



## Laity synod sends 54 propositions to pope

by John Thavis

VATICAN CITY (NC)—The Synod of Bishops said lay people share responsibility with the clergy in the church, but warned that official lay "ministries" could overshadow the laity's essential role in the world.

In a list containing that and 53 other conclusions for Pope John Paul II's consideration, the synod also said qualified women should be consulted in church work and in the preparation of church documents. But it dropped an earlier section titled "Of Women in Ministries," which suggested opening all ministries not requiring ordination equally to men and women.

On a third important issue, the document said lay movements in the church should obey local pastors and the pope.

All 54 propositions were approved by the synod Oct. 29, according to synod sources. A copy of the propositions was obtained by National Catholic News Service. A brief summary of their content was made public by the Vatican Oct. 30, the final day of the month-long synod.

The propositions are intended for Pope John Paul II's use in writing a major document on the synod themes.

On the topic of ministries, which had provoked much debate, the propositions recommended that the terms "ministry," "duty" and "office" be clarified.

It also asked that Pope Paul VI's 1972 order that established acolyte and lector as instituted ministries be revised to better meet the needs of local churches, but did not specify how it should be revised. The 1972 order bars women from both ministries, but in practice women read Scripture and serve at Mass in many parts of the world.

A second proposition on ministries listed areas of church responsibility for lay people as social aid and charity, catechesis, liturgy, family matters, other pastoral programs and

community direction. It said lay experts can do excellent administrative work, especially in financial matters.

"It does not seem opportune to easily establish lay people in officially instituted ministries," it said. Such ministries "can overshadow many lay gifts and duties—in marriage and the family, in daily work, science, economy, the fine arts, culture and politics," it said.

More lay people need to be involved in parish activities so they can evangelize in

their daily lives. "These lay duties are not derived from sacred orders," it said.

Dropped from the propositions was a section that, in an earlier version, included these specific statements: that all ministries not requiring ordination should be open to men and women, with consideration of local situations; that a formal study of women deacons be undertaken; that bishops' conferences be allowed to permit altar girls.

Two of the final propositions dealt specifically with the issue of women. One said the

church should recognize and use the gifts of every man and woman and stand against any form of discrimination of women.

The second listed several points made during the synod debate on women, including:

► That language which is "unjustly discriminatory" against women be avoided.

► That women active in the church be associated with the preparation of pastoral documents and other projects.

► That the dignity of women, which has been "seriously wounded" in the world, be restored.

► That a "theology of matrimony" be developed, based on the love between Christ and church.

► That research be undertaken on the anthropological and theological foundations of the dignity of men and women.

► That respect for virginity and reverence for maternity be restored. Special thanks was given to women in religious life.

On the sharply debated topic of lay movements, the synod said judgment on them belongs to local bishops if the movement arose locally; by bishops' conferences if the movement enters and works in its territory; and by the Holy See if the movement operates in the territory of more than one bishops' conference.

The synod praised the movements and said they should have their place in the church. It suggested several criteria for evaluating them. Regarding obedience, it said their founders and members must submit to the authority of "local pastors and the pope." The earlier version of the proposition had used the phrase "local pastors or the pope." The change was considered significant, since much of the synod debate centered on the claim by some groups to a more "universal" mission, including a special relationship with the pope.

(See U.S. BISHOPS, page 28)



THE WINNERS—Dressed like biblical characters, students and teachers at St. Gabriel School, Indianapolis, competed for an Oct. 28 costume contest. Winners are: (front row, from left) David Miller, St. Mark; Ben Beasley, Jacob; Michael Dyke, St. Michael; Allison Gushrowski, Queen Esther; Matt Miller, Noah (and his ark); (second row) Paula Wilhelm (2nd grade teacher), St. Joseph; Gabriel Roach, Angel; Sara Gushrowski, Queen of Sheba; Susanne Welton, St. Elizabeth; Gerri Phister, Noah's alligator; and (back row) Amanda Gushrowski, Star of Bethlehem. (Photo by Margaret Nelson)

## St. John Church to celebrate 150 years Sunday

The 150th anniversary of the first Catholic parish in Indianapolis, the Church of St. John the Evangelist, will be celebrated with a Solemn Mass in the church and a banquet in the "500" ballroom of the Indiana Convention-Exposition Center this Sunday.

Indianapolis Archbishop Edward T. O'Meara will preside at the Mass, which will start at 10 a.m. The principal speaker for the banquet that will follow the Mass will be Dr. John W. Ryan, former president of Indiana University.

Assisting Archbishop O'Meara will be a large group of clergy, including at least two bishops, an archbishop, and several monsignors. Some of those in the archdiocese

who have been honored as Knights and Ladies of the Holy Sepulchre will participate, as will members of the Knights of Columbus, the Knights of Peter Claver and the Ancient Order of Hibernians.

Howard Caldwell, veteran news anchorman of television channel WRTV, will be the master of ceremonies at the banquet. Entertainment will be provided by Shamus and Barry, Irish singers from County Cork.

The observance is in commemoration of the November 1837 decision by Bishop Simon Bruté of Vincennes to send a priest to minister to the Catholics in Indianapolis, then 17 years old and the new capital of Indiana. A young French priest, Father Vin-

cent Bacquelin, arrived in the city in December, 1837.

The first chapel was called the Chapel of the Holy Cross. The name of the parish was changed to St. John the Evangelist in 1850 when a second church building was built on property facing Georgia St., the present site of the church's grounds.

The present church structure, facing Capitol Ave. just north of Georgia St., was started in 1867 and completed in 1871. The designer, D.A. Bohnen, borrowed from several styles of architecture, with the Romanesque style predominating, along with several touches of the French Gothic. Finishing touches were made in 1892.

St. John's had a peak membership of approximately 3,000 during the 1880s. Today it is a "downtown" church, ministering to travelers, workers, convention attendees, descendants of those who were members of the parish and those who attend Indianapolis Colts football games in the Hoosier Dome across the street.

### St. John special

A special four-page section in observance of St. John Church's sesquicentennial is in the middle of this issue, beginning on page 13.

### Looking Inside

**From the Editor:** We can be proud of Catholic Relief Services. Pg. 2

**Matters Temporal:** Building the archdiocesan budget. Pg. 3

**St. Vincent de Paul Society:** Its story is known to the poor, not the affluent. Pg. 3

**Commentary:** The bishops' statement on political responsibility. Pg. 4

**Point of View:** The women of the Vietnam War. Pg. 5

**Today's Faith:** Ecumenical dimensions of the pope's visit to the U.S. Pg. 9

**Movies:** Monthly list of film classifications. Pg. 27

**Synod on laity:** U.S. bishops call conclusions satisfactory. Pg. 28

## CRS to continue relief shipments despite attack

by Bill Pritchard

WASHINGTON (NC)—Catholic Relief Services is treating an attack on a famine relief convoy in Ethiopia Oct. 23, which destroyed seven CRS trucks worth \$250,000, as an unusual "isolated incident" and will continue sending food into the country's famine zone, a spokeswoman said.

Meanwhile, reports from Nairobi, Kenya, quote the Eritrean People's Liberation Front, the main Ethiopian rebel group, as taking responsibility for the attack. It said that unless relief agencies give the rebels advance notice of their relief shipments, future

convoy would be regarded as military targets.

Since the attack the Ethiopian government has insisted on giving the convoys military escorts, which CRS spokeswoman Beth Griffin said would make further attacks more likely.

But she said Oct. 29 that the Catholic agency planned to mount another convoy "within the next week." She declined to say whether CRS would give the rebels notice or try to avoid a military escort.

Griffin, speaking in a telephone interview from the CRS New York headquarters, (See CRS SAYS, page 2)

## from the editor

## We can be proud of Catholic Relief Services

by John F. Fink

This is the type of column that you might expect just before Laetare Sunday, when the annual collection for the U.S. bishops' overseas appeal takes place. That was on March 29 this year. But I'm writing now simply because the 1986 annual report for Catholic Relief Services arrived a few weeks ago and I think that what it shows is impressive.

Catholics have a right to be proud of the fact that no other organization is doing nearly as much for the poor and disadvantaged outside of the U.S. as is CRS. Now active in 73 countries throughout the world—20 in Latin America and the Caribbean, 31 in sub-Saharan Africa, and 22 in Eurasia—it has always helped the poorest of the poor regardless of their religion.

We are in an age where large figures are hard for the average person to comprehend, and CRS's figures are large. In 1986 it spent \$333 million, and only four percent of that was for administration, fundraising and promotion. Income was \$328 million, with the excess taken from prior years' funds.

THE THING THAT should be emphasized is that CRS today is more into development than relief. Perhaps it will always be known best for being the first to take action when there are natural disasters or emergencies, and this will always be an important part of CRS, but last year 50 percent of that \$333 million was spent on development assistance and 25 percent was spent on disaster and emergency relief. The remaining 25 percent went to general assistance to the aged, ill, orphans and indigents, and refugee relief and resettlement.



We will always have disasters and emergency situations that CRS must respond to, but its management wants to concentrate on development programs that deal with the basic causes of poverty. Therefore, it is focusing on clean water projects, food production, community development and nutrition programs.

Water projects are particularly important because water is more necessary to life than food and because diseases caused by polluted water are responsible for so many infant fatalities in developing countries. In 1986 CRS completed a three-year program, funded under a matching grant arrangement with the U.S. Agency for International Development, for work in five Latin American countries—Guatemala, Peru, Honduras, Ecuador and the Dominican Republic. The project provided safe water for 95,000 people living in 206 villages.

ANOTHER WATER project (one that Indianapolis Archbishop Edward T. O'Meara, CRS's chairman of the board, saw during his trip to Morocco in July) was in Ouazazate, on the edge of the Sahara Desert. That city and its surrounding villages now have 128 functioning well pumps providing water to 67,770 people and 20,000 livestock, a trained local team of mechanics and a workshop on wheels to continue the work. CRS gives seminars on pump-building so the people can take responsibility for maintaining the systems provided.

Feeding the hungry can be done in many ways. The easiest way is simply to give food to the poor, but the better way, so far as CRS is concerned, is to enable them to produce their own food. As the annual report states, "The only real solution to the recurring famines is self-sufficiency in food production." Therefore, CRS is engaged in successful food production programs all over the world.

But CRS has found that the problem of malnutrition is

due not only to a shortage of food, but also to lack of knowledge of basic health and nutrition principles among the poorest. Therefore, CRS has nutrition education programs in 16 African countries, directed primarily toward pregnant women, new mothers, infants and children up to five years of age.

In the area of community development, CRS looks for three key elements: the people want it, the people are involved in the planning and implementation, and the people are prepared to take over the leadership. CRS provides financial support, technical support and training.

SO HOW CAN CRS do all this? Where does the money come from? During 1986, \$73 million, or 23 percent of the \$328 million support, came from individuals, groups, parishes, corporations, foundations, and investment income. \$148 million, or 45 percent, was in the form of food from the U.S. Food for Peace program. \$64 million, 20 percent, was reimbursement by the U.S. government for overseas freight expenses, primarily for the Food for Peace program. Cash grants from the U.S. government totaled \$24 million, seven percent, and support from international organizations and foreign governments was \$19 million, or five percent. That last item was mostly food that came from the European Economic Community, organizations of the United Nations, and other governments.

CRS's report stresses the importance of the annual collection taken up on the fourth Sunday of Lent, Operation Rice Bowl, and the Thanksgiving clothing collection. It also mentions, in particular, the support received from the National Council of Catholic Women, Maryknoll, the Catholic Medical Mission Board, several foundations, and, in an eucumenical note, the Mormons.

The entire report is 44 pages long, so I've only skimmed the highlights. But I hope you can see why CRS's work, and its many successes, is so impressive.

## Work begun on renovation of abbey's former monastery

The renovation of St. Meinrad Archabbey's former monastery is underway. The 100-year-old structure is being renovated to provide better quality housing for seminarians, facilities for continuing education, and centralized faculty and administration offices.

The renovation program began in 1982 with a \$500,000 challenge grant from Lilly Endowment, Inc. of Indianapolis. Through the support of alumni and friends of St. Meinrad, \$1.5 million in matching funds was raised. The estimated cost of the total renovation project is \$4.5 million. The initial phase will cost approximately \$1.5 million.

In August 1982, Mr. & Mrs. Alvin C. Ruxer of Jasper made a \$1 million gift to St. Meinrad Archabbey and Seminary. This gift is helping to fund the renovation. In appreciation for their generous support, Benedictine Archabbot Timothy Sweeney announced in December 1986 that the first section of the renovated monastery will be dedicated to Alvin and Hilda Ruxer.

The initial phase of reconstruction will be completed by the fall of 1988. At that time, a formal dedication of the renovated building will be held.

The architect for the project is Woollen, Moizan and Partners of Indianapolis and the general contractor is Krempf Lumber Company of Jasper.

## Archbishop O'Meara's Schedule

Week of November 8, 1987

SUNDAY, Nov. 8 — Sesquicentennial celebration, St. John Church, Indianapolis, Eucharistic Liturgy at 10 a.m. followed by the Sesquicentennial Banquet, Indiana Convention Center.

MONDAY, Nov. 9 — Sacrament of Confirmation administered at St. Anthony Parish, Clarksville, Eucharistic Liturgy at 7:30 p.m. followed with a reception.

TUESDAY, Nov. 10 — Sacrament of Confirmation administered at SS. Peter and Paul Cathedral, Indianapolis, for the parishes of Holy Angels, St. Ann, St. Barnabas, Eucharistic Liturgy at 7:30 p.m. followed with a reception in the Assembly Hall of the Catholic Center.

THURSDAY-SATURDAY, Nov. 12-14 — National Conference of Catholic Bishops/United States Catholic Conference meetings, Washington, D.C.



ST. MEINRAD RENOVATION—Archabbot Timothy Sweeney (from left), Father Gavin Barnes, Alvin Ruxer and Hilda Ruxer view the renovation process at the former monastery.

## CRS says it will continue relief shipments

(Continued from page 1)

said the agency received "a very generous anonymous donation" on Oct. 28 for replacing the destroyed trucks. The seven trucks represented about 20 percent of CRS carrying capacity in Ethiopia, she said.

Some aspects of the attack "don't fit" with the relations relief organizations have had with the rebels, Griffin said.

The relief organizations "have certain understandings with the different rebel groups," she said.

Usually, the rebels examine the convoys'

cargo and let the trucks pass, she said. "We have made the determination that it was an isolated incident," Griffin said.

The attack on the mixed convoy of trucks supplied by CRS, the United Nations and other relief agencies destroyed 450 tons of food and 28 trucks destined for Tigray province, one of the hot spots in Ethiopia's 27-year-old civil war.

The CRS trucks carried 94 tons of food. The Catholic agency ships upwards of 5,000 tons of food into drought-stricken northern Ethiopia every month, Griffin said.

A spokesman for the rebel front said Oct. 28 that his organization wants advance information about the movement of relief convoys or "we cannot be blamed for any consequences and casualties that might happen."

A senior U.N. official was quoted as saying it is "out of the question" for the U.N. operation to make contact with the rebels.

"In Ethiopia, we don't have any contact with any organization other than the government and we certainly cannot start such contact," said David Morton, director in Ethiopia of the U.N. World Food Program.



## MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
New Parish \_\_\_\_\_  
Effective Date \_\_\_\_\_

NOTE: If you are receiving duplicate copies please send both labels.

THE CRITERION

P.O. BOX 1717  
INDIANAPOLIS, IN 46206

# Vincent de Paul story known to poor, not affluent

by Margaret Nelson

Joe Smith, president of the Indianapolis council of the St. Vincent de Paul Society (SVDP), comments, "The story of what we do is known among the poor, but not among the affluent."

The SVDP warehouse distributes 1.5 million dollars worth of merchandise a year, Smith estimates. This includes 2,500 sets of bedding. The agency provides 800 refrigerators and even more stoves to the needy. Hospital beds and wheelchairs are loaned to the poor about 250 times a year. Smith recognizes, "There are an awful lot of people out there who are not eligible for insurance and have no way of getting these things."

And Smith has found new owners among those who needed a car to get or keep a job for 103 "trade-in" autos. Donations have even extended to a "grave bank" for puppers.

"No SVDP person gets paid," and Smith says this is why the organization can pass such a high percentage of its donations to the poor. Because he was one of the six members of the original Gleaner's Food Bank board, the cost to lease the warehouse building next to the Gleaner's facility at 17th and Alford Streets has been very reasonable.

Smith can recite a litany of prestigious sources for furniture, mattresses, clothing, draperies, shoes, blankets, desks, carcasses, soap, and sickroom equipment. Hotels, motels, hospitals, furniture stores, fashion stores, offices, and shoe stores call SVDP with new or like-new offerings. The agency keeps trucks behind one Kittles and two Richard Bennett furniture stores for discarded mattresses and furniture. They are usually filled each week.

But most of the items contributed come from individuals who want to help the needy. 1,100 blankets and about the same number of sheets were donated for the Oct. 17-18 Blanket Sunday. Actually the bedding collection goes on all year. And curbside "go out as fast as we get them," Smith said.

Every Saturday, the trucks have between 80 and 125 stops to pick up heavy items, like furniture and appliances. SVDP does not take items that need repair, but all working items—like washers, dryers, stoves, refrigerators—are tested before they are

distributed. SVDP is unable to pick up clothing donations. Donors are given receipts for items picked up.

The organization channels all requests through the 39 parish SVDP groups to ensure that they are "serving the needy and not the greedy." Smith explained that each person who calls the need hotline is referred to the conference in the parish for the area in which he lives. But the same consideration is given callers of every creed, color, or race. Smith says that 80 percent of the recipients are not Catholic.

If there is no conference in a parish, another parish takes the calls. For example, the Christ the King conference visits the poor who call Cathedral parish. Vincentians are trained to assess the needs, and if a referral is given to a person or family, it is like a "blank check" for anything they need at the warehouse. If the parish does not have a food pantry, food vouchers may be given.

The operation is unique because everything in the warehouse is free to the poor. Unlike those who think people value things more when they pay for them, Smith believes this warehouse is for those who don't have enough to pay anything. "We're not there to serve those who have it free. We're there if they have to have it pay." Each Saturday the warehouse is open to those with referral checks on a first-come-first-serve basis. The needy are escorted to the clothing area one family at a time, where they can select two outfits per person, and also to the linen room for two items.

Those coming for mattresses, furniture, or appliances are required to bring a vehicle that will transport the needed items, unless this is said to be impossible by the Vincentian who visits them. Some parishes try to find people with trucks to help the needy.

The biggest need SVDP has is manpower. Though some 600 to 700 volunteers are involved in the Marion County operation, some of the pickups never get made because half of a Saturday crew is missing.

Parish Vincentians visit those who call on the "need" hotline. Besides the 80 volunteers who take turns manning the need phone lines, 50 more answer calls to pick up heavy items. More people help sort items at the warehouse each Wednesday so that the clothing house, which looks like a department



Joe Smith

store, has everything from baby clothes to men's suits arranged by size.

About 40 people are needed each Saturday for the warehouse operation, some to escort the clients to the clothing and bedding, some to take them through the furniture and appliances, some to help load, and some to drive the trucks to pick up heavy items for the next week. There are eight such teams of 40 in a rotating schedule.

Smith said that a few of those who receive help are the "affluent needy." Sometimes people who live in nice homes are laid off or suffer business reversals and are even having trouble making house payments. Usually someone else notices their dilemma. He said, "They are too embarrassed to ask for help." But he added that they have several people now acting as volunteers who have received help from SVDP and then recovered financially.

Smith thinks more people would help if they knew that the warehouse does not require "heavy" work. There is equipment available to handle moving the furniture and

appliances without physical exertion. Many of the volunteers who fill the trucks on Saturday are retired men, Smith commented.

Rose Langham of St. Luke Parish spends several days a week at the warehouse sorting items and she drives around with carloads of contributions from friends and fellow parishioners. Marquette Starkey, St. Joan of Arc, usually spends Mondays cleaning up the waiting room and sorting clothes. And Elfrida Goben of St. Lawrence "makes herself at home" helping regularly at the warehouse.

In the 14 years since the warehouse operation began, the SVDP president has talked about the organization at many parish Masses. He has observed that about 20 people in an affluent parish will raise their hands when asked if they have heard of the work of the Saint Vincent de Paul group. But in churches in the poor neighborhoods, almost every hand is raised in response to that question. "There is a poor underground," Smith commented. "We have a priest on the line to the poor and they pass the word."

Smith stressed that the organization is totally supported by contributions. SVDP receives no United Way funds and is not in the archdiocesan budget. It has received matching grants for truck repair and upkeep from the Indianapolis Foundation.

The food bank collections are kept separate from other SVDP operation funds. This permits 100 percent of this money to be used to buy food for the needy. Some food must be bought fresh. But much of the food for the 15 SVDP parish food pantries is purchased at Gleaner's for 12 cents a pound. This would enable \$50,000 to buy almost 420,000 pounds of food for the parishes. Last year's Christmas food collection was \$60,000.

Those needing help should call 317-926-5682. Readers who would like a truck to pick up usable heavy items may call 317-926-4416. And anyone wishing to volunteer for the St. Vincent de Paul warehouse operation may call Joe Smith at 317-359-0765.

## Fr. Tad Dunne speaks on spiritual forces at workshop

by Barbara Jachimak

- What spiritual forces do we experience in daily life?
- How do we usually experience these forces?
- What role do these forces play in conversion?

These were some of the questions covered at a recent workshop for priests, pastoral ministers and lay people at the Beech Grove Benedictine Center in Beech Grove.

"Spiritual forces... are things that move a person to action," said facilitator Jesuit Father Tad Dunne, a novice retreat master from Detroit. He is also the author of two books, "Lonergan and Spirituality: Towards a Spiritual Integration" and "We Cannot Find Words."

He divided the forces into three groups: those that spur us to action, those that frustrate our efforts and a third group that helps us overcome the frustrating forces.

An example of a force that moves us to action is love. Father Dunne added that faith is composed of value judgments that come out of being in love. Love for another will drive us to help others even when we need help ourselves, he said.

Father Dunne illustrated how each of the action forces is affected by frustration forces and how the healing forces renew us and enable us to continue our spiritual journey. He pointed out the real difference between "hope" and "hopes." "Hope is the force that helps us go on when our hopes are gone," he said.

He emphasized the importance of realizing that our compulsions are and of discerning whether or not our motivation to act is genuine. This discernment involves recognizing when a choice we have made does not live up to our expectations. The temptation is to continue along the same path even when we realize it is a mistake because it is hard to change directions and because we are trying to live up to the expectations of others.

This process of discernment becomes the subject of our prayer to God. "Realization should lead either to gratitude or petition," he said. "It is important to ask God to get rid of an evil in our life," he added. "But he may answer our petition by giving us a want."

In order to experience conversion it is necessary to suffer, Father Dunne said. "Christ's past is our future," he said, "and conversion is the beginning of our passion."

Common misunderstandings concerning conversion are that it is once and for all, that it is a gradual change, that it takes place in a formal occurrence and that it means success. Instead, he added, it is on-going, it is a radical change, it is informal and it usually means failure. To illustrate this last point, the Jesuit priest noted that even Jesus was not always successful in teaching, healing and gathering.

In summary he pointed out the interrelationship of life and death. "There is life in death and life through death," he said. "There is an element to come in the future that will make today different from what I think it is now."

The workshop was sponsored by the Archdiocesan Office of Ministry to Priests.

## Matters temporal

by Msgr. Gerald A. Gettelfinger  
Secretary for Temporalities

### Building the Archdiocesan Budget

Building the archdiocesan budget is a disciplined process. We make each decision along the way. The budget is the product of a series of decisions, not just one decision.

Some decisions are easy because we did the hard work in an earlier year, for example the decision to continue to use the Catholic Center as the home for most of the archdiocesan agencies and departments. In deciding to reaffirm that earlier decision, we have caused some budget items to be affected.

Other decisions are hard. Limited resources force us to choose to do one thing over another. What makes the decision so hard is the fact that both items would be good to do.

Building our budget is much like building a house. We must start with the foundation. In a systematic way, we complete the framework before the roof can be put in place. Once the roof is in place, then we are able to finish the house with all the details.

The foundation stones of our budget are the resources that support it. The dollars that make the archdiocesan budget possible come from two major sources which we call ordinary income. The larger of the two sources is the Archdiocesan Annual Appeal. The second is the assessment of the parishes in the archdiocese. The other sources include service fees and special gifts. In recent years, to balance our budget, we have had to use investment income to make up the shortfall which immediately limits the possibility of new efforts to serve. The ordinary use of such

an unpredictable resource erodes the very foundation we are trying to establish.

### Assumptions

Following our analogy of building a house, there are some things that affect its building over which we have little or no control. For instance we must make an assumption about the soil; soil type will affect the kind of foundation we will need. Climate will affect roofing and insulation decisions and so forth.

At the outset, we must make some assumptions about matters over which we have no control but do impact our budget. As examples: Any increase in health insurance costs levied by the carrier will impact every agency and department, hence each portion of the archdiocesan budget. The same is true of retirement programs, workman's compensation and Social Security.

Another large area of concern is property and liability insurance. Yet another is the cost of maintaining the Catholic Center as office space. Within it there are services that all use including telephone, computer, and mail; per unit costs are mostly determined by powers outside our control. Not to make some clear assumptions about these matters can lead us into trouble. It would be foolhardy to assume that these areas of cost are stable.

As we must make assumptions about potential increases or decreases in the cost of particular items, so must we make assumptions about the sources of revenue that will support all the costs of the archdiocesan budget.

The staff of the Secretariat for Temporalities is currently in the process of establishing these assumptions. They will be used by each agency and department to guide it in building its portion of the archdiocesan budget.

Next we will consider the decisions each agency must make for itself leading to its proposed budget.





# COMMENTARY

## To Talk of Many Things What does our voting say about our faith and values?

by Dale Francis

As they have before each of the presidential election years since the campaign of 1976, the members of the U.S. Catholic bishops' administrative board have issued a statement about the moral implications of the issues that will be the center of the political debate.

The bishops in their 23-page statement, "Political Responsibility: Choices for the Future," insist the role of religion in public life is "woven through American history and heritage" and especially pertinent as we come to the national debate of 1988. "From



medical technology to military technology, from economic policy to foreign policy, the choices before the country are laden with moral content," the statement says.

That the bishops involve themselves at all in political questions doesn't please some Catholics. These Catholics would limit the role of the Catholic bishops to the realm of spiritual matters. They would be quite content if bishops spoke only on questions of spirituality and dogmatic theology.

But this is not a way in which the faith of Catholics can be compartmentalized. Our lives in the church and as followers of Jesus Christ are not fulfilled by prayer and the reception of the sacraments alone. Our Lord said most specifically that we are called to serve the least of those among us. We are required to accept that most radical of all requirements, that we must see Jesus Christ

in all, especially in those who need us most. There is not only no dichotomy between religious and politics, the two are inextricably entwined. There are moral dimensions to virtually all of the political questions that face our society.

This does not mean that those with religious responsibility should enter into political combat but it does mean they must illuminate the political debate with a statement of the relevance of moral concerns to issues under examination.

The bishops' statement clarified this: "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."

"We bishops specifically do not seek the formation of a religious voting bloc; nor do we wish to instruct persons on how they should vote by endorsing or opposing candidates."

"We do, however, have a right and responsibility as teachers to analyze the moral dimensions of the major issues of our day. We urge citizens to avoid choosing candidates simply on the basis of narrow self-interest. We hope that voters will examine the positions of candidates on the full range of issues, as well as their personal integrity, philosophy and performance. We are convinced that a consistent ethic will be the moral framework from which we address all issues in the political arena. In this consistent ethic we address a spectrum of issues, seeking to protect human life and



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

In understanding the role of the church in the coming debates we must remember the church is not just the bishops but all of us. As the bishops' statement says, "It is the laity who are primarily responsible for activity in political affairs, for it is they who have the major responsibility for the renewal of the temporal order."

But the bishops, as teachers and pastors, "must provide norms for the formation of the conscience of the faith, support efforts to gain greater peace and justice and provide guidance and even leadership on occasions when human rights are in jeopardy."

## The Yardstick

# Should state give criminals a two-week ultimatum?

by Msgr. George G. Higgins

The U.S. bishops came out against capital punishment in 1978 and 1980. Their statements were reaffirmed this year in a statement titled "Political Responsibility: Choices for the Future."

The bishops do not question society's right to punish offenders in capital cases, but believe there are better ways to protect people from violent crime than by resorting to executions.



The September issue of *Crisis*, a Catholic monthly, features an article by Sheldon Vanauken on this issue. He does not refer explicitly to the bishops because, as he points out in a note in the October issue of *Crisis*, "They are not the magisterium... and they are not immune to the Spirit of the age." The spirit of the age in Vanauken's lexicon is an all-purpose label covering the evils of modern society.

Though he doesn't mention the bishops explicitly, Vanauken strongly disagrees with their statements on capital punishment. Fair enough. Unfortunately, he proceeds to ridicule all who oppose capital punishment, which, of course, includes the bishops.

Vanauken finds opponents of capital punishment guilty of "chronological snobbery... the unexamined assumption that whatever is modern and up-to-date, including opinions and values and morals, must be truer, better, wiser than anything in earlier ages." That's a bit like saying that since slavery was defended on moral grounds for centuries, those who oppose it today are guilty of "chronological snobbery."

Vanauken also says opponents of capital punishment subscribe to "the humanitarian theory of punishment (which)... asserts that men who commit crimes are not criminals at all but are merely psychologically sick; and they should, therefore, (be) handed over to psychiatrists for healing or readjustment."

Are we to conclude that all opponents of capital punishment, including recent popes who on occasion pleaded for clemency in

specific capital cases, were victims of this theory? And what are we to say about the Lord himself who defended the woman taken in adultery, a sin thought by her accusers to be a crime punishable by death?

Moving in for the theological kill, Vanauken says the real reason so many soft-headed Americans ("especially academics and clergymen") oppose capital punishment is that their minds have been "darkened by the secular horror of death." They no longer believe death is the "doorway to eternity" but "the end to everything."

This must mean opponents of capital punishment, including the bishops, have lost their Christian faith.

I am not suggesting, nor do the bishops suggest, that capital punishment always is immoral. And Vanauken is free to support capital punishment. But he argues that "Christians not only may but must support capital punishment." The death penalty, he says, "is far more likely to lead the murderer to repentance."

Vanauken's concern for the spiritual welfare of people on death row is nothing if not practical. He would like to see "the

murderer on death row given at least two weeks of life after the last possible appeal has failed... Two weeks for sober contemplation of what lies ineluctably ahead." He appears certain that people on death row will not make peace with God unless given two weeks notice, by way of an ultimatum from the secular state. In short, he agrees with Dr. Johnson that it "wonderfully concentrates the mind" to know that one is to be hanged in a fortnight.

I would like to think Vanauken here is spoofing his readers for rhetorical purposes. But if he means to be taken seriously, I think he ought to follow his logic to its final conclusion. Why should the secular state limit its pastoral ministrations to people on death row, knowing we are all sinners who could benefit at a designated age from a similar two-week ultimatum?

I fantasize here, of course, but so I hope does Vanauken. I find it hard to believe he really wants the secular state to arrogate to itself the decision as to when the time for repentance has run out for any human being.

That decision belongs to God and God alone.

## The Human Side

# Where do we start in the fight against materialism?

by Fr. Eugene Hemrick

After reading Pope John Paul II's plea during his 1987 U.S. visit that Americans fight materialism I walked over to our university bank. While waiting in line I found myself measuring the material comforts of many of today's students.

A student next to me was sporting high-priced running shoes. The two women in front of me wore expensive clothing.

One student was talking about the beer blast last weekend. Many students have some of the finest stereo equipment and automobiles. And often I have heard students complain when the food at school is not to their liking.

As I reflected on the pope's plea I wondered how a young person, or anyone, learns to sense when too much is too much. How does anyone arrive at a spirit of moderation?

I believe there is no simple answer. Students, like all of us, have been conditioned to daily consumerism. Clever advertisements tell us we deserve the best and that

to be American means to expect the highest living standard.

So should we try to censure the world of commercialism?

Or do we start by focusing on the home? Do husbands and wives need to be reminded

to set an example—for each other and their children—of the virtues of sacrifice?

We look to the school to teach the meaning of temperance, abstinence, sobriety, humility and the other virtues that counter excessive materialism? Has the time come to return to the writings of St. Thomas Aquinas and learn the theological meaning of virtues that have been important to every civilization?

We look to legislators and lobby them to introduce laws which will place an emphasis on sacrifice and compassion for others as a good in society? Do we ask economists to balance the market in a way that does not rely on heightened consumerism?

Exactly what is the starting point when it comes to curtailing materialism? An example given by a psychologist might help us here.

"Coffee," he said, "when properly brewed is a delightful drink. And Irish whiskey when properly distilled is the delight of delights to consume. Whipped cream is always good no matter what you put it on. Ah, but when you combine the three and create Irish coffee then you have arrived."

His example points out that individuals don't solve big problems. The responsibility falls on the shoulders of many.



As I see it, if the pope's plea that people do what they can to counteract materialism is to be acted upon effectively, it will depend greatly on whether a collective sense of responsibility can be generated among all Americans and not just Catholics. For this is a responsibility which needs to be shared by all.

© 1987 by NC News Service

the criterion

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

Official Newspaper  
of the Archdiocese of Indianapolis

Phone: 317-236-1570  
Price: \$12.00 per year  
30¢ per copy

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

Most Rev. Edward T. O'Meara  
publisher

John F. Fink  
editor-in-chief

Dennis R. Jones  
general manager

Published weekly except last week  
in July and December

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



# TO THE EDITOR

## First Filipino saint canonized

On Sunday, Oct. 18, the first Filipino saint was canonized in Rome. The event brought about the "browning" of Rome, as thousands of Filipino pilgrims converged by plane loads from the Philippines, California, Florida, Chicago, Detroit, New York and Indiana. They all attended the canonization of Blessed Lorenzo Ruiz, the Philippines' proto-martyr and first saint.

St. Lorenzo Ruiz was a layman, married, and had three children. In 1637 he joined the Dominican missionaries to Japan, under the leadership of the former rector of the University of St. Thomas in Manila. The group of Dominican priests and the Filipino layman (a church secretary and sacristan) were captured by anti-Christian Japanese in Okinawa.

After days of interrogation, torture and maltreatment, the missionaries were sent to the more violent and cruel interrogators in Nagasaki. The missionaries were chained, handcuffed, beaten and given the water treatment. Buckets of water were poured or forced into the stomach and then a tremendous blow was applied on the belly. They also received the torture of needles pierced into the fingernail bed and the needles played upon like a guitar.

The layman was made to step on the crucifix, or trample upon holy images. Lorenzo refused to denounce his faith. He said, "I am a Christian Filipino, and I give my life. Even if I have a thousand lives, I'll give them all to my God." He was then hung upside down, with his head deep in a pit. After three days of on-and-off torture, Lorenzo died a martyr on Sept. 27, 1637.

The Holy Father, Pope John Paul II, beatified Blessed Lorenzo Ruiz in 1981 in Manila. On Oct. 18 he was made a saint at St. Peter's Plaza in Rome.

St. Lorenzo Ruiz was a layman, a father of three. Sainthood is not the monopoly any more of priests and Religious. The recent emphasis on the laity, the synod on the laity, make us realize that we too can be saints.

J.C. Bacala, M.D.

Scottsburg

## Proper respect for the Eucharist

Satan, the father of deceit, must be feeling quite triumphant these days. As a practicing Catholic who attends Mass almost daily, I am very disturbed by the changes taking place in the Catholic Church today, particularly with regard to proper respect,

reverence and adoration of the real presence in the Most Holy Eucharist.

If we truly believe what the Catholic Church has taught since Our Divine Lord instituted the sacrament of the Holy Eucharist, we believe that Jesus is actually present in our tabernacles—body, blood, soul and divinity. He is our God. In God's name, why are we now forbidding the right and privilege of kneeling in adoration and reverence before him at the consecration? We are told that kneeling is a sign of penitence and prayer, so we shouldn't kneel before our God when he becomes present! This is not even logical.

If kneeling is only for penitence and prayer, we should be kneeling during the "Confiteor" ("I confess...") and during all the prayers throughout the Mass, but we are told to remain standing. Where is the logic? Have we become so proud that we refuse to kneel in homage and reverence before God, our Creator, Redeemer and Sanctifier? Catholics, beware! Didn't God cast Satan and his followers down from the heights of heaven because of pride?

Also, in times gone by, we went to church to pray, but now it has become a place of social gathering. Instead of making a place for socializing, it was much easier to tuck the Blessed Sacrament into a corner. Better yet, move it to a small room and call it a chapel, but don't install any kneeling benches. After all, kneeling is old fashioned and too humiliating.

Some of the changes in the church have been good and I have been able to adapt, but

changes such as mentioned above have troubled me greatly in conscience, and I feel that a lot of good Catholics agree that they, too, are deeply troubled.

Ruth Grannan

Indianapolis

## Meet the needs of the people

I say "Amen" to Ronald S. Robb's letter in your Oct. 23 issue (against liquor and gambling at Catholic events).

If we spent more time in our parishes meeting the needs of the people and putting faith in God to sustain our churches, which he himself ordained, we would get back a hundredfold the finances needed. "Now he who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness" (2Cor. 9:10).

The people of our parishes are hungering for the Word of God and wanting to be part of a living, nurturing community. If we draw people to our parishes because they are being fed, they will be more likely to contribute so as to support the hand that feeds them. Trying to pull money from our neighborhoods through gambling and other "worldly" means only downgrades our ministry. "For where your treasure is, there will your heart be also" (Mt. 6:21).

Jane Hagenauer

Indianapolis

# POINT OF VIEW

## Women of the Vietnam War

by Shirley Vogler Meister

This year my prayers on Veterans Day next Wednesday will have a new dimension, inspired in part by attendance at a Memorial Mass a month ago in a neighboring diocese.

The Mass at St. Lawrence Church, Lafayette, was a special tribute to Mary Therese Klinker, the only woman from Indiana to have her name inscribed on the Vietnam Memorial Wall in Washington, D.C. She lost her life in the last days of the Vietnam War.

Capt. Klinker, a U.S. Air Force nurse, died as a volunteer for Catholic Social Services in April 1975, while assisting with a war orphan airlift from South Vietnam. Carrying more than 200 children, the Galaxy CSA plane crashed outside of Saigon. About half of those on board survived, some (according to witnesses) because of Capt. Klinker's last efforts to save lives despite her own mortal injuries.

Father John Flajole, the Memorial Mass celebrant, said, "She always wanted to be a nurse. Mary died the way she lived. She heeded the call of Christ... Mary's life and the lives of her other sisters (over 10,000) who served in the Vietnam War make them worthy of our love."

Capt. Klinker, a 1965 graduate of Central Catholic High School and a 1968 graduate of St. Elizabeth Hospital School of Nursing, both in Lafayette, would have been 40 years old on the day of the Memorial Mass, October 3.

Considering Capt. Klinker died while trying to rescue children, it is fitting that the idea for a tribute came from an 11-year-old girl, Catherine, while visiting the nurse's St. Boniface Cemetery gravesite with her mother, Teddy Brown.

An Indianapolis resident, Teddy Brown's link with Capt. Klinker is multi-faceted. She, too, is a nurse, employed by American International Health and Rehabilitation Services. As a civilian nurse during the Vietnam war, she was involved with the stateside care of the Vietnam wounded. Most of all, she was

on the receiving end of the war orphan airlift at Letterman Hospital, Presidio, San Francisco—also as a volunteer for Catholic Social Services.

Teddy Brown remembers waiting for the children, then hearing the news about the plane crash. "Nothing good can ever happen again," she thought—until she experienced the beauty of the Memorial Mass. She was moved by the meaning of each person's presence at the Mass, after which she gave a brief talk herself, thanking the Klinker family for sharing Mary Therese with the community.

Brown attended the Mass in a special capacity: She is the Indiana Coordinator for the Vietnam Women's Memorial Project. This movement increases public awareness of the role of women in Vietnam and is an effort to have an eight-foot lifelike bronze statue of a nurse erected near the granite Vietnam Memorial Wall in Washington.

For the church sanctuary, Brown brought with her a three-foot traveling replica of the original sculpture designed by Rodger M. Brodin of Minneapolis. Some who knew Capt. Klinker commented on how much the statue resembles her, perhaps because a sense of compassion emanates from the graceful work of art. Brown says, "The statue is a composite of the ideals for which all women performed their duty—to aid, to heal, to insure the survival of others."

So, my prayers around Veteran's Day this year are more expanded than in previous years. I pray that those who lived—and died—for the causes of peace will be forever remembered. I ask special comfort for families and friends who have lost loved ones in the service of our country. I praise veterans—men and women alike—who dedicated years to Armed Forces duties. And I add a special plea that the Vietnam Women's Memorial Project will be successful so that women like Mary Therese Klinker can be permanently and rightfully honored in our nation's capital.

To stimulate approval of the statue by the Fine Arts Commission in Washington, letters of support for the project can be sent to J. Carter Brown, director of the National Gallery of Art, Sixth St. and Constitution Ave., Washington, D.C. 20565. Additional information about the Vietnam Women's Memorial Project can be obtained by contacting the VWMP Commission, 8010 Purdue Rd., Suite 150, Indianapolis, Ind. 46268 (Phone: 317-879-2217).

## Star of Indiana

Bus Lines

CHARTER SERVICE  
Throughout the United States and Canada

CHICAGO SHOPPING SPREE \$23.00

Sat., Nov. 28th • Sat., Dec. 5th • To Chicago Loop

METAMORA CANDLELIGHT TOUR \$25.00

Sat., Dec. 5th • Shopping & Train Ride

CANADIAN SNOW FESTIVAL \$189.00

Sault Ste. Marie, Canada • Jan. 28-31, 1988  
Ride the snow train and go to the snow festival

(317) 635-8111



Welcome to  
The Cathedral  
of  
SS. Peter & Paul  
14th and Meridian Streets

Sunday Masses  
Saturday Anticipation 5:00 PM  
Sunday Morning 10:30 AM

## CORNUCOPIA

## A climate of healthy fear

by Cynthia Dewes

One of the greatest holiday events on the kid calendar is over or another year, leaving this burning question: do kids get scared on Halloween anymore? Do they still scream at ketchup blood and peeled grape eyeballs and spaghetti "ruts"? Or has Stephen King's imagination jaded their sensibilities forever?

They say fear is elemental, like the need for food or sex. Even if the only fear we have is "the fear of fear itself," we like to take it out and examine it once in awhile. It's delicious to be scared.

Kids used to be "afraid" of adults, in the days when adults understood that they had a natural authority and did not hesitate to express it. So at Halloween time the rural kids would go out into the countryside and tip over outhouses and smash mailboxes, half hoping the farmers would catch them at it.

City kids would ring doorbells and run, or soap windows or leave doggie evidence in paper bags on doorsteps. They had a greater chance of being caught than country kids did, but that increased the pleasure of it. Either way, adults were the natural enemies, who threatened unknown horrors of vengeance. It was FUN.

Other kinds of fear were admired and courted: fear of speed, fear of height, fear of junkyard dogs; all immediate and mostly involving survival. Abstract fears were

largely unknown to kids, except for vague (to them) allusions heard in Sunday sermons.

In those times, death was not an entertainment. Every child was familiar with it because it happened to people he knew personally. Baby brothers and sisters died from whooping cough, and school mates died from scarlet fever or polio. A kid's grandparents, maiden aunts, parents and uncles living in the same house, died and were often laid out for "viewing" in the front parlor.

Weirdity, on the other hand, was not part of everyone's life. A little natural violence, maybe—wringing a chicken's neck for dinner now and then, deer hunting for meat. But poltergeists, black Masses, or carving people up with chain saws was not the stuff of dinner table conversation or even fever hallucination. Such things were, to say the least, remote from the universal experience.

Even Catholic kids, whose church is one of the few mainline religions which still understands that an honest-to-god (?) devil is at work in the world, probably never heard of an exorcist until the novel and movie of the same name came along.

This is not to say that there are no longer legitimate fears in the world: certainly nuclear or conventional war, terrorism and other horrifying modern threats prove otherwise. It's just that fear of dismemberment and supernatural fictions is a waste of effort.

It may be impossible to regress, but we really should be generating some healthy fears again, like fear of forgetting who we are, who made us, and what we are about. We don't need superstition to keep us in line.

## vips...

✓ Andy and Lorena Kutter recently celebrated their 68th Wedding Anniversary with a Mass of Thanksgiving in St. Andrew Church, Richmond. A family dinner hosted by their children, and attended by their best man, Ray Green, and his wife Grace, followed the Mass. The Kutters have three children: Magdalen Jackson, Martha Anderson and Clement. They also have 16 grandchildren, 34 great-grandchildren and three great-great-grandchildren.



✓ Mr. and Mrs. Edward L. Eckstein of Indianapolis and Ft. Myers Beach, Fla. will celebrate their 68th Wedding Anniversary with a Mass on Saturday, Nov. 7 in St. Mark Church. Edward L. Eckstein and the former Dolores Lammers were married Nov. 16, 1927 in Sacred Heart Church, Indianapolis. They are the parents of three daughters, Angela, Joan Wright and Marikay Devlin, all of Indianapolis. They also have eight grandchildren and six great-grandchildren.



✓ Daughter of Charity Sister Caroline Clark was recently named as the eighth member of St. Vincent Hospital and Health Care Center's board of directors. She has served as a teacher, school principal and associate pastor during her 33 years in the order. Sister Caroline holds a master's degree in administration and is now working on a master's in Adlerian psychology.

She will serve a three-year term on the board of directors.



✓ Mr. and Mrs. Alex M. Clark will receive the President's Medal from Jesuit Brother J. Patrick Sheehy on Saturday, Nov. 7 at the ninth annual Brebeuf Preparatory School President's Dinner. Alex Clark has been active in supporting and promoting Brebeuf in Indianapolis and in fundraising events. Margaret Clark served on the Brebeuf Women's Board from 1963-77, including 11 years as the executive committee and three years as president.

## check-it-out...

✓ The Sisters of St. Francis of Oldenburg will sponsor a Vocation Awareness Retreat Friday and Saturday, Nov. 20-21 in Olivia Hall on the motherhouse grounds. Single Catholic women interested in learning about life as a Religious sister are invited to attend. Contact Franciscan Sister Maureen Irvin at 812-934-2475 for more information.

✓ Helping the poor to find jobs will be the subject of a meeting at 7:30 p.m. on Tuesday, Nov. 10 at the Catholic Center, 1400 N. Meridian St. St. Vincent de Paul Society members and other interested persons will meet with Bob Doerr, a retired Lilly personnel director to consider what might be done. Anyone interested in this problem is invited to attend.

✓ The Campaign for Human Development, as a member of the Food Coalition, will host a one-day workshop for parish leaders, entitled "Responding to the Farm Crisis: An Urban and Rural Partnership" from 9 a.m. to 2:30 p.m. on Wednesday, Nov. 18 at the Catholic Center. Speakers include: Patrick Moore, outreach director for the Land Stewardship Project; Kathleen Severson, coordinator of Nebraska Farm Crisis Hotline and Farmer/Lender Mediation Program; and Daniel Levitas, research director of Prairiefire Rural Action, Inc. Registration postmarked by Nov. 11 \$10; after Nov. 11 \$12. Make checks payable to Campaign for Human Development and send to: Indiana Catholic Center, c/o Grace Hayes, 1400 N. Meridian St., Indianapolis, Ind. 46202.

✓ The Pro-Life Action League will sponsor a one-day Pro-Life Seminar on Saturday, Nov. 14 at the Hyatt Regency O'Hare, Rosemont, Ill. The seminar will begin with registration and a press conference at 8:30 a.m. and conclude with an open discussion be-

G. H. Herrmann  
Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



## Catholic Communications Center

presents the

## Televised Mass



WXIN-59

Indianapolis

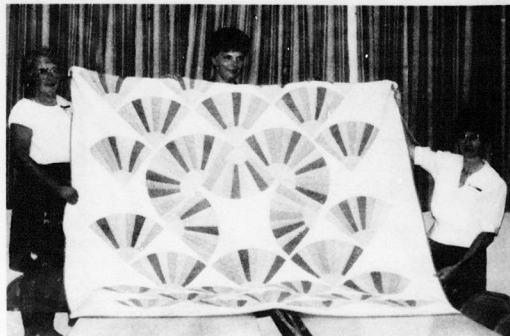
Sundays

7:00 AM

The Catholic Communications Center is offering TV MASS viewers a copy of the prayer booklet, "GEMS OF DEVOTION." For your copy, send your name and address to: Catholic Communications Center, P.O. Box 1410, Indpls., IN 46206, (317) 236-1585

## November &amp; December, 1987 TV Mass Schedule:

| Date    | Celebrant            | Congregation                         |
|---------|----------------------|--------------------------------------|
| Nov. 8  | Fr. Larry Voelker    | Holy Name Parish, Beech Grove        |
| Nov. 15 | Fr. Glenn O'Connor   | St. Philip Neri Parish, Indianapolis |
| Nov. 22 | Fr. Francis Dookey   | St. Patrick Parish, Indianapolis     |
| Nov. 29 | Fr. James Bonke      | St. Michael Parish, Indianapolis     |
| Dec. 6  | Fr. James Higgins    | St. Martin Parish, Martinsville      |
| Dec. 13 | Fr. Rick Ginther     | St. Mary Parish, Richmond            |
| Dec. 20 | (To be announced)    |                                      |
| Dec. 27 | Fr. Donald Schmidlin | Nativity Parish, Indianapolis        |



DISPLAY AWARD—St. Barnabas parishioners show a quilt which will be awarded at St. Barnabas' annual Christmas Bazaar and Chili Supper on Saturday, Nov. 14 at 8300 Rahk Rd. Open from 10 a.m. to 6 p.m., the bazaar will feature country crafts, Christmas items and the quilt drawing. Chili will be served from noon until 8 p.m. and a bake sale will be included.

tween former abortionists and conference attendees from 4 to 5 p.m. Free conference is \$35. For information contact the league office at: 6160 N. Cicero Ave., Chicago, Ill. 60646, 312-777-2900.



✓ **Providence Sister Barbara Doherty**, president of St. Mary of the Woods College, cuts the foundation-day cake that the Sisters of Providence presented to the college. Both the Sisters of Providence and St. Mary of the Woods College celebrated their foundation at St. Mary of the Woods, Ind. on Oct. 22.

✓ The crisis of **Teenage Pregnancy** will be the topic discussed by St. Elizabeth's Home counselor **Theresa Maxwell** at the next Secunia Parent Support Group meeting at 7:30 p.m. on Wednesday, Nov. 11 in Secunia library. Enter the east doors.

✓ As a continuation of the archdiocesan Liturgical Ministry Formation program, Franciscan Father **Thomas Richstatter** will speak on "The Church At Worship" on Saturday, Nov. 7 in the assembly hall of the Catholic Center, 1400 N. Meridian St. The program, sponsored by the Office of Worship from 10 a.m. to 3 p.m., is open to the public. The cost at the door is \$7.

✓ **Jesuit Father Al Winkman** will report on the alleged apparitions of the **Blessed Virgin Mary in Medjugorje, Yugoslavia** at a free meeting co-sponsored by the Medjugorje Network and Marian College at 7 p.m. on Wednesday, Nov. 18 in Marian College chapel. Father Winkman is a staff member of Loyola Retreat House in Faulkner, Maryland, and a frequent visitor to Medjugorje. The meeting will include Mass, recitation of the rosary and remarks by Father Winkman. For more information on the Medjugorje Network, which conducts monthly meetings featuring guest speakers who have visited Medjugorje, contact: Medjugorje Network, P.O. Box 30306, Indianapolis, Ind. 46220, 317-255-7076.

✓ **St. John Vianney College Seminary** located on the campus of the College of St. Thomas in St. Paul, Minn. will host its semi-annual Live-In Weekend from Thursday, Nov. 12 to Saturday, Nov. 14. Open to young men, juniors in high school or older interested in attending a seminary, the program will center on community living, spiritual direction and a regular prayer life. Call the seminary at 612-647-5341 for more information.

✓ The choir of St. Peter and Paul Cathedral will present a **Concert in Observance of the Marian Year** at 3 p.m. on Sunday, Nov. 22. The concert, directed by **Geraldine Miller** and accompanied on the organ by **Ed Greene**, will feature the "Gloria" by **Vivaldi**, various settings of the "Ave Maria," and a new composition by Cathedral choir member **Carol Forbes**. There is no admission charge, but a free-will offering will be taken.

## School collects for Birthline



**HELP BIRTHLINE**—Eighth grade students from Central Catholic School, bringing cartons to the Birthline office are: (from left) **Matt Bruhn**, **Amy Jackson**, teacher **Karen Koesters**, **Jason Staples**, **Hilda Tarr**, **Joe Lawrie**, **Joe Holladay**, **Taja Wood** and **Lisa Johnson**. Accepting the supplies are **Willa Jones**, **Edna Reinhard** and **Bertha Julian**. (Photo by M. Nelson)

by Margaret Nelson

To promote Respect Life month, eighth grade students at Central Catholic School canvassed the southside Indianapolis area to collect more than 1,200 items for the Birthline project. The contributions filled a large area in the Catholic Center office.

Sponsored by the Catholic Social Services, Birthline answers calls from expectant mothers, most of them unmarried. The agency provides free pregnancy tests, maternity and layette clothing, lists of Pro-Life physicians and other information on

medical care, crisis counseling, adoption placements and shelter.

When the students brought the cartons of baby clothes, food, and toys to the Catholic Center on Wednesday, Oct. 28, their teacher, **Karen Koesters**, and their principal, **Tom Greer**, accompanied them. Greer said the school has been doing the Birthline project for ten years, but this year's was the biggest. **Bertha Julian**, one of the women who answers the crisis line, thanked the students for bringing so many useful items. She briefly explained the work she does with the supportive organization.

Open Year Round For All Your Plant Needs.

### HEIDENREICH GREENHOUSES

Growing For You For 4 Generations  
502 E. NATIONAL AVENUE  
(1 BLOCK NORTH OF HANNA BETWEEN US 31 & 431)  
**786-1528**

### MEENACH BROS.

PAINTING SPECIALISTS

- Interior • Residential
  - Exterior • Commercial
- FREE ESTIMATES

**352-1429 357-2578**

## Helping mentally handicapped

By Cynthia Dewes

Operation Forward, Inc. is a community-based, multi-service support group for mentally handicapped adults, age 18 and older. According to its executive director **Mary Cantwell**, who is a member of Holy Rosary Parish, the group was organized in 1984 as an independent non-profit agency to provide social and recreational services on Indianapolis' south side.

Operation Forward participants at the present time live at home with their parents, in Damar Homes, Inc. and on their own in the community. They meet for craft classes and sports from 6:30 to 8:30 p.m. on Monday evenings in the Garfield Park community building.

The group fields three basketball teams which play in adult leagues connected with Special Olympics. Once every other month they go out for pizza and a movie. They also attend plays and sports events, go camping outdoors and visit King's Island. Future plans include cooking classes.

In September the Operation Forward Flames softball team defeated New Hope of Indianapolis in Bush Stadium at an exhibition game to promote Special Olympic sports. Former Indiana Pacer star **Billy Knight**, shown at the left end of the middle

row in the team picture, served as honorary umpire.

Other members of the Operation Forward Flames team and their coaches pictured are: (front row, left to right) **Kevin O'Leary** of Our Lady of the Greenwood Parish, **Bob Buchanan**, **David Whiteman**, **Dennis and Tom Brummett**; (middle row, left to right): **Asst. Coach Chris Ogden**, **Darrell Harmon** of Our Lady of the Greenwood Parish, **Tylenea Engleking**, **Kathy Snyder**, **Jackie Hendricks**, **Carol Flynn**, **Duane Sweet**, **Brian Biggs** and **Coach Mike Hobdy**; and (back row, left to right): **Knight**, **Mark Hume**, **Loretta Dwigins**, **John Morgan**, **Missy Newkirk**, **Jeff Brown**, **Dominic Monroe**, **Mike Ogden** and **Athletic Director Bryan Harmon**, also of Our Lady of the Greenwood Parish.

A "Friends of Forward Fundraiser" is in progress now through Nov. 16 to earn money for Operation Forward needs such as craft materials, sport equipment and uniforms, outings, etc. Cantwell invites charitable and service organizations to "adopt" the group with financial help.

Cantwell is available to speak at meetings of such organizations by calling 317-783-9381, ext. 239. For more information about Operation Forward, Inc. contact the group at: P.O. Box 294, Beech Grove, Ind. 46107, 317-783-6582.



*Cathy Bradshaw*

*Cathedral High School  
Class of 1987*

*Freshmen  
University of Notre Dame*

We know we received an excellent education at Cathedral High School, but an academic education alone would not have been enough.

Book learning is not enough to achieve happiness and success in this life and the next. Much more is required, and at Cathedral we were given much more.

Dedicated teachers, a supportive administration, lots of encouragement from our parents, and help from each other when we needed it most — these were the hallmarks of our Cathedral experience.

I'm sure each of us was affected in some way or another by a special teacher, coach, or staff member who went that extra mile, gave that extra effort, or showed that extra concern. Their example taught us to show the same support and encouragement to each other.

Those who shaped our Cathedral years gave us more than facts and figures. They gave us the most important, intangible lessons of caring, love and Christian values.

### CATHEDRAL HIGH SCHOOL

5225 E. 56th STREET • INDIANAPOLIS, IN 46226 • 542-1481



Operation Forward Flames



# St. Vincent board chairman takes new challenge

by Margaret Nelson

Sister Jo Ann Cuscurida has been a Daughter of Charity for 31 years. But her role as chairman of the board of St. Vincent Hospital and Health Care Center, Indianapolis, will bring a new dimension for her.

"I've always been a 'hands on' person," Sister confides. "I realize that it will be an adjustment time for me."

But Sister Jo Ann's community is confident that 21 years of nursing experience, along with her leadership capabilities, have equipped her well to supervise St. Vincent's. In fact, she was elected to serve as chairman of Seton Development Corporation, while she is also vice chairman of the board at St. Mary's Hospital in Saginaw, Mich., and chairman of the board of St. Thomas Hospital in Nashville, Tenn. She is one of three sisters recently chosen to lead nine of the Daughters of Charity hospitals.

Sister Jo Ann said, "The thing that's new is that the community is taking three full-time people out of leadership roles and

putting them in these pioneering-type positions." Sister said her community "sees the necessity of putting qualified, capable people in positions of leadership—to delegate responsibility—as the numbers of sisters are decreasing."

Despite all the responsibilities involved in leading the large hospital, Sister Jo Ann realizes, "We can't ever forget our mission." And her community charges her "to a conscientious implementation of the philosophy and mission of the Daughters of Charity."

The Texas native has ministered in hospitals in the Midwest for 25 years. Her most recent work was almost eight years at St. Joseph Hospital, Chicago, where she served as vice president of nursing and professional affairs.

Having served as chairman of the board at St. Vincent's for two years, Sister Jo Ann is familiar with the hospital, but she had met few of the staff. Though she has been busy making three out-of-state trips since she arrived on Oct. 15, Sister has found the people in the hospital "extra friendly. They

really seem to have a genuine Christian, caring attitude."

At St. Vincent's, Sister Jo Ann will "not just sit around conducting meetings." She expects to plan agendas, facilitate the provision of continuing education, information and preparation for the board members, take an active part in the planning process, and coordinate the work of the joint conference committee which "sort of weeds" the efforts of the board, the administration and the physicians' committee.

Board issues include management progress, community affairs, health care industry trends, legal matters, joint committee standards and legislative affairs. Sister commented, "People don't think of a hospital as a business, but it is. It's a 'people business.'"

On Oct. 19, St. Vincent's board of directors had its first board meeting with Sister Jo Ann at the helm. She observed, "I do conduct well-organized, timely and efficient meetings. We take care of serious business. Everybody's time is valuable." But she added, "The Lord has blessed me with a good sense of humor."

"I have a feeling that after a while folks will know who I am," Sister Jo Ann smiled. She said one friend observed, "You act like an extrovert, but you are really an introvert."

Sister hopes to be able to eventually serve the Indianapolis community in leadership roles. She thinks it would make her feel "more rooted" to Indianapolis. She already has some of that feeling, she said, because "I live with a lovely group of sisters" near the St. Vincent facility.

Sister Jo Ann, who recognizes the shortage of nurses as critical, has also made her



Sister Jo Ann Cuscurida

nursing services available to the community's regional offices.

Last summer, 40 nurse executives from all over the U.S. were selected to participate in the Wharton Fellowship for Nursing Development, a three-week intensive program sponsored by the University of Pennsylvania. Sister Jo Ann calls her selection for that honor and her opportunity to meet with the others chosen "the zenith of my nursing career."

Sister Jo Ann Cuscurida expects to spend about 40 percent of her time at St. Vincent's. She commented, "Unfortunately, hospitals are under a lot of outside pressure. Our challenge is to be able to come out with a happy medium and still maintain a caring service. That is why we are here."



**Grinstead Funeral Home, Inc.**

SAM H. PRESTON — F. EDWARD GIBSON  
The oldest Funeral Establishment in Indianapolis — Founded in 1854  
"Centrally Located to Serve You"  
1801 E. NEW YORK STREET INDIANAPOLIS, IN 46201 (317) 632-5374

## INTERMITTENT CLAUDICATION STUDY

Methodist Hospital of Indiana, Inc. is looking for individuals who have intermittent claudication to participate in a clinical study. This is a clinical condition manifested by intermittent leg pain because of poor circulation to that leg.

- Subjects need to be between the ages of 40 and 70, male or female, any race, and in otherwise good health.
- The study will last for 12 weeks.
- Free exams, blood tests, and blood flow measurements will be given throughout the study.
- Visits will be set up to accommodate your schedule.

For more information:  
Please call the Department of Medical Research  
at 929-8561 between 8:00 AM and 5:00 PM  
An Equal Opportunity Employer M/F

**A Methodist Hospital** OF INDIANAPOLIS

## The Family Needs a Future



*And you can provide it because you're part of the family.*

For over 40 years Catholic Relief Services helped change the lives of millions of poor and disadvantaged families throughout the world. With basic financial assistance from the Catholic community, CRS is focusing on clean water projects, food production, community development and nutrition programs.

Consider a CRS Gift Annuity or Pooled Income Fund to help the work of CRS and—at the same time—give you a guaranteed income for life with tax deductions.

A Deferred Annuity is offered for donors 35 years and above who want an alternative to an IRA in 1987. Please return the coupon today for FREE details. Help CRS continue to change the lives of the poorest of the poor.

**CRS**

Laurence J. Bourassa  
Director of Planned Giving  
Catholic Relief Services  
1011 First Avenue, New York, NY 10022

The Official Overseas Relations Department, Agency of the American Catholic Church

Please send me FREE information on:

- |  |  |
|--|--|
| <input type="checkbox"/> Charitable Gift Annuity | <input type="checkbox"/> Deferred Payment Gift Annuity |
| <input type="checkbox"/> Pooled Income Fund      | <input type="checkbox"/> Wills and Bequests            |

Name \_\_\_\_\_ (Please print)  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Date of Birth: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

## How natural pine Christmas wreaths are providing jobs for the poor in Appalachia

by Msgr. Ralph W. Beiting

It was during the month of November a few years back that I met a young man whom I'll call Lenny. He couldn't have been more than 12 years old.

When I first saw him he was pushing a bicycle along a gravel mountain road. He had an enormous load of pine branches loaded on the carrier over the back fender. The rear tire on the bicycle was flat.

When he came to the old barn we were using to manufacture Christmas wreaths, he turned into the driveway and stopped at the barn door.

"Is this the place where they buy the pine?" he asked.

We assured him it was. He wanted to sell his pine.

"How much could I get?" he asked.

We weighed the pine and gave him a price.

"What are you going to do with the money?" I asked. "Are you going to use it for Thanksgiving or to buy Christmas presents?"

"No," he said. "I'm going into town and get a prescription filled at the drugstore." I learned that both of his parents were sick and needed the medicine. They didn't have enough cash to pay for it so the boy had taken things into his own hands. He had gone into the woods and cut some of the lower branches out of a pine tree. He had trimmed the branches and tied them to the carrier on the bike. He had nearly two miles to come with the pine. The tire on the bike had pushed out about a half mile back. He had pushed it the rest of the way.

When we heard his story, we told him there had been a mistake in the weighing of the pine. He was given double the amount he first received. With a smile of appreciation he pulled the bike over to a tree where he proceeded to patch the tire. With a wave of his hand still holding the money tight, he mounted the bike and headed for the drugstore and then home.

This year marks the 20th anniversary of

the start of manufacturing natural pine Christmas wreaths by the Christian Appalachian Project in Jackson County, Ky. Over the years hundreds of jobs have been given to the people of Eastern Kentucky in this project. Some of the people cut the pine (the trees will be used later for timber) and bring it to the center where the wreaths are made. A group of handicapped put together pine cones and then paint them as decorations for the wreaths. Still others gather at the small plant and assemble, box and ship the wreaths.

Last year production of the wreaths reached 40,000. The jobs are a blessing for the people because they come as cold weather begins and extra income is needed for them to keep warm and survive the rigors of winter.

Yet for every job given another three are refused.

I hope that this year we can increase our output of Christmas wreaths to 60,000 or 65,000. This would allow me to call back 25 of the people who sadly walked away. Twenty-five families would have an income that was not theirs before.

I would like to ask each person who reads this article to make a commitment that they and their friends would sell five wreaths. You have no idea how much your effort will mean to the people here in our mountains.

Please write to me about the wreaths at the address following this article. I will send you a beautiful colored leaflet on the different wreaths and their respective costs. But please hurry because I should receive your order by Nov. 18 to assure delivery of wreaths in time. Shipping dates are from Nov. 23 through Dec. 11.

There are still a great number of people who need your help even as the little boy did who pushed his bike loaded with pine to get the money needed for his parents.

P.S. The wreaths are beautiful. You will treasure them long after the holidays.

(Msgr. Beiting's address is Buck's Branch, H.C. 89, Box 3450, Martin, Ky. 41649. His phone number is 606-686-9646.)

# Today's Faith

A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright © 1987 by NC News Service.

## That they all may be one

by David Gibson

On a corner near Main Street in towns all across America, three churches face each other across the intersection. One may be Lutheran, another Assemblies of God, the third Episcopalian. At an intersection a block away stands a Roman Catholic church. Across the street and half a block further down is a Presbyterian or a United Methodist church.

At one time as Christians entered these churches on Sunday morning they also disappeared from each other. What each community did behind closed doors was largely unknown to the others. Misunderstandings were frequent, at times coupled with a sense of suspicion.

Anyone who grew up in these towns understood exactly what Bishop Philip Cousin of the African Methodist Episcopal Church meant in September when he addressed Pope John Paul II in Columbia, S.C., saying, "The variety of church life (in America) almost exceeds imagination."

They understood, too, what Pope John Paul II meant in South Carolina when he told 26 leaders of Christian denominations that "it is no small achievement of the ecumenical movement that after centuries of mistrust, we humbly and sincerely recognize in each other's communities the presence and fruitfulness of Christ's gifts at work."

Think of any situation involving human beings where there is a conflict or a sense of being different from each other. How often does a conflict define the relationship of friends, family members or neighbors? The sense of being different can easily overshadow other bonds among people.

So it isn't surprising that separated Christians for so long focused mainly on what made them different from each other. In fact, differences remain a problem among Christians, as Pope John Paul said in Columbia: "We are not yet in agreement as to how each of our churches and ecclesial communities relates to the fullness of life and mission which flow from God's redemptive act."

What the ecumenical movement means for Christians, however, is that now they not only see what divides them, they also see what unites them. They see how much they resemble each other when they pray, when they serve the human family, when they baptize their members.

It is well recognized that when Christians band together their impact on society increases. But as Pope John Paul said in Columbia, the real reason Christians collaborate is "for the sake of Christ, who urges us to be one in him and in the Father, so that the world may believe."



## Christians have much in common

by Katharine Bird

"Like the church, the family ought to be a place where the Gospel is transmitted and from which the Gospel radiates to other families and to the whole of society," Pope John Paul II said during an ecumenical prayer service at the University of South Carolina Stadium in Columbia. Held in September in the heart of the Bible Belt, where less than 3 percent of the population is Catholic, the ecumenical service was attended by 60,000 Christians of many denominations.

The pope asked all to reflect on the Christian family's role in the modern world. "This is a field in which there must be the maximum collaboration among all who confess Jesus Christ," the pope noted. "To the extent that God grants us to grow in Christian unity, let us work together to offer strength and support to families, on whom the well-being of society depends and on whom our churches and ecclesial communities depend," he said.

The family was chosen as the theme of the ecumenical prayer service to remind Christians of their common concerns and experiences, and to focus on what they can do together, said Father John Hotchkin, director of the U.S. bishops' Secretariat for Ecumen-

ical and Interreligious Affairs. The pope suggested in his homily that family relationships also reflect how "the Christian family of churches should relate."

Father Hotchkin said. The pope spoke of the "family dynamic" important for successful community living: "a need for patience, for sharing hard times and joys, and the forbearance necessary if each member is to flourish," Father Hotchkin added.

The unity that exists among Christians was emphasized throughout the prayer service, Father Hotchkin said. A group of 40 children presented flowers to the Christian leaders who then blessed the children. The simple ceremony was a reminder that many people hope to hand on to their children "a church renewed and filled with possibilities (for unity) we didn't have," Father Hotchkin said.

The pope made it a point to mention the Christians of various denominations who had welcomed him to the United States in 1979 and those who have visited him in Rome. "This could be a model for us on how to reach out to get to know our fellow Christians personally," Father Hotchkin suggested. He thinks, for example, that through personal contact "we often find we can be much more imaginative and creative in finding ways to promote justice causes."

## This Week in Focus

What do we as Catholics have in common with believers in other Christian religious traditions?

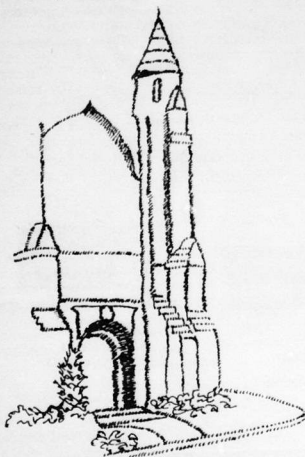
This week Katharine Bird reports on the pope's ecumenical meeting with Christians of many denominations in Columbia, S.C. During a homily there, he stressed the need to reflect on the role of families in modern society. This particular theme was chosen carefully to stress the ties of Christians in their common concern for the family, Father John Hotchkin tells Bird. He is director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs. Bird is associate editor of the NC Religious Education Package.

David Gibson also offers a report on the ecumenical dimensions of the pope's 1987 U.S. pilgrimage. Things have changed greatly from the days when Christians disappeared from each other

as they passed through the doors of their separate churches, he writes. Gibson is editor of Today's Faith.

David Thomas points out that in a sense every marriage might be termed a "mixed marriage" since each person in a couple is a unique, distinct individual. He offers some suggestions on how couples—including those in which the spouses belong to separated Christian communities—can approach their differences in a creative way. Thomas is director of Adult Christian Community Development at Regis College in Denver.

Father John Castellet discusses the important role ascribed to unity in the early church. It was, however, a unity in the midst of diversity, he says. Father Castellet is a Scripture professor at St. John's Seminary in Plymouth, Mich.



# Mixed faith marriage

by David Thomas

It came to pass, in God's brilliance, that marriage would involve the bridging of the deepest creative differences of the human world. God created us male and female, and the differences between us are almost without measure.

How funny, I sometimes muse, that God would challenge us by arranging things so that the discovery of a deep love and the continuation of human life could be found along the same path.

"And you two will become one flesh..." Such divine comedy. Mixture is the mess and the creative mass of marriage.

When the phrase "mixed marriage" comes to mind, most people think of religious differences as in Catholic-Methodist or Christian-Jewish couples. But I emphasize that there is an element of "difference" in all marriages. Opportunities for growth can be discovered in this if couples look for them.

Here are some approaches to employing the creative possibilities in marriage, with a religious focus.

**Begin by naming your differences.** Many people waste lots of energy denying differences. Or they direct their conversations only to safe areas where they agree—an approach that in certain situations can have value. Raising differences for discussion when you are

physically exhausted or emotionally spent isn't a good idea.

Instead, when comfort and security are needed, focus on what is common between you. When my wife and I face troubled times, we reflect on our shared goal of having a weedless lawn. We can spend long hours saying, "Yes, yes, yes" to that. On the other hand, constant recitation of similarities can become boring, lifeless.

**Lay out on the table all your religious differences without assessment or judgment.** This should take care of assumed differences which, in fact, may not exist. Thus it gives the partners an opportunity to understand the faith within each of them on a deeper level.

**Celebrate your similarities.** I have found that where authentic love exists, there are an amazing number of common values, beliefs and habits. Finding these areas is important because otherwise couples may believe they have little to share in the religious sphere.

It is tragic that some couples "factor out" of their marriage religious matters because they don't share the same religious tradition. If they dig beneath the surface, they may well find many shared religious treasures. After all, God is one. The religious life of two people focused on the same God is virtually certain to possess important common features.



After celebrating the similarities, honestly examine differences. Being different is not necessarily a barrier to love. I can love in my wife not only what we share but what is uniquely hers. This implies that my love is for her in her own right.

Finally, respect those differences that remain. God chose to create each of us somewhat different from all the rest. Even for two Catholic spouses,

one's personal spirituality may feature unique blessings and burdens. We walk the long journey to God along similar, though not the same, paths.

There are marriages whose people are different in some important religious ways. But do the differences mean God must be left out?

In the end, the attempt to find the mystery of God's workings in mixed marriages will be rewarding.



## Carpet Column

JIM O'BRIEN

### ANALYZING YOUR COLOR QUOTIENT

What color combination is right for you? Certain factors should be considered. Following is a checklist:

**Size of room:** Light colors tend to expand a room; deep colors can make a large room seem more intimate.

**Purpose of room:** Color can create an active or tranquil atmosphere. Generally, warm colors, like reds and oranges, are great in such areas as family rooms; cool colors in quiet places, such as bedrooms.

**Climate:** Do you live in the Sun Belt or the Snow Belt? Warm colors can ease the chill of winter; cool colors can offset the oppressive feeling of heat.

**Where is the sun?:** A room facing north or northeast gets little or no direct sunlight and can be warmed with sunny colors. A room facing south or southwest receives plenty of yellow light which can be tempered with cool blues and greens.

**Furniture style:** Country, traditional, modern, eclectic—each style has a distinctive palette. However, unless you're striving for authenticity, you should feel free to develop your own color palette.

**Personal preferences:** Whether you have noticed it or not, you have probably selected your own color already. Take a look at your wardrobe and take stock of the items that have drawn rave reviews from your friends. There's your color!!!

Come to our store for an update in colors. Bring material, sofa pillows or arm caps, paint swatches and we will try to pick the right color for you.

**VISIT OR CALL THE PROFESSIONALS FOR YOUR CARPET & VINYL NEEDS AT: O'BRIEN FLOOR COVERING & REMNANT STATION**  
3521 West 16th Street • Phone: 636-6903

### FEET HURT?

NO NEED TO SUFFER ANY LONGER!

Now there is relief for corns, bunions, hammer toes, toes, painful joints, swollen feet. Also accommodates a doctor's special inlay (Orthotic).

It's the...



Many Styles to Choose From.

See these Fabulous Shoes at...

**ECKSTEIN SHOE STORE**

620 MAIN STREET • BEECH GROVE, INDIANA

Hours: Monday-Friday 9 AM-6 PM; Saturday 9 AM-4 PM

(317) 786-7086

### We Make "Church" Calls EVERYDAY PAINT & WALLPAPER, INC.

Exceptional Service & Quality Products Equals...

Old-Fashioned Value

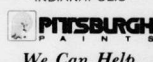
• WALLHIDE™ • SATINHIDE™  
• MANOR HALL™ • WALLCOVERINGS  
COMMERCIAL—RESIDENTIAL

#### CUSTOM COLORS

North  
1403 E. 86th STREET  
253-4180

Downtown  
1367 W. 16th STREET  
635-5255

— INDIANAPOLIS —



We Can Help.

## ASKREN Memorials, Inc.

Main Office & Craftsman Studio  
4707 E. Washington Street  
357-8041

Brownsburg Office  
114 S. Green (SR 267)  
852-6215

Southside Office  
Corner Pleasant Run Parkway  
& Bluff Road  
Near to Holy Cross Cemetery  
787-2568

The Askren Company has served Catholic Families for over 50 years. You owe it to yourself to shop and make comparisons. You do have *Freedom of Choice* as to where you purchase. Not only will you find a great difference in prices, but also in material and craftsmanship. Askren can supply a memorial to fit any budget. May we have the opportunity to assist you?



A Full 24" Long  
FROM \$218<sup>00</sup>



A Full 36" Long  
FROM \$504<sup>00</sup>



A Full 48" Long  
FROM \$795<sup>00</sup>

Let us show you how to personalize your memorial, no matter how large or small.

Call For Free Brochure — • Extended Terms • Senior Citizens Discounts  
• In Cemetery Lettering & Cleaning Service

When Nothing Else  
Is Good Enough.



## The Bible and Us

## Early church had dynamic unity

by Fr. John Castelo

If there was one thing that made Paul see red, it was any sort of division within the Christian community. Concern for fellowship colors most of the exhortations he sent to his people.

When the Christians in Corinth were breaking up into rival cliques based on allegiance to this or that preacher, Paul reminded them pointedly in 1 Corinthians 1:9 that "God is faithful and it was he who called you to fellowship with his Son, Jesus Christ our Lord." This fellowship with Christ demands fellowship with each other. After mentioning the various factions in Corinth, Paul asked: "Has Christ, then, been divided into parts?" (1:13)

For Paul the community was, quite simply, "Christ." Its members were joined to each other much like the parts of the human body are unified. "The body is one and has many members, but all the members, many though they are, are one body . . .

You, then, are the body of Christ. Every one of you is a member of it" (1 Corinthians 12:12,27).

In the first century of Christianity, it was rather easy for misunderstanding and tension to arise between the Christian communities in various places. This was true especially of the relationship between the strongly Jewish-Christian church at Jerusalem and the churches founded by Paul.

The Jerusalem community considered itself the criterion by which all the churches should be measured and took a dim view of Paul's wholesale conversion of gentiles quite independently of Judaism.

But Paul had no intention of starting "another church." He saw his communities and the Jerusalem group as basically one in what really counted: "One Lord, one faith, one baptism" (Ephesians 4:5).

To emphasize this unity, Paul asked his churches to take up a collection for the Jerusalem mother church. It would be a tangible expression of good will, of Christian love and harmony. On the practical level, it would be a real help to a poor community.

In the first century there was Christian unity amid diversity. Very interesting in this respect is the community of John, the beloved disciple. Judging by the fourth Gospel, this community was strikingly different from the communities which produced the first three Gospels, with an independent, though parallel, development of the common Christian tradition. It was not, however, a divergent sect.

One of its weaknesses was a lack of organization and strong leadership. This led to disaster. Toward the end of the first century many members of the community of the fourth Gospel drifted off into other paths. Some, for instance, denied that Jesus had really become man. The author of 1 John wrote in a frantic attempt to recall the secessionists, but apparently without much success.

Those who remained in the community then accepted the organizational structure of the other churches, while they, in turn, recognized the more highly advanced theology of the fourth Gospel.

## Education Brief

## Each of us is involved in the ecumenical movement

Education Brief

*Christ's call to unity is at the same time a call to holiness and a call to greater love. It is a call for us to render our witness more authentic.*

—Pope John Paul II in Columbia, S.C., 1987

What is your picture of the ecumenical movement? Does your mind conjure up the image of a group of theological experts gathered around a table to discuss their important areas of disagreement—a group that at the conclusion of its deliberations will publish a progress report?

That is a key activity of ecumenism. So are the actions in which Christians of different denominations join together to help create a more just world. In the process of their work they begin to understand each other in a new way.

But there is another factor of ecumenism to consider. Steps to renew Christian communities and to discover how Christianity can become a motivating factor in ordinary life are ecumenical steps.

This is what Pope John Paul II was suggesting when he said during an ecumenical meeting in Columbia, S.C., that "it is not difficult to see how the internal renewal and purification" of the life of Christian communities "is essential to any progress we may make toward unity . . . Only by becoming more faithful disciples of Jesus Christ can we hope to travel the path of unity."

There are many who desire this sort of renewal today, the pope indicated. There is a "spiritual yearning" among people. "In a word, it is a yearning for deeper insights into our Christian identity and, consequently, for a renewal" of Christian communities.

The fact is, the ecumenical movement is not the endeavor of static, motionless groups. Instead, this movement involves people who are alive, dynamic.

For Pope John Paul, what enlivens them is the

desire to grow in the acceptance of "Jesus Christ as the Lord of (their) lives." Progress in this direction can help to empty divided Christians "of any negative thinking about each other," said the pope.

Often the ecumenical movement is perceived as an activity for others to carry on—the province of experts. But it is more than that. The ecumenical movement is an ongoing process. In their efforts to mature as Christians, all the members of Christian communities further the ecumenical movement's goals.

What these people discover is that while there are real points of division among them, there is also a shared desire to grow in Christian faith.

## What Do You Think?

• Think about a situation in which the desirability of greater Christian unity became clearer to you—the wedding of two people from divided Christian communities; a discussion in which people were uncomfortable about expressing their true values; perhaps a situation involving misunderstandings between children. Why is the ecumenical movement important?

• Pope John Paul II makes a special effort to reach out to people who belong to religious traditions other than Catholicism. Why does he consider this so important?

• In his meetings with ecumenical leaders in Columbia, S.C., what themes did the pope stress? Why did he choose these particular themes?

• If people were to follow the pope's example in reaching out to those of differing religious traditions, what might they do?

## A town so poor, the Peace Corps uses it for "practice"

Peace Corps volunteers train in San Luis, Colorado, then go on to assignments in the Third World.

It's a good place to see poverty.

Nobody knows this better than Father Patrick Valdez, pastor to the 800 residents of San Luis.

With financial assistance from the Extension Society, he helps provide for the spiritual and economic needs of this country's poorest of the poor.

But he needs your help.

If you are 50 and older, an Extension Charitable Gift Annuity allows you to participate in the work of missionaries like Father Valdez and ensures a guaranteed income for the rest of your life.

Besides an initial charitable contribution deduction, a portion of your annual income is tax free. And the older you are, the higher the rate.

Please return the coupon today for details. Help Father Valdez continue to bring the message of Jesus Christ to the hidden poor in our country.



## Food for Thought

To many onlookers, it seems that after centuries of religious division and isolation the churches have "in a remarkably short time . . . responded in some significant ways to the movement of the Spirit," writes William Rusch in "Ecumenism: A Movement Toward Church Unity." The ecumenical movement has achieved much in terms of changing the relationships among the churches and tearing down some of the walls separating the followers of different Christian denominations, he adds. In addition, "the days of caricature and polemics appear to be largely behind us" thanks to the ecumenical movement, Rusch says. "Certainly good will and cooperation between churches have occurred on many critical issues," he writes. A Lutheran, Rusch says his book seeks to explain ecumenism to Christians and others who often "are amazed by and bewildered at the ecumenical movement." (Fortress Press, 2900 Queen Lane, Philadelphia, Pa. 19129. Paperback, 1985. \$6.95.)



The Catholic Church

EXTENSION Society

35 East Wacker Drive, Room 400 F • Chicago, Illinois 60601

IFT O899

- ☐ Please send me a FREE Extension Annuity Kit with no obligation.  
☐ Send me information on how Extension is spreading the Faith across America.

Rev./Sr./Br./Mr./Mrs./Miss/Ms.

Birth / /

Address:

City:

State:

Zip:

— THIS INFORMATION WILL BE KEPT STRICTLY CONFIDENTIAL —

## Children's Story Hour

Simone Weil lived  
by what she believed

by Janaan Manternach

Simone Weil was born a sickly child in Paris in 1909. Her father, a successful doctor, and her mother did all they could for her. But suffering was a constant part of her life.

Maybe it was because of her suffering that Simone felt the pain of others so strongly. She became a sensitive, shy youngster.

Her Jewish parents encouraged her to learn all she could. As a teen-ager, Simone became very interested in politics. She wanted to find ways to help the poor and powerless. She learned all she could about why so many people are poor, why there are wars, why there is so much injustice.

Simone decided to become a teacher. Clumsy and awkward, suffering almost continual migraine headaches, she paid little attention to her appearance. But her brilliant mind, her compassion and her convictions made a deep impression on students.

Simone believed strongly that she must live according to what she believed. She actively demonstrated for the unemployed, for workers' rights, for the poor. She ate only what those on welfare could afford.

To share more closely the lives of poor working people, Simone left the classroom to work in a factory. She felt like a slave and wrote articles about how powerful people become rich through the inhuman work forced on

the poor to enable them to barely survive.

When war broke out in Spain in 1936, Simone joined the struggle for freedom. Because as a pacifist she so strongly opposed war, she served as a cook. The horrible suffering of the wounded shocked her.

She visited Italy to relax and recover. In Rome she experienced the beauty of Catholic worship for the first time. In Assisi she felt God's presence as never before. Then, back in France, at the monastery of Solesmes, still suffering from agonizing headaches, Simone experienced Christ's love so strongly that it changed her life.

"I only felt in the midst of my suffering... the presence of love," she wrote afterward.

She read the Gospels. But she never felt she could join the church.

Simone moved with her parents to New York in May 1942. She studied nursing so she could go to England to care for wounded soldiers. She spent hours in prayer and went to Mass each Sunday.

In November she sailed for England. Not allowed to go to the war zones, she worked hard from a London office for war victims. Her practical rule for how to love those who were suffering was to ask them, "What are you going through?"

Finally her poor health gave out. At 34, she developed tuberculosis and died of a heart attack on Aug. 24, 1943.

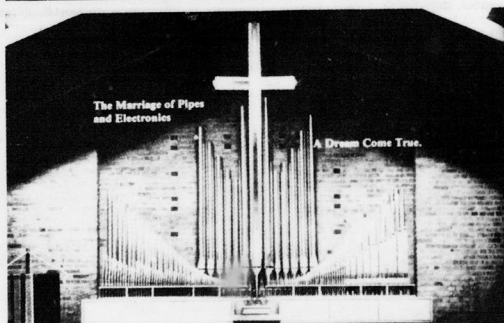


## What Do You Think?

Simone Weil was a compassionate person. What were some signs of her compassion? What are some ways in which you have the opportunity to be compassionate toward others?

## Children's Reading Corner

Believers of different faith traditions share many things in common. In a book called "People to Remember," by Janaan Manternach and Carl J. Pfeifer, the story of Pope John XXIII is told, along with a number of other stories. It was he who helped to open up a window of understanding between members of the Catholic Church and Christians of other denominations. Pope John XXIII continues to make a difference today in the respect Catholics show for those of other religious traditions and the efforts made by Catholics to bring about greater unity among all Christians. (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 1987. Paperback, \$4.95.)



## RODGERS

## A Dream Come True.

## Our Invitation.

We invite your evaluation of Rodgers Pipe Combination Organs. We're eager to talk with the most persnickety critics who are after SOUND and PERFORMANCE, rather than sales talk.

After all the medicine shows are over, all the theories discussed, we'll rest our case on what you HEAR — and how you FEEL — when a Rodgers Organ is played.

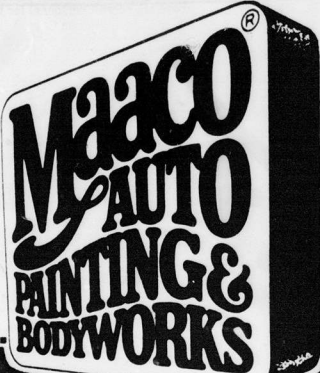
To this end, we pledge our individual talents to satisfy your real musical needs, the right organ for your church, school, concert hall, or residence, built to endure by artisans who care about the king of instruments.

Owning a real organ is no pipe dream with Rodgers' complete family of classic instruments — all engineered to be compatible with wind-blown pipes at the time of purchase, or in the future. For church or auditorium installations, pipe additions make excellent memorial or special donor gifts.

While some buyers might not have funds to install pipes at the point of selection, buying any organ which does not have the future potential of incorporating real pipes, we feel, is too great a compromise and an unwise investment.

Electronic organ salespeople who would lead you to believe pipes are out of the picture are simply not telling the truth. Pipes, like a fine grand piano, or silver, or a genuine oriental wool rug, do not depreciate.

5252 E. 45th Street • Indianapolis, IN 46209  
(317) 842-2102  
In State: (800) 382-1099  
Out of State: (800) 428-4160  
Indianapolis • Terre Haute • Fort Wayne

GRAND  
OPENING1/2 OFF  
MAACO SUPREME  
PAINT SERVICE

REG. \$349.95

FOR  
ONLY\$175<sup>00</sup>Station Wagons  
Trucks &  
Door Jamb  
Slightly Higher

Chemical Cleaning, Through Surface Sanding, Machine Sanding Most Chips and Scratches, Prime and Block Sand Feathered areas as Required, Full Coat of Primer Sealer, Refinish with Durability Plus Catalyzed Enamel, Apply Integrated Coat of Gloss Extending U.V. Sun Screen, Oven Baked Finish.

INDIANAPOLIS  
3115 Lafayette Rd.  
(1 Mile S. of Lafayette Square)

925-9900

OFFER EXPIRES  
December 1, 1987

HOURS:  
Mon.-Fri. 8-5:30 p.m.  
Sat. 9-1 p.m.

# 150 years of Catholicism in Indianapolis

by Father Jack W. Porter

St. John the Evangelist Church is the oldest Catholic parish in Indianapolis and Marion County.

Missionaries occasionally visited Indianapolis as early as 1835. However, the congregation was not officially formed until November, 1837 when Simon Brute, Bishop of Vincennes, appointed a young French priest, Vincent Bacquelin, to care for Catholics in Indianapolis on a regular basis.

As St. John's celebrates 150 years of service in downtown Indianapolis, it also calls attention to the sesquicentennial of Catholicism in central Indiana. Father Bacquelin came to Indianapolis for the first time in December, 1837. Mass was celebrated in Powers Tavern and in private homes until the first church building was completed and opened for services in 1840. This Chapel of Holy Cross was located northwest of the intersection of Washington and West Streets.

Growing numbers of workers on the canal, the National Road and other public works swelled the number of parishioners so that by 1850 the second church building was erected at what is now Capitol Ave. and Georgia Street. The pastor, Father John Gueguen, changed the name of the parish to St. John the Evangelist. Auguste Bessonies, sometimes called "the Father of Indianapolis Catholicism," was pastor from 1857 to 1892. The most visible monument of his pastorate is the third church building—the present St. John Church which, when it was completed in 1871, was probably the largest church in Indiana.

Today, St. John Church is one of the best preserved, authentic nineteenth-century religious buildings in central Indiana, exhibiting the best of that period's art. It was designed by Diedrich and Oscar Bohnen, noted Indianapolis architects, who drew upon both the French neo-Gothic and American Romanesque styles. St. John's is listed in the National Register of Historic Places as well as the Indiana Register of Historic Sites and Structures.

St. John's is also important in the history of education in Indianapolis, as it was the center of Catholic education for more than one hundred years. In 1859, Father Bessonies invited the Sisters of Providence to found St. John Academy, and in 1867 the Brothers of the Sacred Heart came to the parish to establish their boys' school.

After 1863, Maurice de St. Palais, Bishop of Vincennes, stayed at St. John's when he occasionally visited Indianapolis. From his death in June, 1877, until the arrival of his successor Bishop Francis Silas Chatard in Aug. 1878, Father Bessonies was administrator of the diocese. Bishop Chatard never resided

in Vincennes where he was installed, but came to Indianapolis and lived in St. John's rectory, to which was added a building for his residence and offices.

St. John Church was never officially designated the cathedral of the diocese; however, Bishop de St. Palais ordained priests for the first time in Indianapolis at St. John's in 1873. And Bishop Chatard conducted all major episcopal functions in St. John's until 1906, when the present Cathedral of St. Peter and Paul was built.

When the newly ordained Francis H. Gavisk came as assistant pastor in 1885, St. John Parish was near the peak of its size with some 3,000 members. When Monsignor Bessonies resigned in 1892, Father Gavisk succeeded him as the first native American pastor. The next year he arranged for the completion of St. John Church. Spires were added to the towers and extensive interior work was done; the choir gallery and the vestibule were enlarged and a Gothic pulpit, a new organ, and electric lights were added. On September 14, 1893, a gala celebration marked the reopening of a renovated St. John's.

The exodus of residents from the downtown area after the turn of the century resulted in a decline of membership almost as rapid as the growth of fifty years before. After the Brothers of the Sacred Heart left in 1929, the parish school became coeducational and was taught by the Sisters of Providence. St. John Academy continued with diminishing enrollments until 1959, when, after one hundred years in the parish, the Sisters departed.

Despite these changes, St. John Church remained the administrative heart of the diocese, especially after the bishop's official seat was moved to Indianapolis in 1898. Father Gavisk also served as diocesan chancellor and he and his successors carried out their responsibilities at St. John's. The Metropolitan Tribunal, the last of the archdiocesan agencies remaining at St. John's, moved to the Catholic Center at 14th and Meridian Streets in June, 1982.

Although St. John Parish now has few resident members, it still serves large numbers of people, young and old alike. It is available and readily accessible to the public for liturgical worship on a daily basis, for private devotions and personal meditation, for spiritual counseling and for sacramental reconciliation. It attracts downtown office workers, suburbanites and visitors, offering them a unique spiritual atmosphere. More than 350 patrons, some of whom are of the fourth and fifth generations of families who have been parishioners, still support St. John's.

Over the years, St. John's has been the site of a number of community and ecumenical events; the annual St. Thomas More Society Red Mass, the St.

Patrick's Day celebration, installation ceremonies for organizations such as the Knights of the Holy Sepulchre, the St. Peter Claver National Convention, the World Methodist Convention, the annual reunion of the St. John Academy Alumnae Association, performing arts festivals, local television and news media coverage of special events and important liturgical celebrations, such as Christmas, Ash Wednesday and Easter.

While St. Peter and Paul Cathedral was closed for renovation in 1985, St. John Church resumed its traditional role as pro-cathedral for some of the episcopal liturgies including ordinations to the priesthood in June of that year. Thus, St. John's continues its historic role as a visible sign of Catholicism in a rejuvenated area of downtown Indianapolis. This symbol of stability in a world of change attracts residents and visitors, the pious and the curious. Situated across the street from the Indiana Convention Center, the Hoosier Dome, and the Pan-American Sports Plaza, St. John Church continues to serve as the "convention church" in downtown Indianapolis. The tall spires of St. John's, covered with copper greened with age, are recognized from every part of the inner city as a symbol of faith, still central after 150 years.

On Sunday, November 8, 1987, an episcopal Mass of Thanksgiving at 10 a.m. at St. John Church, followed by a banquet in the Indiana Convention Center, will conclude the full year of sesquicentennial celebrations begun last December. It is hoped that many of the friends of St. John's, non-Catholic as well as Catholic, will join in the gala celebrations of this special day.

## Fr. Bacquelin

by James J. Divita  
Professor of History at Marian College

"Go and teach all nations," the Son of God told his followers (Matthew 28:19). Vincent Bacquelin accepted this advice and brought the Gospel to central Indiana 150 years ago. He founded the first two parishes in this area, St. Vincent's in Shelby County and St. John's in Indianapolis, and established the institutional presence of the Catholic Church here.

The early bishops of Vincennes regularly traveled to Europe to raise money, purchase church goods and, above all, recruit personnel for their wilderness diocese. Bishop Simon Gabriel Brute, responsible for all of Indiana and the eastern third of Illinois, could

(See FR. BACQUELIN, page 16)



Interior of St. John the Evangelist Church, Indianapolis



# St. John's daughter parishes

by James J. Divita

In Indianapolis in late 1837, Father Vincent Bacquelin organized Holy Cross Parish as a mission of St. Vincent's in Shelby County. Holy Cross would later be named St. John the Evangelist Parish.

By 1844 the growth in the number of parishioners at Holy Cross was sufficient for Father Bacquelin to open a separate register for the Indianapolis parish. In it he recorded his administration of the sacraments during his horseback ministry in Marion, Hamilton, Morgan, Delaware and Wayne counties. Indianapolis the mission was becoming Indianapolis the mission center.

After the priest's untimely death in 1846, Fathers John Ryan, John McDermott, Patrick J.R. Murphy, and John Gueguen assumed his responsibilities. They visited St. Vincent's once a month and ministered at Strawtown in Hamilton County, Cumberland in Hancock County, and Pendleton in Madison County.

Father Gueguen, who named St. John's for his patron saint, was succeeded in 1853 by Father Daniel Molony, who added Martinsville in Morgan County to the list of missions served. A punctual and exacting man, Father Molony remained at St. John's until 1857 when Bishop Maurice de St. Palais transferred Father Auguste Bessonies from Jeffersonville to Indianapolis. The new pastor built the present St. John's Church between 1867 and 1871.

Father Bessonies (the Irish always accented the "o") might be considered the father of Indianapolis

Catholicism. He was the bishop's vicar general from 1872 to 1901. During his long pastorate at St. John's (1857 to 1901), the city's population increased from 18,000 to 105,000. All parishes founded in Marion, Hancock and Hendricks counties during this growth period have St. John connections.

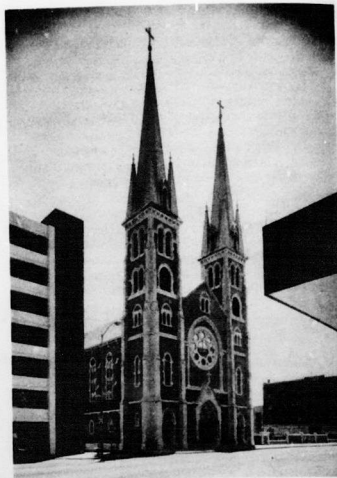
For many years St. John's was a school for junior clergy... a place to gain pastoral experience before being appointed pastor of a parish. This continued after Monsignor Bessonies' time. For example, Father Peter Killian, St. John assistant pastor in 1908, established Blessed Sacrament Parish, now Holy Name in Beech Grove.

St. John's was also viewed as a major clergy center in Monsignor Bessonies' time because the bishop, a pastor, and at least two assistant pastors resided there. Since the monsignor's time, priests from St. John's have helped cover Sunday Mass schedules in many parishes.

St. John's Church not only supports the cross of Christ high among the commercial buildings in downtown Indianapolis, but has a long tradition of sharing its human, physical, and financial resources with Catholics throughout central Indiana.

## St. Mary, Indianapolis

German Lutherans and German Reformed had built churches, and the German freethinkers even organized a lodge. But no Catholic parish for Germans existed until Father Leonard Brandt organized Im-



St. John's Church, Indianapolis

maculate Conception (popularly called St. Mary's) at the time of Father Bessonies' arrival. The Irish and Germans followed different Mass schedules in St. John's church building until the Germans completed their church on East Maryland Street near Delaware in 1858. Father Simon Siegrist, first resident pastor, resided with Father Bessonies until his own rectory was completed.

## St. Michael, Greenfield

Father Bessonies purchased a frame building which became the first St. Michael's Church in 1860. He and his assistants from St. John's ministered to the Greenfield parish until 1876.

## St. Patrick, Indianapolis

In 1865, Father Bessonies organized St. Patrick's, originally known as St. Peter's, for Irish families who moved southeast along Virginia Avenue. Father Joseph Petit, St. John assistant, became its first pastor. Its second pastor, another St. John assistant Father Peter R. Fitzpatrick, gave the parish its present name.

## St. Malachy, Brownsburg

Brownsburg was first visited by Father Dennis J. McMullen, a St. John assistant pastor, in 1867. He built the first church. He was succeeded in 1869 by Father John L. Brassett, St. John assistant, who was St. Malachy's first resident priest. Through the end of the century, most of the pastors of this rural Irish parish had once served at St. John's.

## St. Joseph, Indianapolis

Father Joseph Petit, St. John assistant pastor, founded the first Catholic parish north of Washington Street in 1873. The parish had a close relationship with the first St. Vincent Hospital, the Little Sisters of the Poor and Bishop St. Palais' seminary experiment in Indianapolis. A new church was built in 1880 at the corner of Noble Street (now College Ave.) and North Street and was used until the parish closed in 1949. Its name was transferred to a new parish founded near the airport in western Marion County the following year.

## Sacred Heart of Jesus, Indianapolis

This parish for Germans living south of Union Station was organized within St. John's boundaries by Father Alardus and four other Franciscan priests. From July to December 1875, they lived with Father Bessonies until they were able to move into their new quarters on Union Street.

## St. Bridget, Indianapolis

Father Daniel Curran, St. John assistant, founded this parish in 1879 for St. John parishioners who lived in the northwest part of the city. Father Curran continued to live at St. John's until 1881 when he moved to his own rectory.

## St. Francis de Sales, Indianapolis

Father Daniel Curran's brother, Father Charles Curran, who was a St. John assistant, founded this parish in 1881 for Irish railroaders in Brightwood. The parish was named for the patron saint of Bishop Francis Silas Chatard, who resided at St. John's from 1878

## ALABAMA LIQUORS

"We Keep You in Fine Spirits"

947 N. Alabama 634-8792

## Creative Composition

Betty Bennett, Owner

"Composition & Printing"

1416 North Pennsylvania Indianapolis 636-8810

New Approach To Imaginative  
and  
Creative Wedding Photography

## STEINBERGER PHOTOGRAPHY

5015 S. State Ave. • Indianapolis, Ind.

— 787-2486 —

## Congratulations!

from

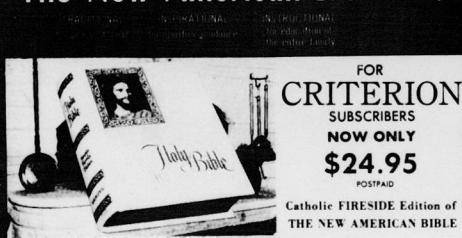
## THE LIQUOR LOCKER

(IN INDIANAPOLIS)

2101 W. Morris St. • 3374 W. Michigan St.  
949 Virginia Ave.

1526 W. Washington St. • 3432 W. Washington St.

## CATHOLIC FIRESEDITION The New American Bible



THE MOST OUTSTANDING AND PRACTICAL BIBLE OF THE 20th Century. Newly translated, newly designed and revised features make this the most complete, readable and beautiful Bible ever published. A major publishing achievement. The first complete American Bible translation specifically for American audiences. Produced under Catholic auspices with active participation by Holy Bible scholars and readers over the past twenty-five years.

### OUTSTANDING INSTRUCTIONAL FEATURES INCLUDE

- Preface to the New American Bible
- Origin, inspiration and history of the Bible
- A history of the Church
- Synoptic history of the Nations
- A treasury of cross-reference explanatory notes and quotations throughout both the Old and New Testaments
- Verses of Grace in red to facilitate reading and understanding
- Encyclopaedic Dictionary and Biblical Reference Guide
- Gold page edges

### IN THE NEW AMERICAN BIBLE, you get these special features:

- The Holy Scriptures, The Bible and the Vatican
- Life of the Blessed Virgin and the Rosary
- Family Register and Presentation Pages
- Script of the Mass
- Reproduction of World Famous Paintings by the Old Masters
- Plus many other special features

"The Perfect Gift  
They Will Remember"

YOUR OWN RELIGIOUS LIBRARY



The Equivalent of a complete religious encyclopaedia in one master reference edition. With the most beautiful padded binding ever placed on the Holy Scriptures.

TO ORDER COPIES FOR YOUR FAMILY OR AS GIFTS SEND YOUR CHECK OR MONEY ORDER FOR \$24.95 POSTPAID TO ADDRESS SHOWN BELOW. ALLOW 2 WEEKS FOR DELIVERY.

The Criterion Press  
Preside Family Bible — C/O P.O. Box 1717  
Indianapolis, IN 46206  
Enclosed please find check/money-order for \$ to cover the cost of FIRESEDITION BIBLES to be shipped postpaid to:

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

## Congratulations from

## SMITH PACKING COMPANY

2102 Spann Avenue  
Indianapolis, Indiana

634-7327

Patronize Our  
Advertisers

## CONGRATULATIONS from

## IDS

An American Express Company

Tom Ward  
Personal Financial Planner  
844-6441

## Congratulations from

## MARSH GARAGE

Carl Marsh & Lawrence Teperi

1368 S. Belmont Street  
Indianapolis, Indiana

631-9328 632-4075

to 1892. Father Charles used to walk from St. John's to Brightwood each Sunday to say Mass for the 200 charter members. The parish was closed in 1983.

#### St. Anthony, Indianapolis

Father Michael Collier, St. John assistant, first celebrated Mass for Irish and German Catholics settlers in Haughville, west of White River, in 1886. The first St. Anthony's Church was built by Father Francis B. Dowd, another St. John assistant pastor. Auguste Bessonies, who was awarded the rare title of monsignor in 1884, blessed the cornerstone.

#### SS. Peter and Paul

Bishop Chataud moved from St. John's to a new residence at 14th and Meridian Streets in 1892. Adjoin-

ing the residence was a chapel which served as parish church until the cathedral was built in 1906. Monsignor Bessonies, retired from St. John's, served this new parish until his death in 1901.

#### Assumption, Indianapolis

This parish in west Indianapolis was founded by former St. John assistant pastor Father Joseph Weber in 1894. He remained pastor and was prominent in the neighborhood until his death in 1935.

#### St. Christopher, Speedway

Speedway's first pastor, Father Urban Sonderman, and the second, founding pastor, Father Leo A. Lindemann, resided at St. John's from 1935 to 1937. Father

Lindemann also signed St. John's baptismal register during its use period. He remained St. Christopher pastor until 1973.

#### Our Lady of the Greenwood, Greenwood

In 1948, Father Bernard P. Sheridan, St. John pastor, asked his assistant, Father Richard J. Mueller, to organize a mission in Greenwood. The church was completed in 1950. Until 1955, when the Our Lady of the Greenwood school was built, parish children were bused to St. John's school, which they attended tuition-free. St. John's parishioners contributed almost \$25,000 toward the development of this suburban parish between 1951 and 1957. In 1955, Father Mueller was formally installed as founding pastor and he remained in Greenwood until 1973.

## Gregory XVI chalice to be used in celebration Sunday

by James J. Divita

One of the most valued possessions of the archdiocese will make an unusual public appearance at St. John's Church in Indianapolis this Sunday. Archbishop Edward T. O'Meara, principal celebrant at the 150th anniversary Mass of St. John's Parish, will use the Gregory XVI chalice.

Gregory XVI, pope from 1831 to 1846, established the Diocese of Vincennes in 1834, appointed its first two bishops—Simon Gabriel Brute and Celestine de la Hallandiere, and served as pope when St. John's was founded. Pope Gregory presented this chalice to Bishop Hallandiere in 1845. It is now part of the cathedral's collection of sacred vessels.

A fine example of art and skill of the Roman goldsmith in the early 19th century, the chalice stands over 12 inches tall and weighs almost three pounds. Its base is six inches in diameter, its cup three-and-a-half inches wide and four inches deep. The coat of arms of Pope Gregory is emblazoned on the bottom of the chalice.

Mounted on the base are three female figures, each about three inches tall. One points to a chalice symbolizing faith held high in her other hand. The second woman steadies the sign of hope, an anchor. The third figure, representing love, is surrounded by children. The Renaissance artist Raphael depicted the three virtues in a similar way.

On the base between the figures and on ovals around the cup are familiar scenes from the passion and death of Christ taken from the Way of the Cross. Shown on the base are depictions of Christ fallen beneath the cross, his being nailed to the cross and his body being taken down from the cross. The ovals show Simon assisting Christ with



The Pope Gregory XVI Chalice

the cross, Christ's death on the cross, and his burial. All recall the earlier piety which stressed the cost of human redemption.

The node on the stem between cup and base consists of a figure surrounded by columns. The figure is a lamb sitting on a scroll with seven seals on an altar (Revelations 5). The lamb supports a cross and a banner which has the Latin words "Ecce agnus," meaning "Behold the lamb." This was John the Baptist's greeting for Christ (John

1:29). First seen in ancient catacomb art, the Lamb of God motif represents the Resurrection or new life in Christ.

The chalice is accompanied by a six-inch paten and a custom-made red leather box decorated with the papal coat of arms.

Gregory XVI, born near Venice in 1765, was a conservative who reputedly dismissed street lighting and railroads as passing modern fads. He strongly encouraged the Church's missionary

work, however, and was particularly interested in American developments. During his papacy, he established some twenty U.S. dioceses, including Detroit, Chicago, and Milwaukee.

The use of the chalice at St. John's 150th anniversary Mass does more than serve as a reminder of an interesting episode in Church history. It is also a reminder of the role the successor of St. Peter plays in Church heritage. The names may change, but faith abides.

Best wishes  
from

**KRUKEMEIER  
MACHINE  
AND TOOL  
COMPANY, INC.**

128 Main Street  
Beech Grove, Indiana  
**784-7042**

Best wishes  
from



**Indiana Interreligious Commission  
on Human Equality**

IICHE is an interfaith agency of 25 Jewish, Catholic & Protestant judicatories working to promote human rights and human equality.  
1100 W. 42nd St. • Indpls., IN 46206 • 317-924-4226

**BANK ONE**

**CONGRATULATES**

**ST. JOHN'S**

**ON**

**THEIR**

**SESQUICENTENNIAL**

**FH  
LANGSENKAMP  
CO.**

229 E. South  
Indianapolis,  
Indiana  
46206

Telephone:  
317-636-4321

**BANK ONE**

# Fr. Bacquelin

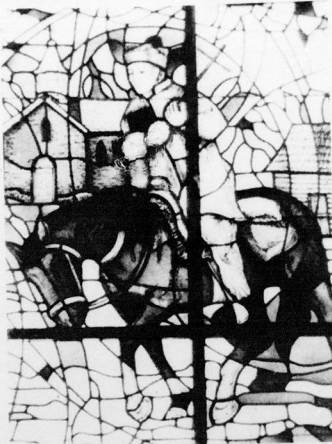
(Continued from page 13)

count four priests laboring in his jurisdiction; but three of these four priests he had borrowed from other dioceses. So during his 1835 tour of France, the missionary bishop recruited the 23-year-old seminarian Bacquelin to strengthen the faith of Indiana Catholics. On April 15, 1837, Bishop Brute ordained Bacquelin priest at Emmitsburg, Md., the bishop's spiritual home and the residence of Mother Elizabeth Seton.

Four months later, Father Bacquelin arrived in southeastern Shelby County to minister to the farmers there. For more than 10 years these settlers from Scott County, Ky., had had the services of a priest only twice a year. Now a resident priest organized them into a parish which he named for his patron saint.

Then in late November 1837, Bishop Brute decided that the Shelby County pastor ought to take charge of the Irish Catholics in Indianapolis, 25 miles away. Thereafter, the young priest regularly celebrated Mass in private homes or possibly in Powers Tavern on West Washington Street. He baptized the child Thomas McGinty on Jan. 13, 1838, the first recorded baptism in the Hoosier capital.

The population of Indianapolis in the late 1830s was on the verge of reaching 3,000. In summer 1839 Father Bacquelin purchased a lot on the north side of Washington Street between West and California Streets. Here he constructed a 40-foot by 20-foot frame building which he called Holy Cross (St. John's original name). On Oct. 13, 1840 the second bishop of Vincennes, Celestine de la Hailandiere, confirmed Mary Ferriter in this chapel.



STAINED GLASS SCENE—Father Vincent Bacquelin conducts his horseback ministry, from a window in St. Vincent's Church, Shelby County, by R. Markert of Louisville.

nes, Celestine de la Hailandiere, confirmed Mary Ferriter in this chapel.

Father Bacquelin and his mare were constant companions. Besides Shelby and Marion Counties, the priest celebrated Mass and administered the sacraments in 12 other counties from Delaware County on the north and Bartholomew County on the south to Boone County on the west and Wayne County on the east—a parish of approximately 5,200 square miles! Undoubtedly on these journeys he greeted the Protestant circuit riders who traveled the same routes to spread Christ's Gospel.

The French priest was tested during his horseback ministry. He was forced to eat cold food, which he disliked intensely. Since Catholics were sparse, he had to depend on friendly Protestants to shelter him along his route. They normally questioned him about the fabulous riches which some exaggerating circuit rider had told them protruded from the heads of Catholic priests. Soon a solemn Father Bacquelin purposely wore his hat in their houses to drive them crazy with

curiosity. Besides his horns, his hosts usually asked him about his wife and family. He always answered that his wife resided in his saddlebags—referring to his priestly commitment symbolized by the vestments and altar supplies he kept there.

Among Catholics Father Bacquelin was always received warmly. They sympathized with him when he arrived in mid-winter at late hours, wet, cold, hungry, and weary, his little mare covered with frozen mud. Yet he frequently was the straight man for parishioners' jokes, and some reported that they had "lots of fun" at his expense. They also remembered that "pettishness he seldom exhibited—ill temper or anger never."

The perils of travel ultimately cost Father Bacquelin his life. On the afternoon of Sept. 1, 1846, returning from visiting two sick parishioners in Rush County, the priest's horse was spooked by a nest of yellow jackets. The horse threw its rider violently against a tree and galloped away terror stricken for several miles. The 35-year-old man was carried unconscious to a nearby farmhouse where, after explaining what had happened, he relapsed into unconsciousness and died early the following morning.

Parishioners rode 30 miles to call the nearest priest to bury their pastor. The St. Vincent and Holy Cross congregations shared the cost of the sarcophagus marker, still to be seen, built over Father Bacquelin's grave in St. Vincent's Cemetery.

During this observance of the sesquicentennial of Indianapolis Catholicism and of St. John's Parish, we find that today's shortage of priests and a ministry based on "horsepower" is not unique. We salute the modest and amiable Father Bacquelin, a model of devotion and self-sacrifice, who established a tradition of service which parish priests, Religious, and lay leaders continue today. Finally, we recognize the strong faith commitment of Kentucky and Irish Catholics who laid the cornerstone of the Catholic Church in central Indiana.

## CONGRATULATIONS

from  
**HERMAN BRIGGEMAN'S  
BECK  
MUFFLER SHOP**

7211 Madison Ave. • Indianapolis, Ind.  
— 787-5345 —



## Congratulations St. John's!

Award Winning  
Breakfast Restaurant  
Voted One of Top Ten in the U.S.  
Next to Holiday Inn Union Station

UNION STATION



## FARIS MAILING INCORPORATED

INTRODUCING OUR GIANT MAIL BOX TO HANDLE THE GROWING NEEDS OF YOUR BUSINESS

- CHESHIRE ADDRESSING
- AUTOMATIC INSERTING
- EDP SERVICES
- PRINTING
- PREMIUM FULFILLMENT
- CO-OP MAILING

ANALYSIS OF MAILING REQUIREMENTS  
335 S. LINDSEY  
INDIANAPOLIS 635-6877

CONGRATULATIONS ST. JOHN'S!  
CELEBRATE YOUR SESQUICENTENNIAL WITH  
A WEEKEND AT

150  
Years



Packages from  
\$108.00 - \$148.00

Includes:

- Accommodations for Two
- Downtown Carriage Ride
- 2 Complimentary Beverages
- Morning Newspaper
- Continental Breakfast or Sunday Brunch

(1 night stay, Friday or Saturday)  
Tax and Gratuities not included

For Reservations Call: 631-2221

## R.F. Beidelman Construction Management

Room Additions — Renovations  
Remodeling — Repairs

897-1960

898-9282



ON NEW YORK AT ILLINOIS STREET

## Andrews Florist

CARDS & GIFTS  
CAPITAL CENTER #130  
251 NORTH ILLINOIS  
INDIANAPOLIS, INDIANA 46204

JOHN F. BURNS, JR.  
237-3030

RONALD J. ANDREWS  
VIRGINIA L. ANDREWS

## Congratulations & Best Wishes

from

FLANNER  
BUCHANAN  
MORTUARIES  
925-9871

Broad Ripple • High School Road  
West Morris Street • Zionsville  
Mann Road • Shadeland  
Fall Creek • Carmel

## Congratulations

from

**MEUNIER  
ELECTRONICS**

3409 East Washington Street  
Indianapolis, Indiana

## LEBANON OAK FLOORING CO.

"Distributors of Fine Flooring"

- Plank Flooring • T & G Flooring • Prefinished & Unfinished
- Hanco Flor-Tile • Laminated Blocks • Star Treads & Acces.
- Wax Paper & Powercleats

632-9007 or 632-7625

3110 Roosevelt Ave. (2100 N. 3100 E.) • Indianapolis, Indiana

## PRATT PRINTING COMPANY

ARTHUR D. PRATT, President

Specializing in  
Printing of Newspapers, Magazines  
Books and Catalogues

4040 West 10th Street  
Indianapolis

Call VERN PERKINS or JIM HAMMETT

243-1640



# the sunday Readings

32ND SUNDAY OF THE YEAR

NOVEMBER 8, 1987

by Richard Cain

I once heard a story about a village. Above the village stood a mountain which had a striking formation which looked like a human face. Legend had it that one day, a man would come to the village whose face would look the same as the one on the mountain. Although most of the villagers paid no attention to the legend, one man did. Each day he would sit by his door gazing up at

*Only by faith and a long devotion are we able to recognize God's gift of wisdom. But once we recognize it, we find that the gift was under our noses all along.*

the face in the mountain and scanning the faces of those who passed through the village looking for the one who was to come. The villagers would make fun of the man and his foolish hope until one day they laughed no longer. For over the years, the face of the man had come to look like the face on the mountain.

This is basically the point of the first reading. It is taken from the Book of Wisdom, the last book in the Old Testament to be written. The book was composed by a Jew living in Alexandria in Egypt. At that time Alexandria was a world-class city. The people were well-educated and many philosophies competed for their attention.

Concerned that the young Jews were rejecting the faith of their ancestors, the learned author of Wisdom set out to write a defense of his faith. In this section, he explained how true

Wisdom 6:12-16  
Psalm 63:2-8  
I Thess. 4:1-18  
Matthew 25:1-13

wisdom is found. True wisdom, he maintained, came not from humans but from God. Only by long devotion and faith, could one hope to recognize the gift of true wisdom which God offers to everyone. But once we are able to recognize it, we find that it was under our noses all along.

The second reading is from Paul's First Letter to the Thessalonians. As Wisdom was the last book of the Old Testament to be written, First Thessalonians was probably the first in the New Testament to be written. Since Jesus' death and resurrection, less than 20 years had passed. It is interesting to note that at this time, it was widely believed among the Christians that the second coming would happen within their lifetimes.

That is why the new converts in Thessalonica became increasingly concerned as some of their number died. They were afraid that only those who were living would be able to enter with Jesus into heaven. This letter was Paul's response. He assured them that on the final day the living have no advantage over the dead. The dead would first be raised and then the living would join them in everlasting life with God. The imagery of angels and trumpet blasts comes from the Old Testament and Jewish apocalyptic literature.

The gospel reading makes the most practical point concerning the second coming of Jesus. We do not know the day or the hour. In fact, it will be enough like any other day that people will be going about their normal activities when it comes. That is why I like to stop every once in a while and imagine what it would be like if I looked up and at that moment saw Jesus "coming on the clouds of heaven." I have no idea how he will come. But the thought helps me to keep everything else in a wiser perspective.

## the Saints *by Luke*

**ST. DIDACUS, ALSO KNOWN AS ST. DIEGO, WAS BORN NEAR SEVILLE, SPAIN, ABOUT 1400, OF POOR PARENTS.**

IN HIS YOUTH HE LIVED AS A RECLUSE WITH A PRIEST. HE THEN BECAME A FRANCISCAN LAY BROTHER AT ARIZAFIA.

HE WORKED AS A MISSIONARY IN THE CANARY ISLANDS, BECAME GUARDIAN OF FUERTEVENTURA THERE IN 1445 WHILE WORKING HARD TO HELP THE POOR. HE SPENT THE REST OF HIS LIFE IN FRIARIES IN SEVILLE, SALCEDO, AND ALACALÁ.

DIDACUS DIED IN ALACALÁ ON NOV. 12, 1463, AND WAS CANONIZED IN 1588. HIS FEAST IS NOV. 13.

**ST. DIDACUS**



*Beall's*

**Ladies Apparel**

*The full service shop that caters to the personal needs of every woman from daytime needs to an evening out*

524 Main Street  
Beech Grove, Indiana  
Open: M-S 10-6  
Fri. 10-8

Phone:  
784-1131



## The Pope Teaches Only God can demand what Jesus demands of us

by Pope John Paul II  
remarks at his general audience Oct 28

We continue our reflection on the words and actions of Jesus which show us that he knew he was God. This awareness of his divinity is clearly seen when he asked his disciples to believe in him: "Believe in God, believe also in me." Jesus made the same request during his passion, when he asked his disciples to believe in the saving power of the cross. When he asked his disciples to believe in him, Jesus confirmed the great commandment of the Old Testament to love God above all things. Thus when he was asked: "Teacher, which is the great commandment of the law?" he replied "You shall love the Lord your God with all your heart and with all your soul and with all your mind."

We note that as well as insisting on the primacy of the love of God, Jesus also called the disciples to follow him personally. This call is at the heart of the Gospel. It is only God who can call a person to follow in the radical way that Jesus demanded, without reserve or limitation. We read that one of the disciples said to him, "Lord, let me first go and bury my father." But Jesus answered: "Follow me, and leave the dead to bury their own dead." Here we see how demanding are the conditions for discipleship of Christ. A person must be ready to leave all things and follow him at once.

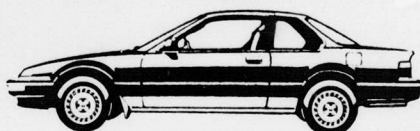
Obviously, the actual ways of following Christ vary according to the different conditions and capacities of each individual. Nevertheless, Jesus did not hide the fact that following him demands great sacrifice and sometimes even the gift of one's life. He told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the Gospel's will save it."



# Ed Martin

## HONDA

**PRELUDE  
1988**



**\$199<sup>77</sup> PLUS  
TAX  
MO.\***

\* 66 months closed end lease. License and registration not included.

**800 N. SHADELAND DR.  
359-4227**

## Question Corner

## Why not baptize them?

by Fr. John Dietzen

**Q** I am a 73-year-old grandmother and have a problem causing me great concern.

One of my six children married outside the church. He and his wife are good people but never attend any church.

After some years of marriage they decided they did not want children. The priest (not of my parish) baptized their child, who will soon be four years old. They now want another child baptized in another parish. The priest there, she says, said some harsh things and told them he cannot baptize the daughter.

They cannot understand this. My daughter-in-law was thinking about joining the Catholic Church, she says, but has real reservations since they are being treated this way. Should I baptize the baby? Please help me. (Florida)

**A** The Catholic Church's law and policy on this are clear: Unless the priest or deacon has solid reasons for believing that a child will be raised in the



Catholic faith, he has no right to baptize that child, except in an emergency.

The reasons for this are probably obvious to most Catholics. They appear both in the Rite of Baptism and in canon law.

To some degree this depends on the priest's personal judgment. Maybe the first priest felt he had good reason to believe the parents intended to do everything necessary to give their child a Catholic upbringing. Certainly that would include regular attendance at Mass.

If that expectation was not lived up to, as your letter seems to indicate, it is not surprising that the present priest is reluctant to baptize the second child.

From what you say, there appears no evidence that the parents of these children ever intended to practice the Catholic faith, as much as possible in their circumstances, in order for their child to be raised a Catholic.

Insofar as that would be the fact (and I do not second-guess any priest's judgment when I say this) your situation offers another good proof that we, priests or lay people, do not in the long run do anyone a favor when we ignore the church's regulations about the sacraments. Whether this happens out of some feeling of compassion or, too often, just not wanting to take the time or pains to explain an unfavorable

answer, such responses usually come back to haunt either ourselves or someone else.

Since the parents came to the priest for baptism, they apparently harbored some inclination toward the Catholic faith. Perhaps a kind explanation of the reason the church normally expects at least one of the parents to be a practicing Catholic, before baptism of a child, might have made them stop and think. At least it could have prevented some of the present hurt and tension.

Perhaps the baptism brochure which you requested and we are sending will help your son and his wife to reflect on what they really want for their children and for themselves.

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

© 1987 by NC News Service

## Family Talk Silence not always golden

by Dr. James and Mary Kenny

Dear Dr. Kenny: I was dismayed when sex education was put into the school curriculum. Now they are even talking about condoms on radio and television. Worst of all, our pastor told us that we parents need to discuss sex in the home with our grade school children. I believe in letting sleeping dogs lie. I think this is wrong. Children so young are not ready for such information, and I won't have it in my home. Please comment.— Pennsylvania

Answer: Your pastor is wise. Parents need to let their children know that sex is not a taboo subject. Frankly, this cannot be done too soon today. The earlier the better. In a world which shouts its own jaded view of sex, we Christian parents are wrong to keep silent.

Silence is not golden. Rather, it is a dangerous cop-out, leaving the field clear for the carefree and exploitative commercialism of television, the crude messages on bathroom walls and misinformation of older youngsters. The question is not whether a child will receive a sex education too soon, but what kind of sex education he receives and who provides it.

Silence about sex is itself an education. The implicit message is clear, that sexual matters are to be kept secret. Or in so many unspoken parental words: "Don't talk to me about sex. I am uneasy discussing it and I'd rather pretend it's not there."

Unfortunately, all that happens is that parents with this philosophy take themselves out of the picture. Even when children have a legitimate question or concern, they know better than to ask their parents. But do they remain totally uninformed about the issue? Hardly.

Curiosity is a powerful drive, even stronger than passion. Consider how many things dance through our mind within a short period of 60 seconds. Our minds are extremely active, hungry for sensation and information. Curiosity is the psychological counterpart of our physical sense of touch. It is vital to life.

More young people are led into premature sexual intercourse out of curiosity than out of passion. It is difficult to be passionate about something with which we have had no experience. Curiosity is a major initial motivation for sex. For this reason it is of the utmost importance that parents satisfy a child's curiosity. An honest verbal explanation is surely preferable to a premature blundering into a sexual experience.

Our eagerness to learn, our imagination, our hunger for stimulation all drive us to discover. Almost universally, preschool boys and girls will peek to one another's genitals, or even show them openly to one another. Bodies are on display in playboy and similar magazines. Just because they are not available in our home does not mean that our children will not see them.

More brazenly, television displays couples making out and making love. Here again, parents may forbid such viewing in their own home, but there is no way to protect a child from other children who have been thus educated and indoctrinated. Or from bathroom walls at school with four-letter words and crude rhymes.

Wouldn't it be better if the "good guys" got there first? Whatever parents say, even if it is an awkward and stumbling admission of their discomfort, at least the child learns that sex is a subject that can be discussed with parents.

(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, Bensenville, Ill. 47978.)

© 1987 by NC News Service



**BROAD RIPPLE  
KINDERGARTEN & PREP SCHOOL**

EDUCATIONAL CHILD CARE

HOURS: 6:30 AM — 6:00 PM 257-8434

— ACCEPTING REGISTRATION FOR —  
**INFANTS THRU AGE 12**

AFTER SCHOOL CARE AVAILABLE FOR ELEMENTARY CHILDREN  
6543 FERGUSON AVENUE 812 E. 67TH STREET  
(INFANTS — 1000LERS) (AGES: 2-12 YEARS)  
253-1643 257-8434

## BLACK TOP SEALER

PROFESSIONAL SEAL COATING & REPAIR  
PROTECT & BEAUTIFY YOUR ASPHALT

**5% DISCOUNT — 638-0396**

**\$7000** DELIVERED & HAND RAKED  
CRUSHED STONE, SAND

## TOPSOIL

COUPON

## WHY SIMPLY BUY INSURANCE...

when you can  
become a member  
of a fraternal family?

CATHOLIC FAMILY LIFE INSURANCE offers innovative financial programs to secure your family's future and your retirement. A comprehensive fraternal benefit package is also offered, at no additional cost.

Find out how your insurance dollar can buy more! Contact your local Catholic Family Life Insurance representatives:

**JIM HUSEK**  
Indianapolis, Ind.  
Work: 782-9229  
Home: 844-3963

**DALLAS KELSEY**  
GENERAL AGENT  
Alexandria, Ind.  
Work: 724-3531

**Catholic Family Life Insurance**  
Serving Catholic Families since 1868

## TRUSCO

STORM WINDOWS & DOORS

also —

### Replacement Doors & Windows

- Siding • Roofing • Insulation • Awnings
- Porch Enclosures
- Guttering
- Designer Colors

**639-6559**

FREE ESTIMATES

**Carrico**  
home improvement co.

2112 W. MICHIGAN ESTABLISHED BY BOP'S SINCE 1938

DO IT YOURSELF AND SAVE!

## UPHOLSTERY FABRIC

Discount  
Upholstery,  
Drapery &  
Slip Cover  
Fabric

Foam Cushions Cut to Order  
While You Wait.

- Shop in our 7500 sq ft. Showroom.
- Select from over 100,000 yds. of fine quality fabrics.

OPEN DAILY  
10 AM to 6 PM  
SATURDAY  
10 AM to 4 PM

**Circle Fabric**  
3046 N. Shadeland Ave. 545-2318

*Shirley Brothers Mortuaries  
Proudly Announce the Opening of  
Castleton Chapel*

**We've been  
caring for people  
since 1898.**

Families call on us because they know we honestly care for them and their loved ones — just like we have since 1898.

**Shirley Brothers Mortuaries**

*Truly, A Remembered Service*

|                              |                                 |                                 |                           |
|------------------------------|---------------------------------|---------------------------------|---------------------------|
| Castleton<br>Chapel          | East<br>Chapel                  | Irving<br>Chapel                | Drexel<br>Chapel          |
| 9940<br>Allisonville<br>Road | 9606 E.<br>Washington<br>Street | 5377 E.<br>Washington<br>Street | 4363 E.<br>10th<br>Street |

**897-9606**

## Vatican Letter

## There's food for thought at laity synod

by John Thavis

A recipe for a Synod of Bishops might read: Mix more than 200 individual viewpoints. Stir gently. Let simmer through a week of small group discussions. Over high heat, boil down rapidly to essential lines of argument. Allow to cool and serve.

Like a good homemade sauce, a synod's final flavor depends on some ingredients that seem to disappear in the cooking. This year's Oct. 1-30 session on the laity is no exception. It has been seasoned with proposals, exhortations and suggestions that will no doubt be missing from the final dish of synod propositions. Among them were local or individual opinions on specific issues, such as AIDS, the plight of divorced women and a declining Catholic birth rate.

Some had only a tenuous connection to the main topic—the mission of the laity in the church and the world—but bishops took advantage of a captive audience to push some pet topics. The synod, after all, is a unique church platform. Where else do you receive eight minutes of undivided attention from the pope, the Vatican Curia and bishops from every corner of the globe?

A sampler of ideas that have added spice to this year's synod:

► South Korean Bishop Angelo Nam Son Kim of Su Won began his remarks to fellow bishops by reminding them that "we are all sons of lay people." That stated, he said the synod should exhort Catholic families to have more children—not 10, but "at least three or four." If the birth rate among non-believers declines to one or none, he added, then "within a century we would have that new world we are all awaiting." More Catholic children would also allow for one or more religious vocations per family, he said.

► In a linguistic plug, Portuguese Cardinal Antonio Ribeiro of Lisbon asked that his native tongue be made one of the official languages for future synods. He said there are more Portuguese-speaking Catholics (in Portugal, Brazil, Mozambique and a few other countries) than there are Catholic speakers of any other language.

► Among suggestions on women's role in the church, one by Archbishop Rembert Weakland of Milwaukee was the most novel: opening major positions in the church's diplomatic corps to both sexes. The idea was viewed with interest by Vatican journalists,

but one Vatican official who has seen the world of papal nuncios from a closer range offered a one-word opinion: "Fantasy."

► Another proposal on the women's issue that apparently fell on deaf ears was that of creating a Vatican commission for women. It was suggested by Bishop Ulises Casiano Vargas of Mayaguez, Puerto Rico, who also called for pastoral guidelines for the care of divorced Catholic women and those who remarry. Pastoral interest in alienated divorcees who might be drawn back into the church as active members was raised by one other bishop, but then dropped as the synod progressed, said a synod source.

► Italian Archbishop Ersilio Tonini, whose See of Ravenna was once a launching place for medieval crusades, warned that the dropping birth rate among European Christians was leading to the "Islamization" of Europe. He said that in West Germany, for example, Germans could well be outnumbered 5-to-1 by "Afro-Asiatics, largely Moslems" by the middle of the next century.

► Among the local issues to come to the synod's center stage (and move quickly off again) was one from Papua New Guinea. The pope should appoint a special research commission to examine how marriage can better be rooted in Melanesian culture, said Bishop Gerard-Joseph Deschamps of Daru. He added a prodding remark: other regions around the world would benefit from such research, he said—especially Africa, whose bishops requested a similar study.

► Some points were raised in one bishop's talk and apparently put to rest in another. For example, Bishop Frangiskos Papananolis of Syros, Greece, said lay people should be allowed to preach homilies (a role explicitly disallowed in a recent canon law ruling), and said the church should revise the canon law section on the laity, which he said speaks of rights as if they were duties.

An hour later, the Vatican's top canon law expert, Cardinal Rosalio Castillo Lara, said the current code gives lay people plenty of room for church participation and, as his final word, proudly quoted from the code's section on the laity.

Similarly, Lebanese Maronite Patriarch Nasrallah Sfeir in his talk recalled a time when lay people were consulted for the election of a bishop. When his turn came three days later, Cardinal Bernardin Gantin, head of the Vatican's Congregation for Bishops, said

church law currently provides for the secret consultation of lay people "of outstanding wisdom" on bishops' appointments. The subject was not raised again.

My Journey to God  
Thoughts on  
prayer

Amy Rebello of Cleveland had this response to the questions in the Oct. 9 "My Journey to God":

A person named Mother Mary Cephas had a great influence on my prayer life. She taught me to take any situation and turn it into prayer. The *Imitation of Christ*, by Thomas a Kempis, was the book I used to help me learn to pray. It seemed to open to a certain page where it said: "What doth it profit a man to gain the whole world and suffer the loss of his own soul." With all the material goods about us, this is a good thought to keep in mind.

Creativity in prayer is easy if you love to pray. As I go about my work, I make whatever I am doing into a prayer. I ask God to help me and thank God afterwards. If you pray often, it becomes a part of your life. Invitations to prayer are a help. Place a picture of Christ on the bathroom mirror. Then ask God to make you a mirror of God to others.

Put up prayers around the house. I started doing this when my four sons were babies and they just grew up with prayers. I would cut prayers from their old religion books and put them on their closet at eye level so they would see them and say them.

The Bible is the best way to pray during dry times. We always say we don't have time to pray. But what about taking five minutes a day just for the Bible? That's easy. Try it.

Who and what have influenced you in your prayer life? How are you creative in prayer? How do you deal with the dry times in prayer? Send your tips on and experiences of prayer to: My Journey to God, P.O. Box 1717, Indpls., Ind. 46206.

INDY EAR, NOSE & THROAT  
ALLERGY CLINIC

Medical Evaluation, Blood  
and/or Skin Test

1500 Albany Street  
Beech Grove, Indiana 46107  
(317) 783-8830

## Patronize Our Advertisers

FOR RENT — GREAT BARGAIN  
MARCO ISLAND  
CONDOMINIUM

Balcony Right Above the Pool. Pictures Available.  
On the ocean, with a beautiful shoreline view!  
2 bedrooms & 2 baths, full kitchen. \$79.00 per  
day — one week minimum. Deposit required.

FOR MORE INFORMATION CALL: 845-9611

## CATHOLICS:

EXPERIENCE THE  
BYZANTINE RITE

A 1500-year-old liturgical tradition

Saturdays — 5:00 PM

St. Athanasius Byzantine  
Catholic Church

10065 E. 25th St. • Indianapolis, IN 46229

— 894-0106 —

FOR RENT — NEW CONDO  
By Owner

## 55 Plus — Independent Living

Ready now, located in beautiful retirement community  
on Northwest side of Indianapolis. Two bedrooms, two  
baths, air conditioning, fireplace, patio, garage, all  
modern conveniences. 24-hour security guard and  
emergency phone. Unfurnished, long-term lease.

Rent \$450 plus utilities,  
returnable damage deposit (317) 457-4994



Outgrowing  
your  
PC?

UNIX?  
XENIX?

LAWRENCE  
TECHNOLOGIES, INC.  
Computer Services

Accounting, Data Base, &  
Custom Programming  
— Call Us —  
Satisfaction at  
Reasonable Rates

Free Initial Consultation  
(317) 252-9605

"Software That Fits Like A Glove"

## 2 1/2¢ COPIES

with this ad  
(white, 8 1/2" x 11" Autofold, one visit only)

kinko's  
Great copies. Great people.

Monday-Friday, 7:30 AM-10:00 PM  
Saturday & Sunday, 10:00 AM-5:00 PM

631-6862

333 N. Pennsylvania Ave. • (across from the War Memorial)  
Offer expires December 31, 1987

DAVE MCINTIRE'S  
CHEVROLET — ISUZU CENTER

5101 WEST 38th STREET — INDIANAPOLIS, INDIANA

'87 MODEL CLOSE-OUT  
AT TERRIFIC SAVINGS

## CREDIT PROBLEMS?

— For a confidential credit interview —  
Call: JOHN POLEWCZAK 297-4040  
(St. Christopher Parishioner)

ASK JOHN HOW YOUR CAR PURCHASE CAN HELP YOUR PARISH

St. Elizabeth's  
Home

Belief in the Worth  
and Sanctity  
of All Human Life.

- Maternity Program (Live-In Option)
- Educational Program
- Pre-Natal Clinic
- New-Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Outreach Services
- Parent Awareness Program



Give Them  
a Choice

Funded by the United Way,  
Archdiocese Appeal, Diocesan  
Office of Social and Service Fees

New  
Services  
Sponsor

2500 Churchman Avenue  
Indianapolis, IN 46203  
Area Code: (317) 787-3412



# ENTERTAINMENT

## Viewing with Arnold 'Princess Bride' isn't very good flick

by James W. Arnold

Life is pain, Highness; anyone who says differently is selling something.  
—'The Princess Bride'

What director Rob Reiner is trying to sell in "The Princess Bride" is, as the promo suggest, "a heartfelt fable for the whole family." Alas, this critic's icy heart remained unfelt.

It's the sort of movie you want to like, that any decent family-oriented person is supposed to like. It's a prime example of the new commercial art. It's got all the ingredients of a nice movie: it's in favor of romance and true love and avoids drowning you in wanton lust, horror, and crackling cynicism.

The only problem is that it isn't very good. (Oh, does it have to be good, too?) That doesn't mean it isn't a modestly pleasant experience, which seems to be what a lot of Americans are willing to settle for, whether we're talking food, books, politicians, or watching football.

But let's be realistic. This is a comedy whose biggest laugh comes when the hero and heroine roll wildly one after the other down a long grassy slope. It's not as clever as Shakespeare or, for that matter, "The Muppets Take Manhattan."

"Bride" is the screen version of William Goldman's popular fairy tale novel, a project that has been bouncing around Hollywood for 15 years.



Goldman is a superb veteran screenwriter ("Butch Cassidy," "All the President's Men"), and he gives this script more than its share of witty or trenchant lines. He also gives it a lot of babbles.

In any case, not all the bright conversation put together could make a masterpiece (if anyone cared about making one or seeing one) out of a film that is mostly a routine adventure with a low-budget look. While some locations are used (in Britain and Ireland), the actors seem in constant danger of falling through the rocks, castle walls, and "scary forests" used as sets. A giant rodent that battles the hero to the death looks like a refugee from "Sesame Street."

If you like romantic adventure, "Bride" is not as lovely or as exciting as "Ladyhawke." If you like imaginative fantasy for children, "Bride" is not even remotely in the same class as "The Neverending Story." And if you like (heaven help you) the raucous spoofery of Mel Brooks or Monty Python, "Bride" will seem rather demure.

What it does have is selected pieces and bits from all three. There is a handsome young couple (Cary Elwes as the Fairbanks-esque black pirate and blonde Robin Wright as Princess Buttercup) who struggle against an evil prince (Chris Sarandon) to live happily ever after. There are several lovely warm and funny characters and odd creatures, and lots of anachronistic gags. Among them: comedians Billy Crystal and Peter Cook as, respectively, an aged wizard with a New York Jewish accent and a pompous bishop



FANTASY—Robin Wright and Cary Elwes play star-crossed lovers Buttercup and Wesley in "The Princess Bride," a Twentieth Century Fox release. The movie is classified A-II by the U.S. Catholic Conference. (NC photo)

with a speech defect who sermonizes boringly on the value of "mawwage" and asks the groom if he has the "wing."

The mix is beyond uneasy. Reiner's key mistake was not to play simply for romance, adventure and a little wit. The broader yuks, mostly uninspired, destroy much of the potential for magic.

On the plus side, the love story is wholesome and idealized. There are some moments of violence, especially in a rather crude and noisy torture sequence, but a clear effort has been made to avoid blood and mayhem.

The warmest of the secondary characters is Mandy Patinkin as Inigo Montoya, the wry Spaniard who has spent his life searching for the six-fingered man who murdered his father. Inigo's duel with this villain (Christopher Guest), as well as an early acrobatic combat with the pirate, are easily the action highlights in a film where little else actually happens. Mandy's spirited performance sticks out, mainly because everyone else (except Sarandon) was cast for their looks (like the young lovers) or to play inside-the-joke cameos.

Among the latter are Andre the Giant, the genial but mumble-prone wrestler who is one of the hero's good guy pals, and Wallace Shawn, every-

body's favorite wimp, who is miscast and unfunny in early scenes as the fussy leader of a gang of kidnapers. Peter Falk also appears in a superfluous framing device as a crusty old-timer reading the story we're watching to his skeptical young, TV-addicted grandson.

The device tries laboriously to make the point that kids would like books if they ever read or listened to them, but it hardly seems worth all the distraction and repeated interruptions. It's also a little embarrassing, because a bright kid could find better stuff on TV than "The Princess Bride."

(Pleasant but overrated fantasy-comedy-adventure; torture scene but minimal physical violence; satisfactory for general audiences.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

|                      |       |
|----------------------|-------|
| Cross My Heart ..... | O     |
| The Sicilian .....   | A-IV  |
| Surrender .....      | O     |
| 0 Suspect .....      | A-III |

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

## The 20th century culture of cigarette smoking

by Henry Herz

While smoking may no longer be acceptable to most of the nation, 51 million embattled American smokers are still addicted to nicotine. The growing conflict between the two sides of the smoking issue is reason enough to give each equal time in "Showdown on Tobacco Road," Wednesday, Nov. 11, 8-9 p.m. on PBS.

Whether you're a smoker, a reformed smoker or a lifelong non-smoker, the program is a fascinating survey of the 20th-century culture of cigarette smoking that has forced society to seek ways to deal with its consequences.

The first part of the program shows the development of the cigarette industry and how the advertising industry has promoted cigarettes as one of the good things of life. Equating cigarettes with masculine adulthood dates from World War I. The promotion of cigarettes to women was tied to women's liberation of the pre-World War II variety.

The turnaround came with the 1964 surgeon general's report linking smoking with lung cancer. It was a shock that shook the tobacco industry because, from that time on, sales declined sharply.

One of the many ironies in the program is that the military, which since 1917 had helped popularize cigarettes by distributing them free to the troops, is today trying to stop its personnel from smoking because of health risks and impaired performance.

While other programs have exhausted the medical angles of smoking, this one focuses on the question of advertising cigarettes. The industry spends \$2.5 billion on ads and promotion of cigarettes, more money than is spent on any other consumer commodity.

The anti-smoking lobby doesn't have that kind of

budget but does have a cause that attracts creative talent, such as that of media specialist Tony Schwartz, who has put together some powerful anti-smoking pieces that are models of economy and effectiveness.

The question left for the viewer is how best to deal with a social problem without infringing on anyone's rights. If nothing else, the program makes viewers aware of the dilemma for smokers, most of whom would like to quit but can't. Whether nicotine is an addiction or a strong habit is not resolved.

The bottom line, though, are the two million teenagers who become smokers each year. How to protect minors from a problem created by a previous generation is what the program is all about. Unfortunately there are no easy answers, but at least this program has posed the question honestly and fairly. It is not family entertainment fare but could be good for parents to watch and discuss with their adolescent offspring.

### TV Programs of Note

Sunday, Nov. 8, 7-8 p.m. (ABC) "The Return of the Shaggy Dog—Part II." The conclusion of a sequel to the 1959 Disney movie in which a young boy (Wilby Daniels) is somehow transformed into a large furry pooch and gets dognaped by villains who connive to sell him as a canine celebrity. Kid stuff following the Disney patented formula.

Sunday, Nov. 8, 8-8:30 p.m. (NBC) "Family Ties." Elise (Meredith Baxter Birney) is visited unexpectedly by her effervescent Aunt Rosemary (guest star Barbara Barrie) and her strange behavior causes Elise to call in a doctor who diagnoses the aunt's condition as Alzheimer's disease. It's a serious subject and should prove to be one of the better shows in this popular series.

Sunday, Nov. 8, 9-11 p.m. (CBS) "Kids Like These." Tyne Daly stars as a mother raising a son who has Down's syndrome and learning to deal with her son's limitations and her own unrealistic expectations. The fact-based story should sensitize viewers to the fact that such children may be different, even difficult at times, but they are just as lovable as any other children.

Sunday, Nov. 8, 9-11 p.m. (NBC) "Billionaire Boys' Club." Fact-based two-part series about the leader (Judd Nelson) of an elite group of young men whose get-rich-quick scheme leads to murder and conviction. As the story of a charismatic conman, it's perhaps justified as a cautionary tale but it's not family entertainment. The conclusion airs Monday, Nov. 9, 9-11 p.m.

Monday, Nov. 9, 8-9 p.m. (PBS) "The Gods Enslaved." According to this program in "The First Eden" series, mankind 10,000 years ago worshipped the wonders of the natural world. But with the acquisition of knowledge about growing plants and taming animals, nature lost some of its mystery and people began to exploit it.

Tuesday, Nov. 10, 8-9 p.m. (PBS) "Volcano." Millions live in the shadow of still-active volcanoes, nature's ticking bomb. Scientists explain to viewers of this "Nova" program how they are developing new techniques to predict when and how forcefully volcanoes will erupt.

Wednesday, Nov. 11, 9-11 p.m. (PBS) "Sgt. Pepper: It Was Twenty Years Ago Today." On June 1, 1967, one of the most influential rock music albums ever made was released: The Beatles' "Sgt. Pepper's Lonely Hearts Club Band." This British documentary evokes the flavor of 1967 through the reminiscences of Paul McCartney, George Harrison, Allen Ginsberg, Peter Fonda and Abbie Hoffman, among others

# Women told to fight 'patriarchy' governing church

by Jerry Filteau

WASHINGTON (NC)—The "patriarchy" governing the Catholic Church "is an evil system based on essentially untrue assumptions" and Catholics should work for its "definitive demise," a national conference on Women in the Church was told.

Immaculate Heart of Mary Sister Sandra Schneiders, in the conference's keynote address Oct. 30, said American Catholics have developed a spirituality that is "in many important ways incompatible with the spirituality of those who presently hold power of the church." The clash, she added, is "between a spirituality of domination and a spirituality of liberation."

Sister Sandra, a professor of New Testa-

ment studies and spirituality at the Jesuit School of Theology in Berkeley, Calif., called Pope John Paul II an example of "romantic feminism" who defines feminine nature "by its ordination to motherhood" and considers women "fully equal to, even in some ways superior to, but intrinsically different from men."

That view, she said, finds "a threat to humanity itself" in any efforts of women "to enter spheres reserved to men, that is, to non-mothers."

She espoused a Christian "liberationist feminism," which she said goes beyond "secular democratic" ideals to a deeper "Gospel vision" based on "equality in practice built on the free renunciation by every believer of all superiority to others."

The Oct. 30-Nov. 1 conference in Washington drew about 1,100 people, including 100 from Canada and some from Europe, to discuss developing structures for equality in the church.

The first such conference, held a year earlier, drew about 2,500. Organizers and participants attributed the smaller numbers this year to the fact that another major national conference on women, Women-Church Convergence, was held just three weeks earlier in Cincinnati, forcing many to choose between the two.

Tim Ragan, an official of Time Consultants, organizer of the Washington conference, said that most participants in both meetings want change, but "this group in Washington" seems to me to be trying to

change the structure by dealing directly with it," he said.

At least four bishops attended, including Bishop Joseph L. Ivesch of Joliet, Ill., who heads a committee of bishops currently preparing a national pastoral letter on women's concerns.

One bishop, Auxiliary Bishop P. Francis Murphy of Baltimore, said in a workshop session that "the church's credibility as a moral teacher is threatened" when it fails to treat women with full justice and equality.

He called the issue of women in the church "not only a women's issue, but a critical issue for the entire church" and urged a study by the church "of sexism and its possible influence in the history of church policy and teaching."

## RICHARD J. HARTMAN, ATTORNEY

• Wills • Estates • D.W.I. • Divorce  
• Personal Injury • Bankruptcy • Criminal Law  
155 E. Market Street  
Indianapolis, IN 46204 632-9555

Advertising — it pays  
doesn't cost



### CHRISTIANITY IN BUSINESS

An overnight retreat to help you establish your own process for ethical Christian decision-making in business. Join with other Christian business people to discuss, reflect and find support for your business vocation.

November 13, 14

Presenters: Eileen Hannon and Joe Cahill  
Members of Alverna Business Retreat Team

### MEN'S RETREAT

This weekend retreat focuses upon the life of Jesus and its implications for those of us who wish to follow Him. The believer is called to imitate the life of Jesus from Bethlehem to the Challenge of Calvary.

November 13-15

Presenter: Fr. Albert Haase, OFM

### SINGLE ADULTS: GOOD NEWS

Re-experience the Good News of Jesus through individual time, group prayer and sharing activities. Discover more deeply how Jesus can change the picture of our lives — even the meaning of being single in today's society.

November 20-22

Presenters: Fr. Dimitri Sala, OFM  
Lay Mission Band

### EUCCHARISTIC WORKSHOP

"Do This In Memory of Me"

This day-long workshop invites participants to dwell on the meaning of the Eucharist — to explore their experience of Eucharist — to hear again the story of how the Eucharist began and developed.

Workshop open to all those involved in ministry of the Eucharist through the Liturgy and teaching and all others who want to deepen their awareness of this gift.

December 5

(9:30 AM-4:00 PM)

Presenters: Fr. Gilbert Ostiedt, OFM, STD  
Professor of Liturgy at  
Catholic Theological Union

#### CONTACT:

ALVERNA RETREAT CENTER

8140 Spring Mill Rd. • Indpls., IN 46260

(317) 257-7338



## "It Was My Daughter's Idea To Visit OAKLEAF VILLAGE..."



...But it was  
my idea  
to move in."

It's true! My daughter, Jeri, had to talk me into visiting the Oakleaf Village Retirement Community. But the moment I walked in the door I knew I'd found what I was looking for. Beautiful. Secure. A warm and open atmosphere. It's the perfect place for active retirees like me who want to remain independent and free our children from the worry they naturally feel as we get older.

My new apartment at Oakleaf Village is perfect for me. I brought my favorite pieces of furniture and knick-knacks and gave the rest of it to Jeri for her to enjoy. One really nice thing about Oakleaf Village is that I just pay rent. I didn't want to pay a big up front fee like they charge you at some places.

A big surprise to me was all of the things my rent covered: a daily, full course meal, weekly housekeeping, all utilities, scheduled transportation,

someone on duty around the clock, plus many other nice amenities and services. All of this plus a lifestyle that's filled with activities and wonderful new friends!

Believe me, I checked out the people who run Oakleaf Village. They really know what I want for my retirement, and I'm so happy now that I'm settled in at Oakleaf Village. And Jeri feels like she's had the weight of the world lifted from her shoulders!

For me, living at Oakleaf Village was Jeri's good idea...but it was my good decision.



Oakleaf Village  
A RETIREMENT COMMUNITY

I'd like to know more about Oakleaf Village. **P**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone: \_\_\_\_\_

Age: \_\_\_\_\_ Rent: \_\_\_\_\_ Own: \_\_\_\_\_

Mail to Oakleaf Village

8480 Craig Street

Indianapolis, Indiana 46250

Phone 317-842-6564



# 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

## November 6

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments served afterwards.

A Chili Supper to benefit the needy will be held from 4:30-7 p.m. in St. Ann School Hall, 1440 Locust St., Terre Haute. Adults \$3; seniors and children under 10 \$2.

Channel of Peace charismatic community will hold praise and worship at 7:30 p.m. following soup and bread supper at 6 p.m. at St. Rita Parish, 1800 N. Arsenal St.

## November 6-7

A Fall Festival will be presented at Our Lady of Lourdes Parish, 3333 E. Washington St. from 5 p.m.-midnight Fri. and from 6 p.m.-Sat. Dinners, sandwiches, adult and kids games, booths.

## November 6-8

Franciscan Father Dimitri Sala will conduct a Healing Retreat on "The Healing Touch of the Lord" at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

A Benedictine Vocation Weekend Experience for women aged

17 or older will be presented at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Call Benedictine Sister Marian Yohe 317-787-3287 for information.

A Women's Retreat will be held at Mount St. Francis Retreat Center. For information call 812-923-8317.

## November 7

St. Malachi Parish, Brownsburg will sponsor its Annual 50s Dance at 8 p.m. in the parish hall. DJ Dr. Dave Riggins and live music by the Doo-Wops. \$15/couple includes snacks, drinks, prizes. For more information call Dave Yearwood 317-852-7794.

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

St. Ann's Society of St. Andrew Parish, Richmond will sponsor a Bazaar and Homemade Chicken and Noodle Supper in Father Hillman Hall, South 5th and C Sts. Bazaar featuring crafts, religious articles, candy and baked goods opens 9 a.m. Supper served 4-7 p.m. Adults \$3.25; children \$1.75.

The Annual Christmas Bou-

tique sponsored by the Altar Society of St. Mary Parish, New Albany will be held from 10 a.m.-1 p.m. in the school cafeteria. Proceeds benefit altar expenses.

St. Michael Parish, Greenfield will hold a Parish Dance from 8 p.m.-12 midnight.

The Liturgical Ministry Formation Program sponsored by the Office of Worship continues with "The Church at Worship" from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483 for information.

The Catholic Widowed Organization (CWO) will enjoy a Thanksgiving Dinner at 6 p.m. at the Catholic Center staff lounge, 1400 N. Meridian St. Bring covered dish; drinks furnished. Reservations only.

St. Christopher Home-School Association will sponsor its Annual Homecoming Chili Supper from 6-8 p.m. Tickets at the door: adults \$3; children under 10 \$1.75.

Roncalli High School will present its Second Annual Variety Show featuring dance, solo singing and other student performances at 7 p.m. Admission \$1.

St. Leonard Parish, West Terre Haute will sponsor a Ham/Bean Dinner from 4-8 p.m. Adults \$3; children under 12 \$1.50. Carry-out available.

## November 7-7

Christ the King Parish, 1827 Kessler Blvd. E. Dr. will hold its Annual Christmas Bazaar from 10 a.m.-6 p.m. Sat. and from 10 a.m.-1 p.m. Sun. Hand made crafts, baked goods.

## November 8

St. John Church, 126 W. Georgia St. will celebrate its Sequelentennial at 10 a.m. Mass celebrated by Archbishop O'Meara. Grand Banquet at noon in 500 Ballroom of Convention Center. Reservations only.

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, 7205 E. 10th St.

An Indianapolis area Pre-Cana Day sponsored by the Family Life Office will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

Holy Rosary Church, 600 S. East St. will sponsor its Annual Spaghetti Supper and Monte Carlo from 1-4 p.m. in Msgr. Martino Priori Hall. Mass at 12:15 p.m. Tickets at the door: \$4 adults; \$2 children 12 and under. Games for adults and children. Fruit baskets.

A six-day "Life, Death and Transition Workshop" conducted by Dr. Elisabeth Kubler-Ross and staff begins at Retreat House, 5353 E. 56th St. Cost \$50; \$200 deposit. Contact: LDT Coordinator, Elisabeth Kubler-Ross Center, South Rt. 616, Head Waters, Va. 24442, 703-396-3441.

## November 9-11

"A Bridge Over Troubled Waters" Revival will be held at 7 p.m. each evening at St. Rita Church, 1733 Andrew Brown Ave. (formerly Martindale Ave.). Rev.



"Yeh, Michelangelo also painted a church ceiling, but the similarity ends right there..."

Maurice Blackwell preaching. spirituality of marriage begins with "Adam and Eve" from 7:30-10 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

## November 10

New Albany Deaneary Youth Ministry continues its Basic Catechetics series at 10 a.m. in the Aquila Center, Clarksville. For information call 812-945-0354.

The Wedding Ring series on the

## November 11

A Natural Family Planning class will be held at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for information.

**Lourdes Fall Festival**

FRIDAY NOV. 6  
5:00 PM - MIDNITE  
SATURDAY NOV. 7  
6:00 PM - ?

## FUN FOR THE WHOLE FAMILY

- DINNERS
- SANDWICHES—anytime
- LAS VEGAS GAMES
- KIDS GAMES
- OVER 20 BOOTHS
- BAR
- OVER \$12,000 IN PRIZES!

OUR LADY OF LOURDES  
5333 EAST  
WASHINGTON  
INDPLS.

# HOLY ROSARY'S famous SPAGHETTI SUPPER & MONTE CARLO

Sunday, November 8th  
1:00 PM to 6:00 PM

ADULTS — \$4.00 KIDS UNDER 12 — \$2.00

Games For Children & Adults  
Fruit Basket Prizes  
Mass at 12:15 PM

Enjoy Authentic Cooking At The Italian Parish



HOLY ROSARY • THE ITALIAN CHURCH • 600 S. EAST ST. INDPLS.

## OAKLAWN MEMORIAL GARDENS & MAUSOLEUM

The Full Service Cemetery with Chapel

- Mausoleum Crypts
- Lawn Garden Crypts
- Veteran Garden
- Mausoleum
- Catholic Garden
- Masonic Garden

Member of American Cemetery Assoc.

PERPETUAL CARE 849-3616  
9700 ALLISONVILLE ROAD 46250

# THE FRANCISCAN FRIARS

AT

MOUNT SAINT FRANCIS RETREAT CENTER

"Where over 5,000 people seek spiritual renewal each year"

- Nov. 6-8 — WOMEN'S RETREAT
- Nov. 20-22 — MEN'S RETREAT
- Nov. 27 — Compulsive Overeaters Retreat
- Dec. 12 — Day of Inner Healing (9 AM-5 PM)
- Dec. 18-20 — Christmas Family Retreat

For Information, call (812) 923-8817

Mount Saint Francis Retreat Center is located in beautiful southern Indiana, just across the river from Louisville.

MOUNT SAINT FRANCIS, IN 47146



## November 12

The Leadership Skills: A Spiritual Perspective series concludes from 7-10 p.m. with "Time Management" presented by Benedictine Sister Antonette Purcell at Beech Grove Benedictine Center. \$7.50 fee. Call 317-786-7581 for information.

The Scripture Series continues at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-357-7338 for information.

Roncalli High School girls' and boys' basketball teams will hold their annual "Tip-Off Night" scrimmages at 7 p.m. Admission \$1 or two cans of food.

Franciscan Sister Sandra Schweitzer continues the Left Lectures: Designing for Church Interiors with "Seasonal Design: Advent and Christmas" from 4-6:30 p.m. in SS. Peter and Paul Cathedral choir loft. \$5 cost. Call 317-236-1483 for information.

## November 13-15

Benedictine Father Tobias Colgan will direct a retreat for married couples on the theme of "The Art of Compassionate Loving: Learning to Love as God Loves" in St. Jude Guest House on the campus of St. Meinrad Seminary. For reservations call 615-357-6385.

Franciscan Father Albert Haase will conduct a Men's Retreat focusing on the life of Jesus and its implications for us at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-357-7338 for information.

## November 14

The Office of Worship presents the first of a two-part Cantor Workshop Series from 10 a.m.-12 noon and from 1-3 p.m. at the Catholic Center, 140 N. Meridian St. For information call 317-236-1483.

St. Barnabas Parish, 8300 Rahke Rd. Will sponsor its annual

Christmas Bazaar from 10 a.m.-6 p.m. and Chili Supper served from noon-8 p.m. Country crafts, Christmas items, quilt drawing, bake sale.

Msgr. Downey Council K of C and the #3660 Mariol Club will co-sponsor a Christmas Craft Bazaar from 10 a.m.-5 p.m. Booth set up 8-10 a.m. Booth rental \$15; table rental \$3; reservations only. Call Alma Davey 317-457-8292 or Norma Faye 317-359-0352 after 6 p.m. only.

A Christmas Bazaar will be held by Holy Trinity Parish, 900 N. Holmes Ave. from 10 a.m.-5 p.m. Santa's Secret Shop. As is, food, booth space available. Call 317-634-2289.

Little Flower Parish, 1401 N. Bosart Ave. will present a Christmas Boutique from 9 a.m.-7 p.m. Wine tasting, wreaths, Discovery toys, Santa Letters.

A Christmas Bazaar will be held from 9 a.m.-4 p.m. at St. Malachy Parish, 326 N. Green St., Brownsburg. Lunch served all day.

St. Gabriel Parish, 6000 W. 34th St. will sponsor a Holiday Boutique from 9 a.m.-5 p.m. Craft booth, homemade candy, pictures with Santa.

Holy Family Ladies Guild will present its 3rd Annual Craft Bazaar from 9 a.m.-5 p.m. at 229 N. Country Club Rd. Lunch available 11 a.m.-4 p.m.

St. Joseph Parish, Rockville will sponsor a Cruller Appreciation Dinner in Holy Family Hall following 5:30 p.m. Mass. Bring one dish and your own table service.

## November 14-15

The Ladies Club of St. Michael Parish, Greenfield, will hold a Christmas at the Manger Bazaar from 9 a.m.-8 p.m. Sat. and from 9 a.m.-3 p.m. Sun. Food will be available.

St. Monica Women's Club will sponsor a Christmas Boutique from 10 a.m.-7 p.m. Sat. and from 6:30 a.m.-2 p.m. Sun. Christmas decorations, crafts, children's and adults' drawings.

A Craft Fair/Bake Sale will be held from 9 a.m.-5 p.m. Sat. and from 12-3 p.m. Sun. at St. Catherine of Siena Parish, 2245 Shelby St. Hourly door prizes, food served.

## November 15

A Sunday Afternoon for Catholic Hospital Ministers on "The Theology and History of Communion Outside Mass" will be presented by Benedictine Sister Mary Margaret Funk from 1-4 p.m. in the conference room of St. Vincent Hospital Professional Bldg. on Harcourt Dr. Optional session for hospital ministers, Eucharist and wine and cheese party. \$5 cost. Call the Office of Worship 317-236-1483 for information.

CYO Leadership and Service Institute will begin with registration at 6 p.m. at the Youth Center, 580 Stevens St. For information call 317-632-9311.

Archdiocesan Black Catholics Concerned (ABCC) will host a Concert of Sacred Music at 4 p.m. in SS. Peter and Paul Cathedral.

A Memorial Mass celebrated by Father Glenn O'Connor for all deceased members of Kevin Barry Division, Ancient Order of Hibernians will be held at 11 a.m. in St. Philip Neri Church.

St. John the Evangelist Parish, Enochsburg will sponsor a Turkey and Roast Beef Dinner beginning at 11 a.m. in the parish hall. Turkey soup, homemade pie, sandwiches, Still Board Shoot at 12 noon.

The Altar Society of St. Joseph Parish, 1375 S. Mickle Ave. will sponsor a Bazaar.

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, 6300 Rahke Rd.

A Sign Mass for the Deaf is celebrated at 12 noon every Sunday in Holy Spirit Church, 7243 E. 10th St.

St. Francis Hospital Calix Unit will meet at 8 a.m. for Mass in chapel followed by 8:45 a.m. meeting in cafeteria.

The Academy of the Immaculate Conception, Oldenburg will hold an Open House featuring campus tours from 2-4 p.m., performances of "Winnie the Pooh" at 4 and 6:30 p.m. and spaghetti supper from 1-4 p.m. Play tickets: \$1 children; \$2 adults; \$5 family.

## 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. Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 3 p.m.; St. Simon, 6:30 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, 3110 Sutherland Ave., 3 p.m.; St. Roch, 7:15 p.m.; K. of C. Council 437, 1305 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., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Peter Claver Center, 3105 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, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## CITY-WIDE

# CHRISTMAS BAZAAR

Holy Angels Church, 28th & Dr. Martin Luther King, Jr. St.

## RENT-A-TABLE

To Sell Your Arts and Crafts

We Bring Buyers and Sellers Together

December 5th - 9 AM-6 PM

926-3324

Patronize Our Advertisers



"SERVICE AND SATISFACTION"

925-6961

CRONIN/MARER/SPEEDWAY

Indianapolis

## CHRISTMAS BAZAAR

Saturday, Nov. 14 - 9 a.m.-4 p.m.

St. Malachy Church

326 North Green Street • Brownsburg, Indiana

Chicken Noodle Dinner (with slaw, roll & butter)

\$2.50

— LUNCH SERVED ALL DAY —

• Chicken Salad on Croissant • Chili • Hot Dogs

• Homemade Vegetable Soup

• BBQ Pork on Bun • Baked Goods and Much More

17 Booths PLUS Santa Claus & One-Pound Auction

Free Admission — Drawing — Free Babysitting

## St. Monica Women's Club

# CHRISTMAS Boutique

November 14-15, 1987

Saturday 10:00 AM-7:00 PM

Sunday 8:30 AM-2:00 PM

- Christmas Decorations
- Crafts • Bake Sale
- Children's Drawing

Drawings for —

- Gourmet Food Basket
- Afghan • Cheer Basket

Plus Tickets to:

- Repertory Theatre
- Indianapolis Symphony
- Indiana Roof Ballroom
- ... and more

6131 N. Michigan Rd.

Present this Coupon  
for  
**ONE FREE GIFT**

## PARISH FESTIVALS ARE FUN FOR KIDS OF ALL AGES

Watch Future Issues of *The Criterion* for a Parish Festival Near You!

## Start your Holiday Season Early

WITH CRAFTS, BAKED GOODS,  
SANTA'S SECRET SHOP, AS IS,  
GOOD FOOD & DRAWINGS

\$500 GRAND AWARD DRAWING

Potica for sale or order for holiday season

## HOLY TRINITY CHRISTMAS BAZAAR

902 NORTH HOLMES • INDIANAPOLIS

Saturday, November 14, 1987

10:00 AM-5:00 PM

Serving: Homemade Vegetable Soup  
Spanish Hamburgers • Fish Sandwiches

SUNDAY, NOVEMBER 15, 1987

10:00 AM-4:00 PM

Dinner Served 11:30 AM-3:30 PM  
13 & Up — \$5.50 6-12 — \$2.50 Under 6 — FREE

FEATURING: Roast Beef or Chicken Breast  
— 50¢ OFF WITH COUPON —

BOOTH SPACE  
AVAILABLE 634-2289

## youth CORNER

## ICA wins 2nd volleyball sectional

by Barbara Ludwig

The Immaculate Conception Academy volleyball team topped off its best season ever by advancing to the final game of the Regionals before being defeated by Jennings Co. Along the way, the ICA Twisters won their second consecutive sectional victory.

They also became the first team in ICA history to be ranked by the Association of Girls' Volleyball Coaches. After two weeks as 20th in the state, the Twisters moved last week to the 19th spot.

ICA reached the sectional final game by beating South Ripley, while Batesville advanced by beating Switzerland

County and Milan. Then the Twisters came on strong against Batesville taking the match in two games, 15-2 and 15-5.

Coach Cathy Hamilton inspired the Twisters by showing the film "Hoosiers." This seemed appropriate since the sectional games were played in Milan,

the town on which the film's fictional town Hickory was based. The Twisters played expertly, making only one error each in blocking, passing and hitting.

At the regionals in Greensburg, the Twisters beat Rising Sun 15-8 and 15-10 before losing to Jennings Co. 15-6 and 15-8.

How did ICA generate such a successful volleyball team from a school of only 210 students? There are several reasons. The academy is a boarding school and draws students from all over Kentucky, Ohio and Indiana. Because there has been little turnover in the team for the past four years, Coach Hamilton has had considerable time to work with the athletes. Most of the team members attend summer camp to help refine their volleyball skills and they practice for two hours two to four times a week. "Of all the groups of kids I've worked with," said Coach Hamilton, "the Twisters have the most self-motivation and spirit I've seen."

(Sophomore Barbara Ludwig is a Criterion correspondent at ICA.)

## Advent with Archbp. O'Meara

All youth are invited to celebrate the beginning of the new church year with Archbishop Edward T. O'Meara Sunday Nov. 29. The church year begins with the First Sunday of Advent. The celebration will begin at 10:30 a.m. with

Mass at St. Peter and Paul Cathedral in downtown Indianapolis. A tour of the sights of Indianapolis will follow. There will be a vespers service at the cathedral at 5:30 p.m. followed by a dance at the Catholic Center across the street. Cost

for the dance is \$2. The deadline for signing up for the day's events is Friday, Nov. 13. For more information contact Sister Joan Marie Macsura at the CYO Office, 317-432-9811 or talk with your pastor or youth minister.

## T.H. youth take walk on wild side

Terre Haute Deanery youth began their Halloween celebration with a dark walk down a haunted trail in the forest. On the haunted trail the group encountered a scary storyteller who told the youth tales about such things as "The

Faceless Nun" who once traveled the halls at St. Mary of the Woods College. Before their trek was over, the group also encountered a black ghoul carrying a black candle and a Banche (an Irish witch). Then the group sat in a circle around

a blazing bonfire, telling stories. After hot chocolate, cider and s'mores, the evening ended with an outdoor dance and a campfire prayer service. The St. Benedict-Sacred Heart Youth Commission sponsored the gathering.

## CYO Hobby Show results

The CYO has announced the winners of the 1987 Hobby Show. They were selected from among more than 2,000 youth in the 10 schools in the four Indianapolis deaneries that participated. The students participated in three classes, Class A (grades 1-2), Class B (grades 3-5) and Class C (grades 6-8). The winners are:

## COLLECTIONS

Overall Tara Thomas, O.L. Lourdes—horses  
Class A Beth Nicodemus, St. Mark—Legos  
Class B Joe Berkenmeier, St. Mark—Indy 500 collection  
Class C Joshua Hughtie, All Saints—money of the world

## SEWING

Overall Angie Chandler, All Saints—peach dress  
Class B Megan Friedmeyer, St. Luke—shirt  
Class C Erin O'Brien, Little Flower—skirt

## FINE ARTS

Overall Jay Allen, St. Mark—paper sculptures  
Class A Aaron Beasley, St. Gabriel—pencil drawings  
Class B Diane Graffitti, Christ the King—sketches  
Class C Ben Black, Christ the King—water colors

## KIT CRAFTS

Overall Sean Nicodemus, St. Luke—Legos  
Class A David Hahn, St. Mark—Legos  
Class B Ryan Schroeder, Christ the King—sketches  
Class C Marion McDaniels, All Saints—models

## BAKING

Overall Drew Powers, Little Flower—Ritz cookies  
Class A Katie Andeleen, St. Mark—chocolate crinkle cookies  
Class B Emily Schafer, St. Mark—pizza cookies  
Class C Amy Mick, All Saints—German chocolate cake

## SKILLED CRAFTS

Overall Terri Ping, O.L. Lourdes—sewing  
Class A Caille Tinkham, St. Luke—splatter paint  
Class B Jamie Lowe, St. Pius X—string art  
Class C Mary Eichler, St. Gabriel—cross stitch

## Music and Life

## Whitesnake on life and searching

by Charlie Martin, NC News Service

## HERE I GO AGAIN

I don't know where I'm going/But I sure know where I've been/Hanging on the promises/In songs of yesterday/And I've got my mind/I ain't wasting any more time/But he I go again/Here I go again

Though I keep searching for an answer/I never seem to find what I'm looking for/Oh Lord, I pray/You give me strength to carry on/Cause I know what it means/To walk along the lonely street of dreams

Refrain: And here I go again on my own/Going down the only road I've ever known/Like a drifter I was born to walk alone/And I've made up my mind/I ain't wasting any more time I'm just another heart in need of rescue/Waiting on love's sweet charity/And I'm going to hold on/For the rest of my days/Cause I know what it means/To walk along the lonely street of dreams

Written by D. Coverdale, song by Whitesnake. © 1987 by The David Geffen Co. have been an achiever in school athletics. That's great. But you might want to discover more about their abilities, to tap other talents. School offers a whole range of choices.

Maybe you might want to take a break from sports and get involved with student government, or try out for the debate team. Taking such a step allows you to explore other personal talents and learn what other things make your life rich and satisfying.

The song also says that God can be a help when we're searching. When we're searching for our place in life, we are bound to go down some dead ends, to run up against some failures. This is part of the process. God wants to support and strengthen us with his caring, especially in those low times when we are losing confidence in ourselves.

When we learn from our mistakes, have the courage to explore new options and allow God to be a guide and friend, the search will not end in frustration. We can find what we're looking for in life.

(Your comments are always welcome. Please address them to Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

## LOSE WEIGHT NOW!

#1 Nutrition Company Announces New Product:

Lose up to 30 lbs. in one month on this doctor recommended program.  
Safe, No Drugs, No Exercise  
100% Guaranteed  
CALL 873-5550



The Strolling Troubadour  
for all occasions

Tom Gouins (317) 259-0109

You are  
cordially invited  
to attend the  
Benefit  
dinner  
in honor of



saint meinrad  
seminary

at the Grand Ballroom  
of the Marriott hotel  
7202 East 21st • Indianapolis, IN

SATURDAY, NOV. 21, 1987

Cocktails: 6:30 cash bar  
Dinner: 7:30 Buffet

Music by the:

New Ventures Dance Band

\$20.00 Per Person - Reservations Only  
Purchase tickets by November 16  
Limited seating capacity. Call early!

For tickets call: June or Bob Dinn - 359-2378  
Doris or Jim Sorg - 356-3988

Draperies **FROST** Rugs  
**UPHOLSTERERS**

Fabrics at Discount Prices  
On In-Shop Work or Do-It-Yourself

## We Do Quilting

Fabrics Shown in Our Showroom or Your Home  
Monday thru Friday—7:30 to 5:30; Saturday—7:30 to 2:00  
Estimates—6 Days a Week

26 Years Experience

4024 E. Michigan Street • Indianapolis • 353-1217

**Alverna**  
Retreat Center

ADVENT TOUR  
to

**OUR LADY OF SNOWS SHRINE**

BELLEVEILLE, Illinois

DECEMBER 2-3, 1987

COST: \$73.00

INCLUDES: Overnight Accommodations

Bus Fare

Dinner at Shrine

Mass at the Old Basilica of St. Louis

Leisure time at St. Louis Union Station

Way of Lights at Shrine

Love in Lights (South St. Louis)

For brochure contact: Alverna Retreat Center  
8140 Spring Mill Road  
Indianapolis, IN 46260-2998  
(317) 257-7338

# Priests said to be disobeying ban on Masses at Medjugorje

by John Thavis

ROME (NC)—Yugoslavian Bishop Pavao Zanic said many priests are disobeying his ban on pilgrimage Masses at the alleged Marian apparition site of Medjugorje, but he plans no action against them.

Priests at Medjugorje confirmed that Masses were continuing, but said they don't believe the ban applies to the priests who come there.

Meanwhile, Archbishop Franje Franic of Split-Makarska, a defender of the alleged apparitions, issued his own directive that said priests could accompany but not organize pilgrimages to Medjugorje.

Bishop Zanic, head of the Mostar-Duvno Diocese that includes Medjugorje, said Oct. 28 that foreign priests have continued to bring groups of pilgrims to the site. A local pastor put up a sign noting the ban on Masses, but it "hasn't done much good," Bishop Zanic said in an interview in Rome.

The bishop said he didn't like the situation, but was being realistic and accepting it for the time being.

In July, Bishop Zanic banned Masses in his diocese by priests who either lead pilgrimages to Medjugorje or attribute a "supernatural character" to the events there. Masses involving as many as 70 celebrating priests are frequently said at Medjugorje.

Cardinal Franjo Kuharic of Zagreb, president of the Yugoslavian bishops' conference, said in a telephone interview Nov. 2 that Bishop Zanic had every right to ban such Masses because "no one has respected" previous directives against church-organized pilgrimages.

A Vatican official who asked not to be named said in September that Bishop Zanic's banning of Masses fell within his rights and responsibilities as bishop. But according to priests at Medjugorje, interviewed by telephone in October, the decree is being taken "lightly" by many. Some see it as unenforceable.

"No one is obliged to question every priest" on his beliefs, said Father Philip Pavich, a U.S. Franciscan who assists pilgrims at Medjugorje. "We can't police actions on or off the altar," he said.

The problem is "how to find out what these priests believe," said Father Paul Maslech, head of the Croatian

monastery in Chicago, who celebrated a Mass in Medjugorje in August, but did not lead a pilgrim group.

The church has not passed judgment on the vision claims, which first surfaced in 1981 when six local youths said the Virgin appeared to them. A commission established by Bishop Zanic concluded its work last year. The Vatican's Congregation for the Doctrine of the Faith requested that a broader study be undertaken by a new commission named by the Yugoslavian bishops' conference.

In a statement announcing the new commission last January, Bishop Zanic and Cardinal Kuharic said "it is not permitted to organize pilgrimages and other demonstrations which are motivated by the attribution of a supernatural character to the facts of Medjugorje." Previously the Yugoslavian bishops' conference had asked an end to "official organized pilgrimages" to the site.

The doctrinal congregation, in a letter to Italian bishops in 1985, also urged that organized pilgrimages to Medjugorje be discouraged. Bishop Zanic said he took the step in July of prohibiting Masses because the pilgrimages have continued.

Those who defended the Masses said the word "pilgrimage" is an inaccurate description of the visits that bring several thousand people to Medjugorje daily. Father Pavich said people come in "private, personal visits" or in "group travel." Added Father Slavko Barbaric, spiritual director of the young visionaries at Medjugorje: "All the pilgrimages are private."

**MEADOWOOD FLORIST**  
A FULL SERVICE SHOP  
Fresh/dried silk flowers  
Funerals — Hospitals  
ALL MAJOR CREDIT CARDS  
ACCEPTED BY PHONE  
293-4743  
3079 N. HIGH SCHOOL ROAD  
INDIANAPOLIS

**SIRLOIN STOCKADE**  
• USDA Choice Beef •  
• Cut Fresh Daily •  
We never add  
chemicals or tenderizers  
**MADISON**  
746 CLIFTY DRIVE (RT. 62)

In late September, Archbishop Franic issued his own guidelines for visitors to Medjugorje.

He said:

► Priests may go to Medjugorje but not as organizers of pilgrimages.

► If anyone asks a priest whether he believes in the supernatural character of Medjugorje events, he can say, "I cannot believe" until the church makes an official declaration on the events.

► The faithful may travel individually or in privately organized pilgrimages to Medjugorje, but not in those organized by the church or church institutions, or by individual bishops and pastors.

► Visitors can form their own "opinion" about Medjugorje but not hold a "belief" in those events, until a church judgment.

Archbishop Franic said his directive represented the conclusions of a three-hour discussion on Medjugorje among Croatian-speaking Yugoslavian bishops. Copies of the directive were being handed out at Medjugorje in October, according to visitors.

Cardinal Kuharic said the directive represented Archbishop Franic's personal conclusions, not a statement of the bishops.

Archbishop Franic said the fact of numerous pilgrimages to Medjugorje requires the pastoral assistance of priests. Sources at Medjugorje estimate that about 9,000 priests have visited since the alleged visions were first reported.

Archbishop Franic also said every bishop should refrain from issuing a personal judgment about the events.

In 1984, Bishop Zanic characterized the visions as a "collective hallucination."

Shortly afterward, Archbishop Franic said he believed the alleged apparitions were real.

**BECKER ROOFING**  
IN  
CONTINUOUS BUSINESS  
SINCE 1899  
Residential & Commercial Specialists  
Landscape & Business Insured  
ROOFING • SIDING • GUTTERS • INSULATION  
636-0666 J.C. GIBLIN, Mgr.  
Above everything else, you need a good roof!  
OFFICE & WAREHOUSE — 2902 W. MICHIGAN ST., INDIANAPOLIS  
MEMBER — ST. MICHAEL'S PARISH

1401 N. Bosart Ave. — School Cafeteria

## Little Flower Church Christmas Boutique



Saturday, November 14th  
9:00 a.m. to 7:00 p.m.

Cookie Decorating for Children, Applique Sweatshirts,  
Live Christmas Wreaths,  
Baked Goods, Craft Items, Ornaments, & More  
Perfect for Christmas Gifts!

### — DRAWING PRIZES —

- Quilts
- Ceramic Music Box
- Ceramic Christmas Tree
- Child's Wooden Wagon
- "Precious Moments" Doll
- Christmas Floral Arrangement

**SCHWINN RALEIGH**  
Sales & Service  
A bicycle paradise! Everything for the serious cyclist and the fun-loving bike rider... of any age!  
• Complete line of accessories  
• Exercise bikes  
• New catalogs  
• Factory-trained repair technicians  
• Parts and supplies  
Indianapolis  
5506 Massachusetts at Epler  
786-9244  
Hours: 10 a.m. - 8 p.m. Mon-Sat  
Shelbyville  
37 E. Washington Street  
398-6907  
Hours: 9 a.m. - 6 p.m. Mon-Sat  
"Keep fit on a bike."  
**Supreme bicycle store inc.**  
George Dudgeon's  
See you at Major Taylor Velodrome

"The Place for Catfish"  
**WAVERLY INN**  
Now Celebrating...  
Our 15th Anniversary!  
**ANNIVERSARY SPECIAL**  
Through November...  
**CATFISH**  
— All you can eat —  
**\$7.95**  
SENIOR CITIZENS SPECIAL  
Sat. & Sun. 12 N-4 PM  
OPEN: Sat. 12:00 N-10:00 PM  
10 Minutes South of 465 on 37  
**422-9368**

**CHOYS' WOKS**  
FINE CHINESE & AMERICAN FOOD  
9984 E. Washington St.  
(Next to Washington Square at Mithoeffer Rd.)  
Mon-Thurs. — 11:30 a.m. to 10:00 p.m.  
Friday — 11:30 a.m. to 11:00 p.m.  
Saturday — 12:00 noon to 11:00 p.m.  
Sunday — 12:00 noon to 9:00 p.m.  
**898-8844**



## Book Reviews

# The danger of too few babies

**The Birth Dearth: What Happens When People in Free Countries Don't Have Enough Babies?** By Ben J. Wattenberg. American Enterprise Institute (Pharos Books, New York, 1987). 182 pp., \$16.95.

Reviewed by Liz Schvetchuk

This book is provocative, although likely to provoke as much skepticism and disbelief as it does agreement.

In brief, Wattenberg believes there is a "dearth" of births in the West and that this human shortfall threatens economic stability, national security, personal happiness, placid racial relations, and even Western civilization itself.

The West—including Japan, New Zealand and Australia, as well as Western Europe, Canada and the United States—is in danger of losing power to the more populous communist nations and/or Third World, he warns.

"Over time, will Western values prevail?" Wattenberg asks.

"In short," he asserts, "the birth dearth hurts us in every conceivable geopolitical way: militarily, economically, politically and culturally." It might, he says, "be of great harm to the broadest value we treasure; it will make it more difficult to promote and defend liberty" in the West and elsewhere.

He suggests the birth dearth threatens the economy, in part because there will be fewer people—middle-class, upwardly mobile people, that is—to buy such items as "bigger, better, upscale" housing. (As he describes it, "the birth dearth is due to low fertility among the middle and upper-middle class.")

Moreover, those who have few or no children will lose their own insurance for care during old age, Wattenberg adds.

Then there is the military angle. Large populations provide more soldiers, Wattenberg suggests, and "only large populations have tax bases broad enough to support the defense systems which are the basis of national power and security," such as the "star wars" space-based weapons plan.

Then again, Wattenberg says the American middle-class's failure to reproduce sufficiently will lead to "racial and ethnic turbulence" as immigrants and others not-middle-class become larger percentages of the population.

All this prompts serious questions.

It gives rise to the spectre of a Cold War with the Soviets and Third World over who can have the most babies first.

Furthermore, it suggests couples should have children as old-age protection, to boost national security, or to fuel the consumer economy of the 21st century, not because they want children and will love them.

Then, too, Wattenberg seems to assume that those born in the West automatically appreciate—and will work to save—Western values, civilization and democracy.

To his credit, Wattenberg recommends some good ideas: more day care, flex-time, other benefits for parents.

Unfortunately, he seems to view these as primarily women's assets, to assist mothers—not fathers; to convince women—not men—to rear children. "To bear and raise three or four children, a woman typically must be able to stay home..." he says, proposing payments to mothers who do just that.

Too bad he doesn't say more about the male responsibility in child-rearing. After all, Western civilization may be at stake.

(Ms. Schvetchuk is national affairs reporter for NC News.)

## Attaining human and Christian maturity

**Deepening Christian Faith**, by Fathers Francis J. Buckley, S.J., and Donald B. Sharp, S.J. Harper and Row (San Francisco, 1987). 208 pp., \$7.95.

Reviewed by Msgr. Charles Dolien

Growing to full maturity in Christ is the goal of every effort to become a real Christian. In this book, two Jesuit theologians take a very practical look at the subject and offer some refreshing suggestions.

First they discuss human maturity from the psychological

view rather than the philosophical. They examine the question under five headings: security, affection, acceptance, integration and growth. With their fine philosophical background, they manage to divide these items into various subheads.

The next seven chapters cover the topic of Christian maturity. They point out that a Christian who is psychologically mature is not necessarily a mature Christian. Psychological maturity does not guarantee Christian maturity. The Christian faith may remain unexplored, or under-explored, for a variety of reasons.

The best part of their treatment is that it comes across as a very positive explanation of the steps involved in spiritual growth. As they remark, their purpose was not merely to inform, but to form. And they are successful in their effort.

Another strength of their treatment is the extensive use of 12 of the 66 documents of Vatican II. Twenty-five years after that council we are coming to appreciate more and more what a gift to the church and the world is contained in those writings.

Their conclusion, that man is born for heaven, and that the invitation begins in this life, is a very happy and timely reminder of what is the purpose of Christian maturity.

Jesuit Father Walter Burghardt calls this book "an uncommonly persuasive effort to integrate human and Christian maturity." It is well-deserved praise.

**Serenity**  
A PRE-PLANNING PROGRAM  
FOR FLEXIBLE PAYMENT  
OF FUNERAL EXPENSES



Serenity Funeral Planning allows you to make the arrangements you wish, giving you peace of mind.

This innovative insurance program guarantees that all expenses will be covered. Your family could have additional financial security as well.

Ask about our reasonable prices. Call today for a brochure.

**FLANNER  
AND  
BUCHANAN**  
MORTUARIES

925-9871

Broad Ripple • Carmel • Fall Creek • High School Road  
Mann Road • Shadeland • West Morris Street • Zionsville

**Fieber & Reilly**  
Insurance Agency, Inc.

Robert C. Hayford  
"Consumer Professional Service"  
207 N. Delaware 636-2511  
Indianapolis, Indiana

**CALL DAVE  
FOR  
FREE ESTIMATE**

**LEVEL**  
Home  
Improvements  
Call About  
Our Free  
12-Point  
Energy Saver  
Inspection

COMPARE US  
AND SAVE

**247-7400**

## Thinking about a career change?

Catholic Family Life Insurance is offering exciting career opportunities for experienced and inexperienced sales representatives in your area.

Our aggressive product portfolio meets the challenges of today's financial market, and includes interest-sensitive, traditional, term, annuity and disability income programs. Valuable fraternal benefits and an active branch system provide additional incentives for new members.

An extensive training program and support services are offered to those who seek a challenging career or a part-time position to supplement their income. A complete fringe benefit package is also offered.

The right organization, competitive products and a comprehensive fraternal benefit package can help make that change a successful one. Send a resume or contact:

Catholic Family Life Insurance  
P.O. Box 27166  
4030 East Southport Road  
Indianapolis, IN 46237  
Attention: Fred Mosconi (317) 782-9229

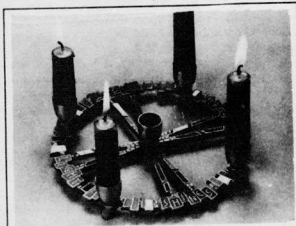


The oldest Catholic fraternal insurance organization in the United States.



## ADVENT WREATHS AND CANDLE KITS

A Daily Candle Lighting Service Preparing  
for the Coming of Christmas



Solid Polished Bronze with Hand-Enameled Colors  
8 1/2" diameter... \$35.00

Other Designs Up to 12" — \$50.00 to \$90.00

Gold Plated Wreath Fixture

w/Candles — \$16.40

Basic Kit — \$7.65 & \$10.50

Evergreen Kit — \$18.00

Deluxe Green Kit — \$14.80

Large Church Wreaths

Ceiling and Floor

Large Candle Refills

Abbey Press Kits

\$14.00 - \$16.00 - \$21.00

Purple & Pink Candles  
Taper and Column, Many Sizes  
Advent Devotion Books

ADVENT CALENDARS from \$1.25

RELIGIOUS CHRISTMAS CARDS (Special Sale)

Mail Orders — Add 5% Sales Tax plus \$1.50 Handling

Hours: Monday thru Friday — 9:30 to 5:30

Saturday — 9:30 to 5:00

Parking South of Store (Ample on Saturday)

**Krieg Bros.** Established 1892

Catholic Supply House, Inc.

119 S. Meridian St., Indpls., IN 46225

(2 blocks South of Monument Circle)

(Area Code 317) 638-3416 or 638-3417

## rest in peace

(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 if they are natives of the archdiocese or have other connections to it.)

\* **ALLEN, Gladys**, 69, St. Mary, Indianapolis, Oct. 24. Wife of Earl E.; mother of Louisa M. Moore, Marcia A. Agresta, Roberta J. Sponkel, Carol J. Wolfia, Thomas E. and Stephen E.; grandmother of 34; great-grandmother of five.

\* **COMMISSKE, Luke Zachariah**, newborn, Our Lady of the Greenwood, Greenwood, Oct. 19. Son of Patrick Dane and Anita L. (Heiney); brother of Erika Heiney and J.C. Heiney; grandson of Mr. and Mrs. Edward A. Connuskey, Jr. and Mr. and Mrs. Steve Knott.

\* **EBERLE, Leo E.**, 84, St. Mary, New Albany, Oct. 24. Husband of Mary E. (Zimmerman); father of Harold J. Milton, Dr. David, Jeannette M. Watson and Phyllis A. Eichenberger; brother of John and Irma Petrilli; grandfather of 19; great-grandfather of four.

\* **EDDRINGTON, Dawn**, 15, St. Michael, Bradford, Oct. 24. Daughter of Mr. and Mrs. James; sister of Jimmy, Marcy, Deidre, Lee, Sharon Brown and Jamie; grand daughter of Florence.

\* **ELDER, William O.**, 56, St. Michael, Cannellton, Oct. 23. Father of Sonya; son of Celestine

McMahan; brother of Robert, Carl and John.

\* **GASTINO, Nora**, 82, St. Philip Neri, Indianapolis, Oct. 23.

\* **MCGILL, Jean**, 63, St. Mary, North Vernon, Oct. 24. Mother of Rick and Robert; grandmother of six.

\* **MILLER, Ralph E.**, 63, Holy Trinity, Edinburgh, Oct. 29. Husband of Patricia Ann (Free); father of Ralph A., Thomas E., Robert P., Susan Marie Guimpp, Alice Ann and Carol Lucia; brother of L. Joseph, Richard A., Mary Alice Feilbake and Joann Burkert; grandfather of eight.

\* **REEDER, Bertha P.**, "Marge", 73, St. Christopher, Speedway, Oct. 29. Wife of Van; sister of Leonard Gilmore.

\* **SCHUELE, Louisa Mae**, 39, Holy Family, Oldenburg, Oct. 23. Wife of Charles H.; mother of Kimberly, Natalie, Jason and Doreen A.; daughter of Mr. and Mrs. James R. Parker; sister of David Parker.

\* **SCHMITT, Frank P.**, 77, Our Lady of the Greenwood, Greenwood, Oct. 19. Husband of Naomi C. (Kuchler); brother of Emma Quinn, Lorena Burlison, Rosemary Brown, Joan Early and Herman.

\* **YOUNG, Stephanie M.**, 8 months, Our Lady of the Greenwood, Greenwood, Oct. 20. Daughter of Stephen Anthony and Susan Marie (Laker); sister of Matthew M. and Lisa Ann Schemmner; granddaughter of Richard and Rose Laker, and Robert and Mary C.; great-granddaughter of Gertrude M. Laker.

## Film classifications

NEW YORK (NCI)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-1—general patronage;  
A-1I—adults and adolescents;  
A-1II—adults;  
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the "B" before the title.

Adventures in Babysitting... A-III  
Amazing Grace and Chuck... A-III  
Amazon Women on the Moon... O  
Angel Heart... O  
Baby Boom... A-III  
Back to the Beach... A-III

Benji the Hunted... A-I  
Beverly Hills Cop II... O  
The Big Easy... A-III  
Big Shots... A-III  
The Big Town... O  
Born in East L.A... A-III  
Can't Buy Me Love... A-III  
The Care Bears Adventures in Wonderland... A-1  
China Girl... O  
Cross My Heart... O  
Dark Eyes... A-III  
Deadline... A-III  
Dirty Dancing... A-III  
Disorderlies... A-III  
Dragnet... O  
Fatal Attraction... O  
The Fourth Protocol... A-III  
The Fringe Dwellers... A-III  
Full Metal Jacket... A-IV  
Gardens of Stone... A-III  
Good Morning, Babylon... A-III  
Hamburger Hill... O  
Harry and the Hendersons... A-III  
Heartbreak Ridge... A-III

House of Games... A-III  
House II: The Second Story... A-III  
Hope and Glory... A-III  
Innerspace... A-III  
In the Mood... O  
Ishtar... A-III  
Jaws: The Revenge... A-III  
La Bamba... A-III  
Lady Beware... O  
Lethal Weapon... O  
Lake Father Lake Son... A-III  
The Living Daylights... A-III  
The Lost Boys... A-III  
Made in Heaven... A-III  
Masters to Order... A-III  
Masters of the Universe... A-III  
Matewan... A-III  
Million Dollar Mystery... A-III  
The Monster Squad... A-III  
Too Outrageous... O  
Coming Home... A-III  
Nadine... A-III  
No Way Out... A-III  
Penitentiary III... O  
Personal Services... O  
The Pickup Artist... A-III  
Platoon... A-IV  
A Prayer for the Dying... A-III  
Prick Your Ears... O  
The Princess Bride... A-III  
The Principal... A-III  
Revenge of the Nerds II: Nerds in Paradise... A-III  
Rita, Sue and Bob Too!... O  
River's Edge... O  
Robocop... O  
The Rosary Murders... A-III  
Roxanne... A-III  
The Secret of My Success... O  
The Sicilian... A-IV  
Someone to Watch Over Me... O  
Stakeout... A-III  
Summer School... A-III  
Superman IV: The Quest for Peace... A-III  
Surrender... O  
Suspect... A-III  
Sweet Lorraine... A-III  
Tampopo... A-III  
The Untouchables... A-III  
The Wannabe Conference... A-III  
The Whales of August... A-III  
The Whistle Blower... A-III  
Who's That Girl... A-III  
Wish You Were Here... A-III  
The Witches of Eastwick... O  
Withnail and I... A-III  
You Talkin' to Me?... A-III

**Mr. Build**  
When cold weather drives them into your house... call the Professionals...  
**RID-A-PEST!**  
547-3838  
**MICE & RATS \$35.00**  
**RID-A-PEST EXTERMINATING, INC.**  
5324 FRANKLIN RD.  
INDIANAPOLIS, INDIANA  
ASK ABOUT OUR FLEXI SEASON SPECIAL

**INDIANA PAINT AND ROOFING COMPANY**  
825 Westfield Blvd. (in Broadridge) • Indianapolis, Indiana 46220  
• ROOFING • PAINTING • GUTTERS • INSULATION  
**253-0431**  
Gary Robling, Owner  
"Protection From The Top Down"  
WE RECOMMEND GAF® BUILDING MATERIALS  
*Patronize Our Advertisers*

## Bps.' deterrence com. delays report till June

by Jerry Filleau

WASHINGTON (NC)—The U.S. bishops' Ad Hoc Committee to Assess the Moral Status of Deterrence has delayed its report to the nation's bishops until next June because of rapid changes in the U.S.-Soviet negotiations on nuclear weapons.

In a brief progress report prepared for the Nov. 16-19 meeting of the bishops in Washington, Cardinal Joseph L. Bernardini of Chicago, head of the deterrence evaluation committee, said its request to delay its substantive report was approved in September by the bishops' Administrative Committee.

"The principal reason for seeking an extension is that several dimensions of the negotiations on nuclear weapons should be made more clear in the next six months," Cardinal Bernardini said.

The committee to evaluate nuclear deterrence was formed in response to requests made by several bishops in 1985.

## Terre Haute

For Complete Building Material Needs See  
**Powell-Stephenson Lumber**  
2723 S. 7th St 235-6263

For the products & services you need, think first of Criterion Advertisers

## Columbus

For MEN'S and BOYS' CLOTHING In Columbus... See  
**DELL BROTHERS**  
416 Washington St. (Downtown)  
Also 25th St. Shopping Center  
Seymour, Indiana

## Richmond

**Cutter Agencies Inc.**  
Insurance—Real Estate  
35 N. Eighth St. 986-0553

## Batesville

**Nobbe Motors, Inc.**  
**Nobbe Oil Co. Inc.**  
Batesville, IN 47006

## Lawrenceburg

Let Us Be Of Service To You  
**HOME FURNITURE**  
Hwy. 10 West 537-0610

## Classified Directory

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1581

**Auto Parts**  
**Wilson Auto Parts & Service**  
2302 E. 38th Street  
Complete Auto Service  
Front End Alignment  
HOURS:  
Monday-Friday 8 AM to 6 PM  
Saturday 8 AM to 3 PM  
**253-2779**

## Novena

**St. Jude's Novena**  
May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, worker of miracles, pray for us. St. Jude, help of the hopeless, pray for us. Special thanks to St. Jude, for prayers answered. —J.K.R.

## Plumbing

**PLUMBING**  
NEED A DOMESTIC CALL  
**WEILHAMMER PLUMBING**  
NEW, REMODELING, REPAIR WORK  
NEW & OLD HOMES  
WATER LINES & KITCHEN & BATH FIXTURES  
HOT WATER HEATERS INSTALLED & REPAIRED  
LICENSED CONTRACTOR  
BONDING, INSURED  
FREE ESTIMATES  
SAME LOC. SINCE 1962  
1819 SHELBY  
784-1870  
(864-4337)

**Electrical**  
**NEED AN ELECTRICIAN?**  
• OLD & NEW REWIRING & REPAIR • 100 & 200 AMP SERV. • CIRCUIT BREAKERS • DRYS OUT LETS • WALL PLUGS • AIR CON. DITIONER • CIRCUITS DIVIDED  
— 24 HOUR —  
Emergency Service  
LICENSED • BONDED • INSURED  
— FREE ESTIMATES —  
**SEARS**  
Electric Service  
Use SEARS Credit Plans  
— 783-6660 —  
By J.C. Electric Authorized Contractor

*Patronize Our Advertisers*  
**Remodeling**  
CUSTOM WALLPAPERING we are dependable, reliable and on time! Free estimates & references. Call Meridian Wallpaper 251-0169.

## KITCHEN CABINET REFACING

YOUR OLD CABINETS CAN LOOK LIKE NEW  
WITH NEW OAK DOORS, DRAWER FRONTS AND OAK COVERING FOR FLAT SURFACES AND RAILS AT LESS THAN HALF THE COST OF NEW CABINETS  
CALL  
**317-359-1467**  
FOR FREE ESTIMATE

**Remodeling**  
**Complete Home Remodeling**  
796-4337  
Evening 861-2438

**KITCHEN CABINETS INSTALLED**  
You furnish them... I install them.  
**359-1467**

**Want to Buy**  
WANTED TO BUY — Cash for your home or equity. No obligation. 924-5158  
**For Rent**  
ATTENTION: Senior Citizens — Two lovely one bedroom apartments next door to St. Lawrence Church, one block from grocery, drug store, shopping. For more information please call: 547-8947.  
**Miscellaneous**  
LIGHT HAULING, garage cleaning, low budget. Call: (317) 639-3509  
FREE SERVICE — Free or nominal charge — trees removed, trimming, landscaping, shrub, stump removal. Small jobs welcomed. Clean work. 852-4586 anytime.

— BUSES —  
NEW & USED  
RON OSKAY  
3610 N. SHADELAND AVENUE  
INDIANAPOLIS, IN 46226  
317-546-6806

## Parish Classified

**Christ the King**  
"BUY THE BEST FOR LESS"  
at  
Richards Market Basket  
2350 E. 52nd St. at Keystone 251-9263

**FARMER'S JEWELRY & GIFT SHOP**  
JEWELRY DESIGNED, MADE AND REPAIRED ON PREMISES  
— WE STRIVE FOR OLD GOLD —  
Keystone Plaza — 2520 N. Keystone  
Phone: 255-8070

**St. Simon**  
**VICTOR PHARMACY**  
Prescription Center  
8057 E. 38th St. 897-3990

**Sacred Heart**  
**MILLER'S REGAL MARKET**  
"Serving the Southside Since 1900"  
Terrace at Madison Avenue

# U.S. bishops call synod conclusions satisfactory

by John Thavis

ROME (NC)—The conclusions of the Synod of Bishops on women and other lay issues were satisfactory even though some specific proposals were dropped in the process, said four U.S. synod participants.

Some topics, such as the forms of lay ministries, proved too complicated to deal with in a monthlong synod, they said. They suggested that these might be treated more concretely in the apostolic letter to be written by Pope John Paul II on the synod themes.

The four spoke during a press conference Oct. 29, the day the synod's message to the church was released. The same day, votes were submitted on a list of final propositions to be given to the pope.

The principle of equal access by men and women to ministries that do not involve ordination is reflected in the synod's final statements, even though "the specificity may not be there," said Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops.

Some proposals on ministries were "flattened out" because the synod needed to address concerns of the universal church rather than particular churches, he said. "Naturally, the specificity suffers somewhat in that process," he said.

A synod summary report and an initial

draft of propositions included individual statements on women as acolyte and lector, the study of possible women deacons and altar girls. Those specific references were dropped in later versions of the propositions, however.

Archbishop May said it was important that application of the general principle of access to church tasks or ministries was left to local pastoral leadership. The pope may also choose to be more specific on the same questions, he added.

Archbishop Rembert G. Weakland of Milwaukee, one of more than 30 bishops who spoke on women's role in the church, said he was "not unhappy" with the synod's final treatment of the topic.

"It seems to me that we didn't pedal backward, which is very important," he said. "When you have to say something that will hold for every culture, it has to be couched in terms that are quite general."

He said the synod had posed two big questions on ministries: first, whether many lay ministries should involve formal installation with a liturgical rite, and second, whether some of these ministries are still to be considered preparatory to the priesthood.

Neither question was fully answered, he said. "I'm not sure whether we would want to go to a kind of full-blown ministry that might seem to clericalize our laity too much," he said.

Archbishop Weakland also said he was very happy with the "vagueness" of the synod's final statement on women because it moved away from an earlier attempt to define male and female charisms and match these with church tasks.

"It shows that we weren't ready to grapple with anything that deep" from a theological or scientific point of view, he said.

Cardinal Joseph L. Bernardin of Chicago said he thought the final statements on women were less specific than earlier ones but were not "negative." They will provide a "very good basis for development in the future," he said.

He said the question of which ministries can be opened up to all Catholic men and women will "have to be dealt with with greater intensity" in some other forum. It was not possible for the monthlong synod to treat them definitively, but the pope's eventual letter should help clarify the issue, he said.

Cardinal Bernardin and the other Americans said the synod had, in general terms, confirmed "many things we've been doing in the United States since the Second Vatican Council." He gave as examples pastoral councils, an accent on co-responsibility for

lay people, and bringing women into the mainstream of church life and ministry.

It was also a good place to learn about the experiences of other Catholics from around the world, Cardinal Bernardin said. Sometimes, he said, Americans think they've "got it made" and are "ahead of everyone else." Listening to other points of view, presented with equal conviction, was a valuable experience, he said.

Added Bishop Stanley J. Ott of Baton Rouge, La.: "The joy of the whole church being together and experiencing the church is a very rich one we'll take home with us." The bishops, in a written statement, also looked ahead to the synod's implications for pastoral life in the United States.

"We are committed to continued consultation with the laity" using existing structures and exploring the development of new ones, it said.

"We must continue promoting the dignity, giftedness and involvement of women within church and society," it said. It said the U.S. bishops would look forward to collaborating with the Vatican's Council for the Laity in building on "the global awareness of lay location and mission which this synod has strengthened."

## Synod sends propositions to pope

(Continued from page 1)

The groups should be ready to work with local pastors to help carry out the local pastoral plan, the document said. Other criteria for evaluation included the profession of faith, a sense of belonging to the church and the ability to sanctify the world.

On other topics, the propositions:

► Said lay people should be consulted on local pastoral decisions and should be members of pastoral councils.

► Said the parish had a theological reality as a eucharistic community and continued to be "very useful," but suggested that parish structures be flexible enough to admit more lay participation.

► Said basic Christian communities, working with local pastors, were true examples of church unity and evangelization.

► On social and political matters urged greater lay action against abortion, voluntary sterilization, manipulation of fetuses and drug trafficking; strongly rejected apartheid, as well as any form of religious discrimination or repression; and asked for special attention to the plight of the world's poor and oppressed.

► Said housework performed by women should be appreciated and called for the removal of obstacles faced by mothers who want to spend more time with their children.

► Said no one should feel excluded from the church community because of a difficult family situation and said single people are an integral part of the church.

► Encouraged families and parishes to help provide more vocations to the priesthood and religious life.

Marquette Manor  
Retirement Community  
& Health Care Center

Mass Daily

875-9700

Pre-planning  
a funeral  
is an act  
of love.

LEPPERT COPELAND  
Funeral Home  
700 East 86th Street  
Indianapolis, Indiana  
844-3966

ATTORNEYS-AT-LAW

HUGH G. BAKER, JR.

(CATHEDRAL HIGH SCHOOL, MARIAN COLLEGE,  
INDIANA UNIVERSITY LAW SCHOOL)

GREGORY S. FEHRIBACH

(CHATARD HIGH SCHOOL, BALL STATE UNIVERSITY,  
OHIO NORTHERN UNIVERSITY LAW SCHOOL)

632-8513

- CRIMINAL LAW
- PERSONAL INJURY
- FAMILY LAW
- BUSINESS ASSOCIATIONS

120 EAST MARKET STREET • #777  
INDIANAPOLIS, IN 46204

Patronize Our Advertisers

(AS ADVERTISED IN THE WALL STREET JOURNAL.)

## Millions of People Don't Have Group Insurance

### Are You One of Them?

Self-employed or work for a small business?

**\$1,000,000 Individual Major Medical.**

Choice of deductible:  
\$100, \$250, \$500, \$1,000, \$5,000

Available in most states through 50,000 Independent Insurance Agents and Brokers.

**ASK FOR A GOLDEN RULE QUOTE**

from your agent or broker.

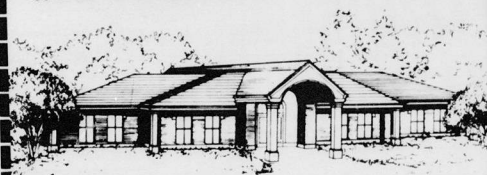
### Golden Rule

Golden Rule Insurance Company  
Indianapolis, Indiana 46224-4199  
(317) 846-8875

"A" Rated (Excellent)  
—A.M. Best

Policy not available in all states. Licensed in all states except 29. Policies not available there.

## COMPARE Our Prices and Facilities



**FEENEY-HORNAK Westgate Mortuary**  
7110 West Tenth Street

We invite you to stop by and COMPARE our prices, facilities, and services available to you. You will be pleased to find that Feeney-Hornak Westgate Mortuary offers the best value on the Westside of Indianapolis.

**FEENEY-HORNAK**  
MORTUARIES

Keystone Chapel  
71st at Keystone  
257-4271

Westgate Chapel  
7110 West 10th St.  
241-8518

Shadeland Chapel  
1307 N. Shadeland  
353-6101