, Joseph, of Lafayette, and nieces survive Sister Christine Marie.

Sr. Monica Geschke buried

ST. MARY OF THE WOODS—Providence Sister Monica Therese Geschke died here in Karcher Hall on Oct. 10. The Mass of Christian Burial was celebrated for her on Oct. 13, followed by burial in the convent cemetery. She was 75.

The former Mary Louise Geschke was born in Vincennes. She entered the Congregation of the Sisters of Providence in 1932 and professed final vows in 1940. She served her order by working in food service in convents in California, Illinois and Indiana. Her assignments in the Indianapolis Archdiocese were at St. Agnes Academy and St. Philip Neri School in Indianapolis.

Sister Monica Therese is survived by one sister, Corine West of Vincennes, and several nieces.

Services held for Sr. Teresa

OLDENBURG—Franciscan Sister Teresa Carmel Thomas, 80, died Oct. 11 at the Sisters of St. Francis motherhouse here. The Mass of Christian Burial was celebrated for her on Oct. 14 in the motherhouse chapel.

Sister Teresa Carmel, formerly Helen Thomas, was a native of St. Louis, Mo. She entered the Oldenburg Franciscan Community in 1929 and made final vows in 1935. She served as a secondary school teacher of sewing at St. Mary Academy in Indianapolis and for 31 years at Immaculate Conception Academy in Oldenburg.

Outside the Indianapolis Archdiocese, Sister Teresa Carmel taught at Cincinnati, Ohio. She retired to the motherhouse in 1974.

Sister Teresa Carmel is survived by two sisters, Agnes Schulte and Jewel St. Clair, and two brothers, Joseph and Aloysius, all of Missouri.

HHS rescinds order on SSI checks for the poor

by Sr. Mary Ann Walsh

WASHINGTON (NC)—The Reagan administration rescinded an order to reduce Supplemental Security Income checks of those who "also get help from food pantries and similar charitable works," voiced outrage at the move.

The move struck "the poorest of the poor," Sharon M. Daly, director of the USCC office for domestic social development, said Oct. 16. Later that day Health and Human Services

Secretary Otis R. Bowen rescinded the order, which had gone into effect Oct. 1.

Msgr. Daniel F. Hoye, USCC general secretary, had said the order hurt the "desperately poor."

The officials made their comments after *The New York Times* reported earlier Oct. 16 that Social Security Commissioner Dorcas Hardy in September ordered the cuts in confidential instructions to administrators of the program.

Under the instructions, people who qualify for the program, such as very poor people who are either permanently handicapped or elderly and with no other income, were to have their checks reduced by the estimated value of non-monetary aid, such as food, blankets and heating oil when its value exceeds more than \$20.

"It is unthinkable that the government make life any more difficult" for the desperately poor, said Msgr. Hoye in an Oct. 16 letter to Health and Human Services and the Social Security Administration.

The instructions, he said, would "further impoverish helpless people" and put the church in a "terrible position," causing it to "rob the poor of their rightful federal support" when giving needed help.

The program grants monthly checks of a maximum of \$340 to individuals and \$510 to couples who qualify.

The instructions were sent with notice that a bill currently being considered by Congress is expected to extend indefinitely 1983 legislation which exempted non-cash assistance from consideration when determining program benefits. The legal authority for such exclusions expired Sept. 30.

Ms. Daly said the move to take away money was made with "uncharacteristic haste" given the government's slowness in implementing laws to benefit the poor.

The pending bill is retroactive, she said, but "giving back in April what was taken in November or December" would be "little help to people who were hungry or were evicted or didn't buy their high blood pressure medicine."

Father Thomas J. Harvey, director of Catholic Charities USA, said the move was "one more example of where the priorities of the current administration are." He said the administration will not even hold discussions on meeting the needs of the poor.

Father Harvey called Supplemental Security Income checks "a token amount" which is supposed to provide "a safety net." Despite that, he said, poverty grows worse.

Bishops' meeting

(Continued from page 1)

The bishops' Committee on Doctrine is to present a document titled "Doctrinal Responsibilities: Procedures for Promoting Cooperation and Resolving Disputes between Bishops and Theologians." Bishop Raymond W. Lessard of Savannah, Ga., is committee chairman.

According to the meeting announcement, the document originated in 1980 with a recommendation that the Catholic Theological Society of America and the Canon Law Society of America form a committee to develop norms for resolving "difficulties" between theologians and the church's magisterium, or teaching authority.

That joint committee developed a document which served as a working draft for the bishops' doctrine committee, which then developed the current proposal.

The proposal for a national collection for retirement needs of Religious comes from a committee of church fund-raisers which concluded that an annual national collection is the only adequate way to raise sufficient funds. The committee said a poll of the laity found a willingness to contribute to the retirement and health-care needs of Religious if asked.

Another statement the bishops are to vote on says providing contraceptive and abortion services through school-based health clinics is not only "morally objectionable" but may be also impractical.

Written by the bishops' Committee on Pro-Life Activities, the statement calls for legislative action to prevent school-based clinics from providing these services.

But it also says school-based clinics that "distance themselves from the agenda of contraceptive advocates" may be helpful in meeting health needs of young people.

During their meeting the bishops also are to hear progress reports from their committee preparing a pastoral letter on concerns of women and their committee evaluating the morality of deterrence in light of the bishops' 1983 peace pastoral, which gave conditional moral acceptance to deterrence.

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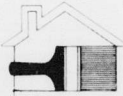
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Bishops list important issues for 1988 elections

(Continued from page 1)

Religious questions and themes have recently been given "increasing visibility" in U.S. political life in the 1980s, the statement said. It said that in the view of the bishops, a primary reason for that "is the centrality of moral questions for a broad range of public policy choices which we face as a nation."

Prepared in September and released Oct. 14, the statement was titled "Political Responsibility: Choices for the Future." Its author, the Administrative Board of the U.S. Catholic Conference, is a group of about 40 bishops that meets twice a year. It is the USCC's highest decision and policy body short of the full assembly of the nation's bishops.

The board has been issuing political responsibility statements every four years since 1976. In this year's statement it said the bishops' "efforts in this area are sometimes misunderstood."

"A proper understanding of the role of the church will not confuse its mission with that of government, but rather see its ministry as advocating the critical values of human rights and social justice."

For the first time, the statement explicitly referred to "a consistent ethic of life" as "the moral framework from which we address all issues in the political arena."

The phrase "consistent ethic of life" was made popular by Cardinal Joseph L. Bernardin of Chicago in efforts to explain the underlying reason why abortion, capital punishment, hunger, poverty, unemployment and the nuclear arms race all share a place on the moral agenda of the Catholic Church.

On many of the policy issues it addressed this year, the board simply reaffirmed or slightly restated the positions it

had spelled out in its political responsibility statement before the 1984 elections.

This year it added immigration policy to the list of concerns, with issues surrounding implementation of the 1986 immigration reform law giving new urgency to that area. It dropped energy, an issue that was prominent among public policy concerns in 1984 but has received less attention since then.

Listing, in alphabetical order, key "issues which we believe are important in the national debate during 1988," the board said:

► On abortion, "the right to life is the most basic human right, and it demands the protection of law." The statement urged a constitutional amendment to restore "the right to life for the unborn child" and rejected any public funding of abortion.

► Capital punishment brings with it "erosion of respect for life in our society," is discriminatory in its application, and its use should be rejected, the statement said.

► On civil rights, it said, continuing discrimination because of sex, race, ethnic background or age "constitutes a grave injustice and affront to human dignity. It must be aggressively resisted."

► On the economy, it said, principles spelled out in the bishops' 1986 national pastoral, "Economic Justice for All," should "guide" U.S. economic life. Creation of jobs with adequate pay remains "the most urgent priority" of domestic economic policy, and the minimum wage should be raised, it said. Poverty in the United States "is a social and moral scandal," and dealing with it "is not a luxury... It is a moral imperative." Concern for the poor must be a guiding principle in foreign economic policy, it said.

► On education, funding should be aimed at adequate opportunities for all, with special targeting to improve education for the poor and with "equitable tax support" for private as well as public schools so that parents can freely choose their children's schools, the statement said.

► Family life ought to be supported and defended by public policy and should be a key point of reference for evaluating "all programs, policies and services," it said.

► On food and agriculture, it said, foreign and domestic policies should aim at securing the basic "right to eat." Policies should promote "small and moderate-sized family farms" and help preserve natural resources. "We support legislation to protect the rights of farm workers," it added.

► "Health care is a basic human right," it said, and a "national health insurance program" would be the best way to assure adequate access to health care for all.

► Housing is also "a basic human right," and more of the nation's resources should be devoted to adequate housing for all.

► On human rights around the world, U.S. policy should "strengthen and expand international mechanisms" to protect rights, and "greater weight" should be given to rights concerns in the conduct of U.S. foreign policy.

► On immigration and refugee policy, priorities include

resolving the fate of resident illegal aliens who do not qualify for amnesty under the 1986 immigration law, improving working and living conditions of migrant workers, dealing with refugees in "a spirit of generosity," and establishing a "safe-haven policy" for "people who are in temporary need of special consideration."

► On the mass media, the statement said that after an era of massive deregulation, new legislation is needed to "restore the public accountability of broadcasters, cable operators and others who use the public resource of the airwaves." The bishops want electronic distribution of indecent or pornographic materials limited to the extent legally possible, and they oppose contraceptive advertisements or public service announcements as an infringement of "the right of parents to teach their children about responsible sexuality."

► On regional conflicts in Central America, the Middle East and southern Africa, the board repeated moral concerns spelled out in previous political responsibility statements.

On Central America, the board called for a negotiated political settlement, ruling out outside military intervention or assistance and calling for resolution of human rights and economic problems as a basic need for peace in the region.

On the Middle East, it reiterated the bishops' concern for protection of human and religious rights and the need to develop a "long-term resolution" to the deep conflicts dividing the region.

The apartheid racial policies of South Africa have "long been of grave moral concern to the world," the board said. It urged a combination of government policy, corporate activity and private initiatives to turn South Africa away from apartheid.

Archbishop Lefebvre agrees to investigation

VATICAN CITY (NC)—Suspended Archbishop Marcel Lefebvre formally agreed to the naming of a Vatican-appointed visitor to investigate his society of priests, a step that could open the way to reconciliation between the church and the Swiss-based dissident group.

Archbishop Lefebvre "has accepted the nomination of an apostolic visitor, who will have the task of gathering information in order to define the terms of a canonical regularization of the Priestly Fraternity of St. Pius X," said a Vatican statement Oct. 17.

The visitor, who was not yet identified, will report directly to Pope John Paul II during the visitation period, the statement said.

The statement came after a one-hour meeting at the Vatican between Archbishop Lefebvre and Cardinal Joseph Ratzinger, head of the Vatican's doctrine congregation. It was the second such encounter between the two prelates in four months.

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