

Earthquake ruins Oakland Cathedral

SAN FRANCISCO (CNS)—Northern California's devastating earthquake Oct. 17 wrecked a cathedral, a seminary and at least one Catholic church beyond repair, besides causing widespread losses to four Catholic dioceses and at least one death on church property.

Oakland's cathedral might need razing because of the quake that registered 6.9 on the Richter scale and caused 59 confirmed deaths and some 3,000 injuries in the San Francisco Bay area. Total property damage was estimated at some \$7 billion.

More damage to property could result from a number of aftershocks expected in the weeks ahead. Landslides from heavy rains Oct. 23 furthered complicated recovery efforts.

Early indications showed that St. Joseph College Seminary in Los Altos, in the Diocese of San Jose, may be irreparable. A workman who was in a seminary tower when the quake hit was fatally injured.

St. Patrick's Church in Watsonville, which is in the Monterey Diocese, also appeared likely to be razed.

Damages to church and school structures in San Francisco were estimated at more than \$1 million by the archdiocese.

Archbishop John R. Quinn told worshippers Oct. 20 at a special Mass for earthquake victims at St. Vincent de Paul Church in the hard-hit Marina district that "I certainly pray with you to our good God that he will relieve us of this tragedy as soon as possible."

As he began another special Mass Oct. 22 in his St. Mary's Cathedral, the archbishop placed San Francisco and the rest of the stricken area under the protection of Our Lady of Guadalupe, asking her to pray that all its residents be spared further tragedy.

Bishop John S. Cummins of Oakland said Oct. 19 that his earthquake-damaged cathedral may have to be replaced, but whatever the decision it "will impact the diocese severely."

"We may lose it entirely," he told Catholic News Service. Damage to the Cathedral of St. Francis de Sales forced its closing. Father William V. Macchi, diocesan vicar general, told CNS Oct. 19. "We don't know the long-range prospects," the priest said of the free-standing masonry structure built a century ago. He did not expect a decision on the cathedral to be made for at least a week.

In the meantime, services will be held a block away in the First Baptist Church, Father Macchi said.

Bishop Cummins said his real concern was the victims of the collapsed section of Interstate 880, also known as the Nimitz Highway, which leads off the Bay Bridge into Oakland. An entire mile of the top deck of the two-tier highway collapsed onto the lower deck, trapping many cars. "The cathedral is within walking distance of that freeway," he said.

Early estimates put the death toll from that disaster alone at 253, but by Oct. 20 officials were saying the number would be smaller because there were fewer cars under the collapsed freeway than first thought.

One man was pulled alive from his smashed car under



VALIANT TRY—A rescue worker gives up after trying to revive an accident victim on the collapsed Oakland Bay

the Nimitz debris Oct. 21, attracting the awe of people throughout the country.

No earthquake insurance was carried by the Oakland Diocese, Father Macchi said, because the "cost was prohibitive." Six to 10 years ago, when it was dropped, insurance cost almost \$1 million a year and then "skyrocketed beyond," he said. Most dioceses in California lack earthquake insurance, Father Macchi said.

"The four bishops that have had so much damage will have to talk together," Bishop Cummins said, speaking of himself, Archbishop Quinn, and Bishops R. Pierre DuMaine of San Jose and Thaddeus A. Shubda of Monterey. The area hardest hit is covered by the four dioceses.

Bishop Cummins was among 20 of the state's 24 bishops who were at a meeting of the California Catholic Conference in San Diego when the quake struck.

The bishops offered "our prayers and deep concern for those who have suffered in the Bay area's earthquake," they said in a statement. "To the families who have lost their beloved, we express our deepest sympathy and continued prayers."

Bridge after a powerful earthquake hit the San Francisco area Oct. 17. (CNS photo from UPI)

Curtis Currin, 24, of Half Moon Bay, Calif., was trapped when most of the tower of the St. Joseph College Seminary collapsed. He died later in the El Camino Hospital.

The seminary's 57 students and faculty were moved to St. Patrick's Seminary in Menlo Park, about 15 miles away in the Archdiocese of San Francisco.

The portion of the seminary built in 1926 suffered extensive damage. A new wing, housing student quarters, classrooms and the chapel, appeared less affected. But most of the seminary was said to be unsafe for occupancy.

San Jose's Cathedral of St. Joseph, which withstood the 1906 earthquake, appeared unaffected by this quake, but there was some plaster cracked in an adjacent house used for parish offices.

Sacred Heart Church in San Jose was damaged, and a decision was to be made later whether services could be held there. Diocesan schools were closed until inspections could be made by structural engineers.

A residence for retired Maryknoll missionary priests near St. Joseph's College Seminary was vacated, and San Jose (See CHURCHES ARE on page 17)

Pastoral ministers gather for convocation Oct. 17

by Margaret Nelson

More than 150 non-ordained leaders gathered for the Oct. 17 Pastoral Ministers Convocation at the Assembly Hall in the Catholic Center.

Looking Inside

From the Editor: The war against drugs is not already lost. Pg. 2.

UPC: Planning is necessary for urban parish growth. Pg. 3.

Drug awareness: Madison students take part in new program. Pg. 8.

Prelates & Patriots: Attempt to prevent Spanish-American War. Pg. 10.

Today's Faith: People use time to try to get a handle on life. Pg. 11.

Osprey: Talks give preview of pope-Gorbachev meet. Pg. 17.

Draft statement: Church told to stay in central cities despite budget limitations. Pg. 23.

Mideast: Arab-Americans welcome U.S. bishops' proposed statement. Pg. 24.

A youth ministry coordinator from New Albany said he would have attended the meeting on his death bed. And a northside Indianapolis religious education coordinator called it "a landmark day."

Jerry Finn, New Albany Deaconery youth ministry coordinator, told the participants his reaction to the day. "As I was driving up, I thought of how busy I was and all the things I could be doing. This was one more meeting," he said.

"But as I thought back on the 19 years that I have been involved in lay ministry," Finn added, "I realized that I wouldn't miss this if I had to do it on my death bed. This is an incredible statement of how far the Archdiocese of Indianapolis has come."

Father Martin Peter, pastor of St. Malachi, Brownsburg, said that the need for the meeting grew from the Council of Priests convocation. "The issue that came out the strongest was development of lay ministry. We are all committed to a collaborative ministry."

Father Peter said that the convocation "helps non-ordained ministers to get together and reflect on their ministries and understand how that fits in with the work of the diocese."

Mary Lou Fischer, director/coordinator of religious education at St. Pius X Church, Indianapolis, said, "This is really a

landmark day for the archdiocese and for the church in the United States. After attending a national meeting, I realize how open our shared leadership is."

Father Wilfred Day, personnel director for priests, called the people gathered for the assembly "a very unique group."

Archbishop Edward T. O'Meara welcomed the pastoral ministers, affirmed them in the work they are doing and expressed his gratitude. At the end of the day, the archbishop responded to resolutions made by the convocation in small group sessions.

Participants first read a 27-page working paper prepared by Val Dillon from the summaries for the Ministry Development Program.

"A Portrait of the Non-Ordained Pastoral Ministers of the Archdiocese of Indianapolis," gives a history. "Who we are," "What we do," "Where we are," "What Nurtures and Empowers us," and "What We Dream."

Topics continue, to include, "What We Dream for the Parish," "What We Dream for the Archdiocese in the Year 2000," "How can we Achieve our Dreams?" and "Working Resolutions."

The working resolutions cover matters of employment, initial education, organization of responsibilities, team building, collaboration, ongoing education, faith

development, inclusive language, conflict resolution and management skills, support systems, and working resolutions.

The in-depth "portrait" was the basis for the discussion in small and large groups from which resolutions could be supported or rejected.

FROM THE EDITOR

The war against drugs is not already lost

by John F. Fink

Along with the current emphasis on the war against drugs is a surprisingly strong campaign for their legalization. *Time* and *Newsweek* have both published stories on legalization and Knight-Ridder Newspapers syndicated an article presenting the arguments for legalization that was published in the Indianapolis *Star* several weeks ago. (There is no indication, though, that the editors of those publications agree with the arguments.)

The main arguments seem to be, first of all, that we've already lost the war on drugs so we may as well go ahead and decriminalize or legalize them, and secondly, trying to prohibit drugs won't work any more than Prohibition was able to make people stop drinking alcohol.

I REFUSE TO THINK that the war is lost. Perhaps it hasn't been fought very effectively so far, but I'm not ready to throw in the towel, which is exactly what legalization would be doing. And every survey I've ever seen indicates that most Americans are so concerned about the drug problem that they're even willing to give up some of their freedoms to reduce illegal drug use. That doesn't indicate a willingness to give up the fight.

Thus one poll showed that 68 percent of Americans would be willing to pay more taxes to fight drugs, 82 percent are in favor of using the military to control illegal drugs coming into this country, and 55 percent favor mandatory drug testing for all Americans. Granted, poll results can be skewed depending on how questions are asked, but I've never seen any indication that Americans are ready to raise a white flag in this battle.

I think President Bush read the mood of the public

correctly when he used his first televised speech to the nation to outline his war against drugs. The Democrats obviously agreed since their complaint was that not enough money was being earmarked for the war and they have since raised the ante. They too don't think that Americans are ready to give up.

As for the argument that prohibition doesn't work so we may as well legalize drugs, would those who make that argument also do away with laws against murder, rape or theft since those laws don't seem to work either?

BUT WHAT IS THE best way to wage the war against drugs? I already mentioned the large majority of people who favor military action to keep drugs from reaching this country. Senator Joseph Biden has advocated making agreements with the Andean countries whereby the U.S. would cancel some of their bank debts if they would cooperate with us by stopping their citizens from growing drugs and smuggling them into the U.S. Unfortunately for that plan, the South American countries don't control the drugs being grown in their countries.

Law enforcement officials have stepped up efforts to locate and arrest drug dealers. Recently there have been more than the usual number of stories about drug arrests and the finding of huge caches of cocaine. All these efforts should be applauded, but they are not what is going to solve the problem.

I don't agree with everything New York Governor Mario Cuomo says, but I agree with one statement he made not long ago: We could drop atomic bombs on Colombia and wipe out its cocaine, but if there's a demand for it another Colombia will arise or other drugs will take over. In other words, we are not going to solve this problem just by dealing with drugs' supply.

As long as the demand for drugs continues there are going to be those who are willing to take the risk to supply that demand. What we must do is cut off the demand. That, unfortunately, is not easy to do. It requires an

effective education program, one that not only tells our children that drugs are bad for them, but one that convinces them that even experimenting with drugs is a very stupid thing to do. The program must start early because very young children are now exposed to drugs, sometimes from their own mothers.

Is such a program possible? Of course it is. The anti-cigarette-smoking campaign is proof that it can work. Not nearly as many people smoke cigarettes today as did in earlier generations. Forty years ago children were told that they shouldn't smoke because it might stunt their growth, hardly a strong argument for teenagers who were already bigger than their parents and who smoked because most adults smoked. Today, with health hazards from smoking cigarettes so much more widely understood, most adults do not smoke and far fewer teens do, too.

OF COURSE, EDUCATION isn't the whole answer. We also must do something about curing unemployment in the worst drug areas so that young people don't feel that they are pushed into selling drugs. And we must give young people the ammunition they need to resist tremendous peer pressure to experiment with drugs.

We must not think, though, that drugs are only a problem in poor black neighborhoods. First of all, a majority of the people who have to live in those neighborhoods do not use drugs. Secondly, 70 percent of the people who do use drugs are white.

Americans are an impatient people. They usually want something accomplished immediately. In the case of the war against drugs, though, we must realize that this is not a war that can be won with unconditional surrender and one that can be won quickly. It will take a long time. The best solution is still to dry up the demand for drugs by teaching our youngest generation of their dangers. President Bush's goal of cutting the problem by 50 percent in 10 years might not sound like much, but it is.

Criterion editor honored at international congress

John F. Fink, editor in chief of *The Criterion*, was one of three people named an honorary member of the International Catholic Union of the Press (ICUP) during the 15th World Congress of the Catholic Press in Ruhpolding, West Germany Oct. 24-26.

Fink was honored for his past service to the international union. He was cited for helping to found the International Federation of Catholic Press Associations in 1971,

for serving as the federation's president from 1980 to 1986, and for serving on ICUP's board of directors from 1971 to 1986. His presidency of the Catholic Press Association of the United States and Canada from 1973 to 1975 was also mentioned.

The federation which he helped found and of which he later served as president is one of five federations in ICUP. The others are for Catholic journalists, periodicals,

news services, and teachers and researchers of journalism.

The others honored at the meeting were Lucien Guissard, editor of *La Croix* of Paris, who organized several of the union's world congresses; and Msgr. André Heiderich, publisher of *Luxemburger Wort* of Luxembourg, who was the organization's ecclesiastical advisor (a priest appointed by the Vatican) for 16 years.

The World Congress of the Catholic

Press is held every three years. The previous one was in New Delhi, India in 1986.

More than 600 journalists from 78 countries attended this year's congress, including 20 from the United States. Delegates were present from most of the developing countries of Asia and Africa and from Poland, Hungary, Czechoslovakia, Vietnam and Iraq.

Two All Souls Day Masses scheduled

There will be two special Masses offered on All Souls Day, Thursday, Nov. 2, at the Indianapolis Catholic Cemeteries.

The first will be celebrated by Father William Munshower at 10 a.m. in the St. Joseph Cemetery Chapel, Pleasant Run Parkway, South Drive and S. Meridian St.

Father Robert Borchertmeyer will offer a 12 noon Mass in the Calvary Cemetery, located at W. Troy Ave. and Bluff Rd.

Archbishop O'Meara's Schedule

Week of Oct. 29 and Nov. 5

SUNDAY, Oct. 29 — Dedication of new parish hall of Our Lord Jesus Christ the King Parish, Paoli, Eucharistic Liturgy at 9 a.m.

— Confirmation administered at St. Anthony Parish, Clarksville, and for the parishes of St. Mary, Navilleton and St. Paul, Sellersburg, Eucharistic Liturgy at 2:30 p.m.

MONDAY, Oct. 30 — Campaign for Human Development luncheon, 12 noon, Assembly Hall of the Catholic Center, Indianapolis.

— Visitation with the Franciscan priests of Sacred Heart Parish, Indianapolis, 5:30 p.m.

WEDNESDAY, Nov. 1 — Celebration of the mortgage burning at St. Andrew Parish, Indianapolis, Eucharistic Liturgy at 7 p.m.

SATURDAY-THURSDAY, Nov. 4-9 — General Assembly of the NCCB/USCC, Baltimore, Maryland.

SATURDAY, Nov. 11 — Archdiocesan Pastoral Planning Commission meeting, Catholic Center, Indianapolis, 11 a.m.

The Criterion hosts CPA regional conference

The Catholic Press Association (CPA) held its Midwest Regional Conference this week, Oct. 25-27, at the Embassy Suites Hotel, in downtown Indianapolis.

The *Criterion* hosted the meeting, inviting staff members of Catholic publications from eight states and three Canadian provinces.

The conference began with a Mass in the hotel on Wednesday evening. Father Joseph Ziliak, associate publisher of *The Message* for the Evansville Diocese, was celebrant and homilist.

On Thursday morning, Val Dillon, director of the Family Life Office, gave a presentation on "The Fractured Family: Myth or Reality?"

Other workshops included magazine editorial and promotion and an advertising

roundtable. In the second morning sessions, books of the future, magazine surveys, and newspaper editorial issues were covered.

The Thursday luncheon speaker was Fred Hotheinz, program director for religion for Lilly Endowment, Inc.

Charles Schisla, director of communications for the archdiocese, presented an afternoon workshop, "Improving Photos for your Publication."

Jerry Finn, youth ministry coordinator for the New Albany Deanery discussed: "Effective Youth Ministry in the Media," in another presentation. Market research and diocesan directories as a method of supplementing income were other afternoon topics.

Participants could then tour *The Criterion*'s offices or the Indianapolis Motor Speedway.

At 5:30 Thursday evening, Archbishop Edward T. O'Meara presided at a Mass at St. Peter and Paul Cathedral for the CPA Midwest Regional Conference. Father John

Catour, national president of the CPA, director of The Christophers, and a columnist for *The Criterion*, was the homilist. Other priests who work with CPA publications celebrated.

At the banquet Thursday night, Archbishop O'Meara spoke to the conference from his perspective as chairman of the board of Catholic Relief Services.

This morning, a CPA business meeting included a report on the Catholic News Service. A general session on "Spiritual Journalism" was moderated by Father Catour.

Father Norman Perry, editor of *St. Anthony Messenger* was the celebrant and homilist at the final liturgy at 11:15 a.m. Friday in the hotel.

Daughters of Charity Sister Margaret Marie Clifford, director of the Urban Parish Cooperative in Indianapolis, was the speaker at the closing luncheon. Her topic was "How to Make Center City Parishes Survive and Thrive."

Project Rachel to help women who have had abortions

Babies are not the only persons who have been victimized by the more than 22 million abortions performed in the United States over the past 15 years.

Reconciliation through Project Rachel is now being offered to women who have had abortions themselves or who have in some way been involved in abortion. The project provides an information network and post abortion counseling by a trained corps of priests.

A workshop in learning to provide post abortion counseling and reconcilia-

tion to such women will be offered to priests by the Pro-Life Office from 10 a.m. to 4 p.m. on Thursday, Nov. 9 in the Assembly Hall of the Catholic Center. The training will include psychological aspects, suggested treatment strategies, analyses of grief, guilt and forgiveness.

Priests interested in participating in training for the Project Rachel ministry are invited to respond by Nov. 1. For more information call 317-236-1569 or 1-800-382-9836.



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UPC: SURVIVE AND THRIVE

Planning necessary to urban parish growth

by Margaret Nelson
(Eight in a series)

Those who attended the fifth annual assembly of the Urban Parish Cooperative (UPC) this month could see that the church is "here to stay" in the center city of Indianapolis.

In fact, a suburban parishioner who helped present a workshop said, "This is really church," according to the UPC director, Daughters of Charity Sister Margaret Marie Clifford.

This statement was echoed by the 200 center city assembly participants who are active in the eleven parishes of the UPC. And they were stated by Archbishop Edward T. O'Meara when he addressed the assembly. He expressed his affection for the people who do the work "and who are the church." Then he said, "I don't think there is a more effective sign of hope or human concern in center city Indianapolis than the Roman Catholic Church of Indianapolis."

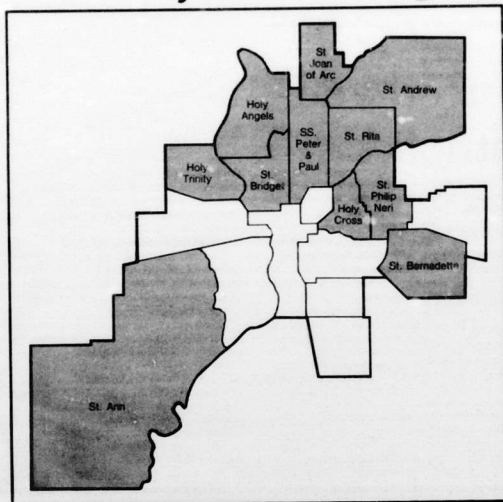
At the same time, the archbishop said that "UPC will always limp along as long as it does not have the participation of all parishes that should belong to it."

Last week, the UPC elected new officers. They are: Michael Blair, St. Rita, president; Susan Timoney, St. Andrew, vice president; and Dorothy Fanning, St. Bridget, secretary. In planning for the future, these officers must look at what the archbishop calls "the reasons why UPC was established."

The UPC is the outgrowth of a 1982 urban ministry study of the 21 centrally-located parishes in Indianapolis that was funded by Lilly Endowment, Inc.

The study found a 60 percent decline in the number of registered Catholics in the area and a decline in Catholic school enrollments over the 1960-1980 years.

This was accompanied by a decline in



The eleven Indianapolis parishes that are part of the Urban Parish Cooperative

median family income, though it is known that center city families give a higher percent of income to their churches. The study found that there was an increase in maintenance costs for the "aging" churches and schools.

With the support of the archbishop, the UPC was organized in 1984 as a voluntary union of urban parishes. Its board of directors has three representatives from each UPC parish.

The idea was to combine resources in the efforts of these parishes for spirituality and evangelization, outreach ministries and education.

UPC also assists center city parishes with staff and volunteer organization and training, maintenance of property, and financial development and planning.

"We are advocates," said Sister Margaret Marie. "We look at the needs and address the concerns. If it means changing the system, we take a long-range look and see how it fits in with the needs. Then, if it should be done, we get it going."

"The demographics are still changing," she said. "There is gentrification; the 'Yuppies' are moving in, but we have more working poor and elderly on fixed incomes. The cost of living is going up. Many of these people have no health insurance. Transportation

isn't good in this town. If the car breaks down, sometimes people have to fix the car rather than go to the doctor."

"These parishes are a stability factor in their neighborhoods," said Sister Margaret Marie. "We must ask, 'What are the needs of those the shadow of the church building falls upon?'"

"Evangelization is still in the forefront of all that we do," Sister said. She said that the membership of UPC churches seems to be stabilizing—no longer decreasing.

UPC Volunteers in Ministry director, Ann Marie Hanlon, works with young people who offer their time to serve the center city, especially in the programs that help feed, clothe, house and counsel the poor.

Hanlon also meets with parish administrators who work with volunteers, to see that they know how to define the work that needs to be done and offer support and affirmation to the volunteers.

Some of the most noticeable progress is coming from the "cooperative" part of the UPC. Because of discussion during the 1989 UPC Lenten retreat, pastors now meet together for support and to suggest ideas that work for them that could help all of the parishes.

The principals of the seven UPC schools also meet routinely to plan for the future. One of the most significant cooperative efforts has been the promotional mailing in August about the UPC Catholic schools open houses. Sister Margaret Marie said that there is no way to count the number who enrolled because of that brochure, but

that the schools "had a significantly larger number of inquiries."

Within the past year, the directors of religious education have been meeting and have trained instructors to offer the Little Rock Scripture Series in the parishes.

Day care directors are planning a spring inservice for staff members of those UPC facilities. They already share ideas for their brochures that include policy, procedure and parent information. It saves duplication of time, effort and expense.

The director of facilities management, Russ Woodard, is able to save the parishes large amounts of money. Just eliminating the cost of consultations would be enough, but he has also evaluated renovation jobs and referred parishes to the firms that give the best quality work at the lowest prices. Some of the parishes have also received energy grants through the efforts of UPC.

The development director, Carl Henn, is working with several individuals and organizations to fund the work of the center city parishes. The UPC is also looking at opportunities to have things donated to its parishes. The St. Vincent print shop donates scrap paper for UPC use.

St. Rita pastor, Divine Word Father Ponciano Ramos, talked about the future of his parish. He said, "The number one priority is to evangelize the immediate neighborhood. There are around 30 'store front' churches. We are the only church with a school."

"We admit children from non-Catholic homes," Father Ramos said. "Our school is a living witness. It is a sign that we care about the education of the community. We have a good building and we have increased enrollment each year."

Father Ramos said, "Our second goal is we want to get off 'welfare.' We want to establish self-sufficiency and economic stability in the parish."

"Our third goal is to strengthen our already strong lay leadership," he said. "My main goal as pastor is to enable parishioners to take ownership. I am not abdicating responsibility, but I want these people to feel a pride in their parish."

As far as long-range planning, the parish has adopted a new mission statement. One of its main themes is working for social justice. Each Monday evening, St. Rita Church invites the community to join in a prayer service for peace and justice.

Several other pastors voiced interest in planning for the future. Father Jeff Godecker, pastor of St. Andrew, said that the parish council will be working on plans in November. "We have a plan for planning," he said.

Sister Margaret Marie said, "We are tightening up the planning procedure. We need to set up time frames, responsibility, and evaluations so we can look forward to concrete, tangible results in a timely fashion."



Sister Margaret Marie Clifford, DC

5 priests are now on sabbaticals

Five priests of the Archdiocese of Indianapolis are on sabbaticals in four locations this fall, according to Father Wilfred E. Day, personnel director for priests.

Father Paul Koetter is at Weston School of Theology, Cambridge, Mass.

Father Steve Schafflein and Benedictine Father Hilary Ottensmeyer are in Israel for a Scripture program offered through Catholic Theological Union of Chicago.

Father Jack Porter is in Rome for the Institute for Continuing Theological Education at the North American College.

Father Mike Welsh is at the College of Leuven, Belgium for the sabbatical program offered there.

Father Day also said that all six of the sabbatical openings for 1990 are filled. There are four openings available for priest-applicants for 1991 and also four openings for 1992.

ICC joins death penalty seminar

Hoosiers who support abolishing the death penalty will hold a conference, "Let Our Voices Be Heard," on Saturday, Oct. 28 at North United Methodist Church, Indianapolis. The purpose of the conference is to educate and organize supporters into an effective force to try to change Indiana's current law which permits capital punishment.

The Archdiocese of Indianapolis is among the sponsors of the conference.

The abolition supporters believe there is no justifiable reason for the death penalty, citing the facts that capital punishment

costs more than alternatives, does not deter criminals, and is not implemented fairly.

In 1986, Indianapolis Archbishop Edward T. O'Meara joined the other bishops in the state in a declaration opposing capital punishment saying, in part, "Our opposition comes from the very fabric of our faith: our belief that all human life, from the moment of conception and through all subsequent states, is sacred, because human life is created in the image and likeness of God."

The public is invited. Registration is 8 a.m. to 9 a.m. with the closing summary ending at 4:30 p.m.



FUTURE LEADERS—Participants in the Urban Parish Cooperative annual assembly left their children in the Catholic Center lounge under the care of Lisa Geabhart (seated, left) and Irene Naghdi, both of St. Joan of Arc Parish. (Photo by Margaret Nelson)

Commentary

THE HUMAN SIDE

Help for divorced and separated Catholics

by Father Eugene Hemrick

Are the following statements true or false? Divorced/separated Catholics:

a. May not be sponsors at baptism and confirmation

b. May not receive the sacraments of Eucharist and penance.

If you answered false to each of the questions you are correct.

The questions are included in a packet offered by Phoenix, an organization of the Archdiocese of Chicago for separated and divorced Catholics.

Phoenix is a ministry "with the conviction that no one need ever feel that they are



cut off from the supportive and growth-enabling hand of the church or abandoned by Jesus Christ."

It was established in 1978 and serves as a training and resource center for separated, divorced and remarried Catholics. One of its resources is a booklet titled "A Time for Healing," issued by the archdiocesan marriage tribunal.

Its introduction states: "Divorce is unique among life experiences. There is no precedent that can prepare an individual for its trauma. Divorce is a process, not an event. . . . The Catholic Church is aware of the stress involved with divorce. The church addresses this issue through its ministry, bearing in mind the needs of divorced individuals while supporting the permanence of a valid, sacramental union."

Information about having a marriage annulled is presented in a question-and-answer format. For example, "What is a

formal declaration of nullity? Who may apply for a formal declaration of nullity? How is a formal declaration of nullity procedure started?"

Phoenix supplies a list of names, addresses and telephone numbers of support groups.

It also puts out a calendar of lectures which address such topics as loneliness, adjustment, anger, grief, parenting without guilt and the single adult.

Likewise included among its resources are reviews on books such as "Coping With Divorce" by Brother Jim Greteman, "Divorce Without Victims," by Stuart Berger, M.D. and "A Parent Alone," by Antoinette Bosco.

As I reviewed the materials from Phoenix and reflected on the many dioceses that have similar programs, it occurred to me that the church is a far cry from what it was years ago when divorced or separated Catholics were treated as if they had the plague.

But why? One simple reason is that church officials recognize the divorced and separated Catholics as members of the community who deserve the best that its pastoral ministry can offer.

The bond of marriage is precious. If we are seeing a growing concern within the church to exercise compassion in these cases—and we are, it does not mean that marriage is being denigrated.

However, the marriage bond does not mean bondage. Marriage should be the covenant based on the model of love between God and the people of God.

There are those who doubt that the ministry to the separated and divorced is all to the good. And there are those who



question the number of annulments granted today.

But couldn't it be that the church sees value in efforts to serve the individual with love—to keep that person in full perspective—when not doing so might mean that the person's situation would lead to a permanently hardened heart?

Interested readers should know that they may write to the Phoenix ministry for separated and divorced Catholics in the Archdiocese of Chicago to obtain a free packet of information (155 E. Superior, Chicago, Ill. 60611; telephone 312-751-8333).

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TO TALK OF MANY THINGS

A column that asks for 'dire emergency' help

by Dale Francis

This is a column that is written unabashedly, without any apologies, to ask you to help some friends of mine who are in dire emergency if they are to continue a necessary work. It is one of the stories of the tragedies left by the Hurricane Hugo.

Let me begin some ten years back. When I was editor of the *Catholic Standard*, official newspaper of the Archdiocese of Washington, D.C., I was blessed by a remarkable staff of outstanding newspapermen and newspaperwomen. The nucleus of that staff included Tom Rowan, who had worked for the *Kansas City Star* and today is editor; Norman McCarthy, who had worked for the *Washington Post* and is a historian of the early Catholics who came to Maryland; Mary Conway and Anne Healey.

Mary and Anne were two of the most



outstanding. Anne was a natural newspaper woman, could handle any assignment, worked on the desk when needed. She went on to become editor of the Archdiocese of Baltimore's *Catholic Review* before she took her talents to secular journalism. She married Mary's brother, a member of the U.S. Marine Band assigned to the president.

But Mary Conway was special on our staff, a skilled writer with a thorough knowledge of Catholic theology. She wrote the complex stories that dealt with theology, could handle any assignment but, because of her thorough background and clarity in writing, became the most trusted for deeper stories.

We had many visitors at the newspaper office on N Street, off Connecticut, and one of the most welcome was Father Sean O'Malley, the Capuchin who headed the archdiocesan's Spanish Center and was the spokesman on questions of social justice. Father Sean, a young, smiling man was our friend and guide.

Now skip a few years. In 1984, Father Sean O'Malley was named first as coadj-

utor to Redemptorist Bishop Edward Harper; then, in 1985 he became bishop of the Diocese of St. Thomas in the U.S. Virgin Islands.

Bishop Sean sensed that an important part of his task was the unifying of the Catholics in the Islands. The greater number of Catholics were on the island of St. Croix and there were almost as many on the island of St. Thomas but, because they were on different islands, there was not a sense of unity. He decided he needed a newspaper. He remembered the quality of the work of Mary Conway and asked her to be his editor. Because serving the church is her commitment, she took the task.

The *Catholic Islander* was founded. It was a new experience for Mary, she was alone in the work, worked with old equipment, did the manual work as well as the writing and editing. Through the months she trained Virgin Islanders to work with her. Just when the old equipment collapsed, the board of directors of Our Sunday Visitor gave the *Catholic Islander* a grant to upgrade its equipment.

The paper has thrived since then. There

were local columnists and correspondents.

The *Islander* became a first class Catholic paper. Important to its survival, businesses on St. Croix and St. Thomas started advertising, providing funds to continue the paper.

Then came Hugo. I talked with Mary. She said the destruction was beyond belief. An edition of *The Catholic Islander* is being published. The printing will be done in Miami, but the expectation is it will be published soon on the island.

But the faithful businesses that supported it were almost all totally destroyed. It will be months before they are in business again. Until it is restored, *The Catholic Islander* needs friends to keep it going.

Will you please help this necessary work? Please send contributions to the Diocese of St. Thomas, in care of Bishop Sean O'Malley, O.F.M. Cap., Box 182*, St. Thomas, Virgin Islands 00801.

In a diocese already financially poor, the *Catholic Islander* needs friends right now.

THE BOTTOM LINE

The courage to wage neighborhood war on drugs

by Antoinette Bosco

I was walking along West 45th Street in New York City in mid-September with some of my children when we saw a large crowd of people ahead chanting. We couldn't make out what they were saying, but we were curious.

As we got closer, we saw that the street entrance was blocked by a police car with lights flashing. By this time we were able to make out the words. The people were chanting, "No more drugs," "No more crack."

From the determined sound of their voices, one had to believe that the people meant it.

We spoke to a policeman and then to some people at a table with literature to distribute. The demonstrators were members of the West 45th Street Block Association. These are neighbors, we were told, who are ready to confront the



drug dealers and users who have taken over their street. They are angry and frustrated.

Helping them on this day and on a few earlier occasions when they had demonstrated were police officers and members of the famed Guardian Angels, the youth who help protect people from harm in the city and other places out of the goodness of their hearts.

Determined to make their street drug free, the block association is asking people to join block patrols. Another move is to start what they are calling "good guy loitering"—extra volunteers hanging around the block every night. These people will wear red identification ribbons. The hope is that their presence will discourage the drug traffic on their block.

The red ribbons are becoming a sign of our anger about drugs and determination not to accept them as a way of life. "The block leaders said, Red ribbons also are being tied on street lamps and trees as a 24-hour-a-day reminder that the people here will no longer tolerate the crime situation.

Bravo for them! They are a fine example of what is being seen more and

more around the country—the determination of neighbors and parents to take action to rid their communities of the cancer of drugs and free their children from danger.

They are noble and courageous people, for it seems unlikely that those getting rich from the drug trade will take this without retaliating. Most of these crusaders against drugs no doubt have heard what happened to Maria Hernandez, a Brooklyn woman who with her husband fought to rid her block of drugs. She was murdered Aug. 8 by gunmen driving past her house.

Two suspects were apprehended. One was known to the couple. Police said the couple had had several confrontations with him and other heroin dealers on their block.

Apparently, dealers will stop at nothing to let the good people know it is dangerous to "mess" with them.

Yet, after mingling with the crowd that day in New York, I felt that maybe the drug situation isn't hopeless. These were determined people, with guts enough to say they will take more.

It will take more than a few block

associations to stem the disease, but I believe that grass-roots action may turn the tide.

When the people say no and mean it, it is a remarkable power.

© 1989 by Catholic News Service

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

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price \$18.00 per year
\$10.00 per copy

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

Most Rev. Edward T. O'Meara
publishes
John F. Fink
editor-in-chief

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

Teaching children about justice

I would like to make some comments about Jesuit Father William J. O'Malley's America article as presented in the "From the Editor" column of Sept. 8. As a framework for discussion, I would pose three questions: First, what are religion, justice and morality? Second, do justice and morality have anything to do with religion? Third, what and how should we teach children about justice and morality?

To begin, let us say that religion is the business of knowing, loving and serving God while here on this earth. Now, justice and morality are a little harder to define. Father O'Malley tells us that even good atheists want to be just and moral. The problem is, atheists don't know what justice and morality are.

Thomas Aquinas defined justice as a virtue which disposes a person to give everyone his or her due. What is each person's due? Here we tetter at a precipice. We can either fall into the bottomless pit of justice and morality as "relative" or we can assert that God exists and that justice and morality consist of doing God's will. Furthermore, we can claim that the Catholic Church teaches the truth of Jesus Christ and that justice and morality can be obtained by sincerely living those truths as best as we can.

You see, the atheist has no basis for the answer to the question of what justice and morality are. If there is no God, there is no eternal truth. One morality is as good as another and the only way to choose among them is some kind of vote.

When Jesus founded the church with Peter as its first pope, he gave him "the keys to the kingdom." We have to conclude that the church is the means by which we discover what is moral and what is just. The church is Christ present on earth and the church's magisterium is Christ speaking to us.

LIGHT ONE CANDLE

Some heavy metal 'lyrics'

by Father John Caloir
Director, The Christophers

There's a belief out there that kids will be kids; that they're all just like we were at their age, seeking their own identity and looking to have a good time.

But times have changed, and our children are exposed to dangerous influences we never knew existed when we were growing up. Parents are not the only ones who can truly protect their own children. Please read the following excerpts from the songs of heavy metal groups.



Group: King Diamond
Song: The Oath

By the symbol of the creation I swear needforth to be a faithful servant of his most persistent angel, Prince Lucifer, whom the creator designated as his regent, and the lord of this world. Amen. I deny Jesus Christ, the deceiver, and I adjure the Christian faith, holding in contempt all of its works. . . I swear to give my mind, my body and soul unreservedly to the furtherance of our Lord Satan's designs. "Do what thou wilt" shall be the whole of the law. "As it was in the beginning, is now, and ever shall be, world without end." Amen.

Group: Blitch
Song: Leatherbound

The whip is my toy. Handcuffs are your toy. You hold me down and I'm screaming for more. . . When you tie me up and gag me. . . The way you give me pain. . . Give me lashes. . . C'mon and drag me.

In order to explore this question of morality and the atheist a little further, let us consider an example of a similar question in the field of science. A non-scientist believes in the law of gravity. Can we therefore conclude that gravity has nothing to do with science?

We can take this a little further. A non-scientist does not believe in the law of gravity and thinks that it is unjust for scientists to impose their beliefs on everyone else. The non-scientist decides to jump out of a second story window as a prelude to flying. Well, we know what the result will be: the unbeliever will get hurt. You can't disobey the law of gravity if you try. You can only suffer the consequences of trying to ignore a natural law made by God.

We cannot disobey God's spiritual laws any more than we can disobey the law of gravity. We can only suffer the consequences which result from the attempt. As one example, atheists can never understand the church's teaching on artificial birth control because they don't see that justice and morality derive from the truth of God's natural law. They don't see that the Catholic Church is the means God chose to make known his truth.

We now consider the question of what and how to teach children about justice and morality. Father O'Malley addresses himself to the specific situation of teaching tolerance for others less fortunate than ourselves. I agree with Father O'Malley that we should not stigmatize children of welfare, but my motivation is simpler than his. It is precisely because we listen to the church's teaching (for example, recent encyclicals) on justice and morality and recognize God as the author of a plan for all of us, that we are able to give the respect due to all persons regardless of their background. We cannot go wrong if we teach children to heed the teaching of the church and follow the example of our Lord Jesus Christ. Why teach children that justice and morality are atheistic concepts and play games

with them when you can give them God's truth?

There are some disturbing implications in what Father O'Malley writes. What is espoused is an atheistic brand of social justice. Consider a real example. In Sweden, there is no racial bigotry, and unemployment, and hunger and homelessness are non-existent. Yet the per capita rate of teen-age suicide in that country has grown from almost nothing to one of the highest rates in the world, higher even than the United States. Sweden has achieved all the goals of atheistic social justice—so why are all those kids killing themselves? I submit that no person lives by bread alone and that an atheistic social welfare system based on anything but love for Jesus Christ can only reach a dead end of despair.

In summary, it is wrong to conclude that justice and morality are not religious concepts simply because atheists say they like justice and morality, too. Only belief in a God who instituted natural laws as part of his creation, and belief that the church gives us insight into God's truth, can form the basis for a true morality. Any other view is simply morality by the politics of the vote.

Further, we cannot separate the need to minister to the body and the soul, for humans we have both body and soul. An atheistic social justice which ministers only to material concerns leads to the despair of hell: life without God.

Patrick L. Cole

Bellford

Schools can use discarded items

In our continuing effort to keep our Catholic schools open and affordable, we would like to make certain all *Criterion* readers are aware of the great need our schools have for old paper and business equipment which is regularly discarded by businesses around the city.

St. Philip Neri School, as well as many other parochial schools, relies heavily on donated scrap paper for day-to-day duplicating. Many Catholic school copiers, duplicating machines, typewriters, etc., are in dire need of replacement. But our limited budgets often cannot buy them.

Modern equipment is so important in today's education, "but many times is at a bare minimum in our schools because of its prohibitive cost."

If your business has old paper to donate, or used office equipment to donate or sell, please keep our schools in mind. We hope businesses or families with used televisions, VCR's, camcorders, etc. will also think of a before discarding these items. Simply contact your nearest Catholic school, or call the Urban Parish Cooperative at 317-283-6179 if you have items which you feel may be useful.

With your help, we can continue to provide our children with the same faith-filled, quality education that we ourselves received years ago.

Kathy Hodgson

Indianapolis

Megan M. Aldering

Cathedral High School
Class of 1986

Senior Nursing Student
Purdue University



"Cathedral High School" . . . whenever I speak or hear these three words, I feel tears of happiness and fond memories forming. My four years at Cathedral were definitely some of the happiest and most productive years of my life.

Before I came to Cathedral, I was shy and had low self-esteem. However, my friendly classmates, the non-judgmental faculty, and the Cathedral atmosphere helped me to emerge from my shell and feel confident in sharing my beliefs and opinions. I also felt secure in my actions since I was able to get involved in every extracurricular activity I was interested in, from sports to Student Council.

I best remember the teachers at Cathedral. They seemed to care about me as a person and not just as a number in their grade books. They were always willing to take extra time during or after class to explain questions or problems I had or just to talk about life in general. The size of the classes at Cathedral are smaller, so there is more of a one-to-one interaction between the students and the faculty. This allows the students more chances to add input and to have their questions answered. Because of the extra effort and concern that my teachers showed, I became friends with many of them and feel comfortable, years later, dropping by Cathedral just to say "hi."

I have also formed lasting friendships with many of my peers whom I would not give up for the world. I feel that I have a special bond with other Cathedral students and alumni since we hold similar morals and values that were ingrained in us throughout our Cathedral experience.

Cathedral High School gathers a diversity of students which mesh into one big family. This family not only educates its students well, but also provides them with a sense of belonging and inner peace that nudges them into the world and allows them to tackle the next stages of life with few problems.

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CORNUCOPIA

Fearing the right stuff

by Cynthia Devos

Eight-year-old Megan was scheduled for braces within a week or two, and the idea was giving her stomachaches. Mom went out to divert her fears, thinking Meg was worried about her appearance or, more likely, her ability to eat.



"Lots of grown-ups wear braces, Meggie," she said. "They're not noticeable, and no one will tease you. And we'll be sure to have things to eat that you can manage."

Mom waited confidently for a reply to her comforting words.

"I don't care about that, Mommy," Meg wailed. "I'm afraid I'll be struck by lightning. And what will happen if I get near a magnet!"

Surprise. So much for figuring out what the young one is thinking.

Kids' fears are elemental and uncomplicated. They fear the power of nature and mom's wrath. They worry about what happened to the bug that disappeared after they caught it in a sandwich bag, or what the punishment will be if they lose another pair of mittens.

That is they used to.

Unfortunately, kids' fears have snowballed as fast as grownups', and in kind. Now they fear they can't measure up to some artificial standard of expectation set by parents or society. Or they worry about being stabbed by a mugger, or hurt or rejected by someone who's supposed to love them.

Not only that, they label their fears with as much pretension as their elders. "I'm feeling stressed," we hear them say. "I can't relate." "I'm having separation anxiety."

There was a time when no respectable kid could pronounce such jargon, let alone

have an inkling of what it meant. It was sort of an idyllic post-Freud, pre-Dr. Joyce Brothers era.

It was also a time when parents and other adults tried to raise children, not just let them grow up like weeds. They worked for the best interests of the kids, and actually denied themselves sometimes to accomplish this.

If Junior's baseball game conflicted with Dad's spa schedule, the game won out. If Mom and Dad found themselves with a sick baby on their hands on the morning of their getaway weekend, they never got away, at least not baby.

They stayed home. And sometimes, even cheerfully. Horrible as it was, parents and kids knew each other better because they spent more time together. Not quality time, just time.

Moms and dads stuck together and tried to make a go of it, whatever it was. And kids trusted most adults because they weren't lied to about anything more significant than the tooth fairy.

Parents acted like adults and kids acted like kids, which meant that the elders took responsibility and the kids tested them. This arrangement taught parenting to the big people, and how to be men and women, mothers and fathers, to the others.

It was a kinder, gentler time, to borrow a goopy phrase. A time when kids could fear the right things.

Megan should be congratulated.

vips...

Award-winning film maker Henry Hampton will appear in Indianapolis on Thursday, Nov. 9 for the first public preview of his documentary "Eyes on the Prize, Part II." Sponsored by the Unitarian Universalist Church and the Madame Walker Urban Life Center, the film chronicles the history of the civil rights movement in the United States from 1965

through 1980. The free film preview and reception for Hampton will be held at the Walker Center, 617 Indiana Ave. Tickets are available at the Center or at the Church, 615 W. 43rd St.

Franciscan Sister Marie Werdmann was honored Oct. 20 at a surprise party in honor of her 60th birthday. Franciscan Sisters Marge Wissman and Marietta Sharkey invited guests to submit appreciative messages of what "Marie is..." These were then incorporated into a scroll for the honoree. Submissions ranged from "wise" to "my friend" to "a Hoosier Dorothy Day."



Andrew and Lorena Kutter of St. Andrew Parish in Richmond will celebrate their 70th Wedding Anniversary at a 10 a.m. Mass on Sunday, Oct. 29 in the church. The Kutters were married by Father Clement Zeph on Oct. 28, 1919 in St. Andrew Church. They are the parents of three living children: Magdalen Jackson, Martha Anderson and Clement. They also have 16 grandchildren, 35 great-grandchildren and five great-great-grandchildren.



Raymond Semmler, formerly of Indianapolis, and wife Juliana (Julie) await Ray's ordination as a Deacon on Saturday, Nov. 4 in Phoenix, Ariz. The Semmlers recently completed a five-year training program for the diaconate. Previous members of Holy Cross and St. Gabriel parishes, the Semmlers are now located at: 9511 E. Nance, Mesa, Ariz. 85205.

Catholic Communications Center director Charles J. Schisla recently won third place and a \$250 prize in the Indiana Historical Society photography contest entitled "What is a Hoosier?" Schisla's photograph of a Lafayette Bridge Company bridge over the east fork of the White River in Lawrence County will be on display with other winners from Wednesday, Nov. 15 through Tuesday, Jan. 9 at the society headquarters at 315 W. Ohio St. in Indianapolis.

Fathers Jeff Godecker and James Farrell presented a workshop on Priest Personnel Concerns at a week-long meeting of the National Association of Church Personnel Administrators in St. Louis this week. Father Godecker also acted as resource person for the diocese of Springfield, Ill. and its personnel board for part of the week.

check-it-out...

The Lafayette Diocese will sponsor a Liturgical Music Workshop from 9 a.m. to 3:30 p.m. on Saturday, Nov. 11 in Blessed Sacrament Church, West Lafayette. Jim Hansen, Benedictine Father Audi, Bob Borek and Grace will be featured presenters. The pre-registration cost, including lunch, is \$10 before Nov. 6, or \$12.50 at the door. For more information contact: Father Larry Heiman, P.O. Box 815, Rensselaer, Ind. 47978.

Social workers Dr. Marcie Taylor and Cathy Scott, who recently spent a week living on the streets of Indianapolis, will share their experiences in "An Inside View of Homelessness" at 7:30 p.m. on Wednesday, Nov. 15 at St. Thomas Aquinas Church, 46th and Illinois Sts. Donations of money or food staples by those attending will be forwarded to the Indianapolis Homeless Network. The public is invited to attend.

The Terre Haute Deaconery Center will sponsor a Catechist Training Workshop from 7 to 9 p.m. on Thursday, Nov. 2 at the Center, 2931 Ohio Blvd. in Terre Haute. St. Joseph Sister Carol Brouillette will present the program on "Liturgy-Catechesis-Life: Exploring the Connections." The workshop is the first of four to be held deaconry-wide this year. Others will be held on Nov. 18, Feb. '3, 1990 and March 8. The fee is \$3; pre-registration is required. Call 812-232-8400.

An Emmaus Day III: Election/Purification for RCIA coordinators and teams, liturgy planners and presiders will be held from 9:45 a.m. to 3:15 p.m. on Saturday, Nov. 18 at St. Bartholomew Parish, 845 Eighth St., Columbus. The cost is \$7 per person or \$28 for four to five from the same parish, \$35 for six or more. Bring brown bag lunch; drinks provided. Registration deadline is Nov. 10. Send checks payable to OCE to: Benedictine Sister Antoinette Purcell, RCIA Leadership Formation Team, P.O. Box 1410, Indianapolis, Ind. 46206.

Free Systematic Training for Effective Parenting classes will be held in several sessions, beginning Thursday, Nov. 2 and continuing on Wednesdays through Dec. 13 from 7 to 9 p.m. at St. Andrew School. (See CHECK IT OUT on page 7)



SANTA'S TOY SHOPPE—Ruth Peaper and grandchildren Jennifer Kocher, Paul Peaper, Sarah Kocher and Dan Thompson survey some of the many toys which will be available at the Santa's Toy Shoppe booth on Saturday, Nov. 4 from 10 a.m. to 4 p.m. at St. Roch's 16th Annual Holiday Bazaar, 3600 S. Meridian St. One thousand handmade Christmas ornaments, arts and crafts, baked goods and candies will be on sale. A fried chicken luncheon catered by Jug's and a grand vacation drawing will also be featured.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage... the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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(TIE-BREAKER) FRACBELICICR

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Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

Name _____ Phone _____
Address _____ State _____ Zip _____
City _____ City/Town _____

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Tuesday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in the next issue of *The Criterion*

St. Mary of the Woods announces fund drive

by Ann Ryan

St. Mary of the Woods College has already received \$5.5 million in pledges and gifts in its \$15 million Sesquicentennial Capital Campaign, it was announced last Saturday by J. Richard Zapapas, chairman of the college's board of trustees.

The announcement of the campaign and of the pledges received both came during the opening dinner of the college's sesquicentennial celebration. More than 400 friends of the college gathered for the event.

The campaign, the largest development effort in the history of The Woods, will run over five years. Monies will be used for the college endowment and for capital improvements.

Zapapas said that the commitments received include two lead gifts of \$1 million each which have been pledged by a parent of a student and by an alumna of the college. Another \$1 million challenge gift, contingent upon additional money raised for the endowment, has been made by an anonymous donor.

In addition, Mari Hulman George has made a gift of \$625,000 to the college to endow the Mari Hulman George School of Equine Studies. Horsemanship and horse management courses have been offered at The Woods for more than 80 years and the college is one of only three colleges in the nation to offer a complete equine studies certificate program.

The Lilly Endowment of Indianapolis has made a \$500,000 "Dream of Distinction" grant and the grant has been

matched by gifts from college benefactors.

Additional commitments to the campaign have been made by members of the college's board of trustees, alumnae,

friends and parents, and several foundations.

St. Mary of the Woods College is the oldest Catholic liberal arts college for women in the nation. It was founded in 1840.

Board leaders conference Nov. 4

A Board Leadership Conference centering on "The Life-Long Learner" will be held from 8:30 a.m. to 3:15 p.m. on Saturday, Nov. 4 at Beech Grove Benedictine Center. Sponsored by the Office of Catholic Education, the conference will feature a keynote address by Providence Sister Eileen Dwyer, director of the graduate program in pastoral theology at St. Mary of the Woods College.

Morning sessions at the conference will include the topics: Conflict Management, And the Beat Goes On, The Gospel Message and Social Justice, Shared Responsibility, Boards and Youth, Pastoral Councils and Life-Long Learning, and the Fractured Family.

Topics at the afternoon sessions will be: Growing in Faith-The Board Learns to Pray Together, Budget Development for Boards of Education, Major Responsibilities of the Board of Education, and Assessment.

Other afternoon sessions include: APARE/PARE as Individual and as Key to Ministry, The Executive Committee and the Role of the Administrative Officer, Schools/Development, Life-Long Learning, Personal Perspective as Realized in Professional Advancement, and The Older Parishioner.

Finally, special two-hour in-depth sessions will be presented from 1 to 3:15 p.m. Benedictine Sister Antoinette Purcell will present Family as Context for Life-Long Learning, Building an Adult-Centered Parish will be presented by Matthew J. Hayes, and Providence Sister Lawrence Ann Liston will present Creative Problem Solving.

Those wishing further information should contact the Office of Catholic Education; 1400 N. Meridian, Indianapolis, Ind. 46202; 317-236-1430.

Registration is \$11 per person and lunch is \$5 additional. Checks should be made payable to the Office of Catholic Education.

check-it-out...

(Continued from page 6)

4050 E. 38th St. Reservation deadline is Nov. 1. Call Terri Brassard at 317-236-1500.

A Marriage Encounter Weekend will be held on the weekend of November 17-19 at Fatima Retreat House, 5353 E. 56th St. For more information and registration call George and Ann Miller at 317-788-0274.

A Benefit Dinner in honor of St. Meinrad Seminary will begin with cash bar cocktails at 6:30 p.m. on Friday, Nov. 17 at the Holiday Inn, 21st and Shadeland Ave. A buffet dinner will be served at 7:30 p.m. followed by music for dancing provided by the New Ventures Band. Tickets are \$20 per person, available at Holy Spirit Parish office. Limited seating capacity.

The recent Phoa-a-Thon sponsored by Fatima Retreat House and staffed by approximately 100 volunteers earned 395 pledges amounting to more than \$14,300.

This represents a 23 percent return for the campaign. Seventy percent of the pledges have already been paid, and the total amount earned is expected to rise, since numerous "maybe" pledges are being changed to "yes." A Thank You Liturgy for phoa-a-thon helpers will be held at 6 p.m. on Friday, Nov. 17.

Expanding Horizons, a support group for persons 50 and over who are separated or divorced after long-term marriages, will hold six sessions from 6:30 to 8 p.m. on Thursdays, Nov. 2-Dec. 21 at North United Methodist Church, 3808 N. Meridian St. Facilitators will aid participants in managing separation, divorce and other life crises through peer support, education and counseling. The cost is \$60 for six sessions. Contact: Expanding Horizons, 563 E. 107th St., Indianapolis, Ind. 46280.

Rabbi Sandy Eisenberg Sasso will speak on "Jewish Women: Ritual Reclaimed" from 6 to 9 p.m. on Monday, Nov. 13 at Congregation Beth-E Zedeck, 600 W. 70th St. Sponsored by the Women's

Interfaith Table (WIT), a group of Jewish, Catholic and Protestant women sharing common concerns and visions, the event will also include a kosher meal for \$8. Call 317-257-2519 for reservations.

St. Michael Board of Total Catholic Education will sponsor a Christmas Bazaar from 9 a.m. to 4 p.m. on Saturday, Dec. 9 in the school cafeteria, 3352 W. 30th St. Booth space is available for \$15 rental. Call Jackie Felter at 317-924-4813 or 317-926-0516 for applications; deadline Nov. 17. Handmade crafts, homemade baked goods, items for children and a visit from Santa Claus will be featured.

The athletic department of Chatard High School, 5885 N. Crittenden Ave. will sponsor a "Fall Into Winter" Arts and Crafts Show from 9 a.m. to 4 p.m. on Saturday, Oct. 28. More than 60 booths, which were rented by handcrafters from around the city, will display handmade articles for sale. Food will be available, and door prizes will be awarded. Admission is \$1.

Catholic Cemeteries All Souls Day Masses November 2, 1989



10:00 AM
St. Joseph Chapel
Rev. William Munshower

St. Joseph Cemetery
S. Meridian & Pleasant Run

12:00 Noon
Calvary Chapel
Rev. Robert Borchertmeyer

Calvary Cemetery
Troy & Bluff Rd.

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Notre Dame - 1952

Donald W. Ward
Notre Dame - 1954

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Priest walks readers through Mass

by Peg Hall

My brother^s sisters and I, like generations of Catholics, learned just what to do at Mass pretty quickly after entering first grade.

We caught onto the right way to make the sign of the cross with holy water and how to genuflect by our pews.

The rattle of Sister's rosary against the bench and the rustle of her voluminous habit were cues that she was about to change position. We developed periscope vision to see when she stood up, knelt down or sat. The ritual became very familiar.

"We Catholics do know what is going to

happen next," said Franciscan Father Thomas Richstatter, who teaches liturgical and sacramental theology at St. Meinrad School of Theology and is a popular writer and lecturer.

His recent publication, "A Walk Through the Mass, a Step-by-Step Explanation," not only tells what we do at Mass, but why we do it. It is a good guide for catechumens and visitors, and also for Catholics who attend Mass regularly, but want to enjoy the celebration more.

Father Tom, as he is known by his friends, said, "One of the basic, distinctive marks of our way of praying is ritual. We do things over and over.

"When the priest says, 'The Lord be with you,' without any thought or hesita-

tion the congregation responds, 'And also with you.' When we are accustomed to a certain way of doing things, we seldom ask why we do it that way."

Father said, "A good way to describe the Mass is to say that it is Holy Thursday, Good Friday and Easter Sunday made present today in ritual. The basic 'shape' of the ritual of the Mass can be described as a meal. This is not to say that it is 'just another meal' or that we are ignoring the Mass as sacrifice."

Father Richstatter sees striking parallels between a meal with friends and the ritual of the Mass: "When friends gather for a meal, they sit and talk, eventually they move to the table, say grace, pass the food and eat and drink, and finally take their leave and go home."

"On our walk through the Mass we will follow this same map," he said. "We will see ritual acts of 1) gathering, 2) story telling, 3) meal sharing and 4) commissioning." Taking each phase of the celebration of Mass in order, he said that the purpose of the gathering rites "is to bring us together into one body, ready to listen and to break bread together."

Of the story-telling portion of the Mass, he said, "When we gather at a friend's home for a meal, we always begin with conversation, telling our stories. At Mass, after the rites of gathering, we sit down and listen as readings from the Word of God are proclaimed. They are the stories of God's people."

Father continued, "After the readings, we move to the table. As at a meal in the home of a friend, we 1) set the table, 2) say grace and 3) share the food (we eat and drink).

"At Mass these ritual actions are called 1) the preparation of the gifts, 2) the Eucharistic prayer and 3) the Communion rite," he said.

The celebration builds during the Eucharistic prayer, Father Richstatter said. "As the wonders of God are told, the assembly cannot hold back their joy and sing aloud: 'Wow! Wow! Wow! What a God we have!'"

"In the ritual language of the Mass," he said "this acclamation takes the form: 'Holy, holy, holy Lord, God of power and glory; heaven and earth are full of your glory.'"

Commissioning, leavetaking, brings the unity between the Mass and everyday life sharply into focus, Father said that on one side, "The burdens we have laid down at the door of the church for this Eucharist, we know we must now bear again—but now strengthened by this Eucharist and this community."

On the other side, "What happens in our lives during the week gives deeper meaning to the ritual actions we have celebrated at Mass. As we daily carry our brokenness for love of the crucified, we find even deeper meaning in the broken bread."

"As we pour out our lives in love for the homeless and the alienated, we find meaning in the cup poured out," he said. "It is only in relation to our daily lives that the full meaning of the ritual actions of the Mass become clear to us."

Father Richstatter said he believes that Jesus wanted his memorial to be a meal with friends, "because it was a very ordinary thing to do."

(Editor's note: "A Walk Through the Mass, a Step-by-Step Explanation," is the August 1989 Catholic Update publication of St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. Telephone 1-800-336-1770.)



CELEBRATING—Franciscan Father Tom Richstatter distributes the Eucharist during a Mass he celebrates with residents and visitors at the Lincoln Hills Nursing Home, Tell City. (Photo by Peg Hall)

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Rev. James D. Barton, Archdiocesan Director

Shawe, Pope John students in Madison take part in drug awareness program

by Don Wood

Students in Madison area Catholic schools participated in a Drug Awareness program during the past week.

Paul Kelly presented a workshop for Pope John elementary school on Oct. 19. Then the students had a Design-a-Folder contest using anti-drug messages.

A winner for grades 1-3 and one for 4-6 were selected by the faculty and the Shawe High School PALS (Positive Action Living Substance-Free) members. The winning designs will be printed on pocket folders to be distributed to the other students. And the Elks Club will put the designs on tee-shirts.

Dee Hartman, a writer from Muncie, spoke at Shawe on Wednesday, Oct. 25. Using a humorous delivery, she spoke about challenges and failures. To help

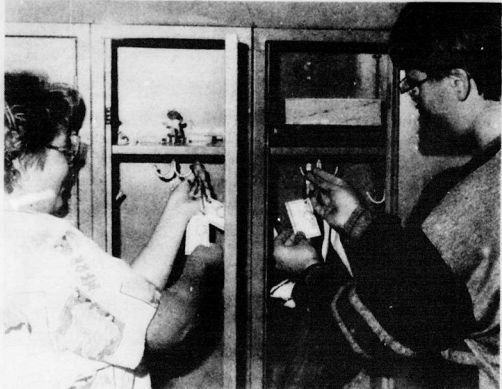
with self-esteem, she gave ideas on goal setting, self-respect and the need to respect others.

PALS Club students wore red ribbons with "My Choice, Drug-Free" and put banners on both schools proclaiming Drug Awareness week.

The PALS students have had an anti-drug message given on the local time and temperature telephone recording and printed on milk cartons distributed by Thompson-Glass Dairy to all counties in Indiana (plus some in Kentucky and Ohio.)

Next semester, PALS Club students will talk with grade school children about the dangers of drug use.

The PALS Club will go on a field trip to Ruhl Lilly Center for Health Education in Indianapolis in January. The Pope John students will make the trip during second semester.



PALS—Tina Retzner (from left) and Ryan Mundy put messages and mints into Shawe High School lockers as part of the school's Red Ribbon drug awareness week. The message reads, "You're worth a mint to us, from your PALS." (Photo by Don Wood)

PARISH HONORS LONGTIME SEXTON

Louis Meyer devotes his life to St. Joe Hill

by Mary Ann Wyand

Fifty years have come and gone, and Louis Meyer still attends to the maintenance of buildings and grounds at St. Joseph Hill Parish in Sellersburg with unfaltering love, devotion, and enthusiasm.

For more than a half century, Meyer has continuously responded to the many demands brought about by the passing of the seasons and the weathering of the aging buildings in his longtime job as the sexton of this rural southern Indiana parish.

St. Joe Hill parishioners love and respect the gentle and devout man who is as dependable as a well-tuned clock and as familiar to them as the family Bible.

They gathered at the Clark County church last Sunday for a special Mass of appreciation as a parish tribute to their dedicated friend and caretaker.

It was a joyous celebration, this unique moment in St. Joe Hill's history, and a day that parishioners will remember for a long, long time. Nearly everyone had a favorite story to tell about the 81-year-old sexton.

"We presented him with a papal blessing from Rome," Father David Coons, the new pastor, told *The Criterion*. "It said the Holy Father imparts his papal blessing upon Louis M. Meyer for his 50 years of service to St. Joseph Parish."

A news crew from a Louisville television station covered St. Joe Hill's emotional tribute to their beloved friend who has served 12 priests and three generations of parishioners.

"The people were very responsive to him," Father Dave said. "They showed him their appreciation with prolonged applause at several times."

A pitch-in dinner followed the Mass, and Meyer used the occasion to display his vintage 1937 Plymouth, stored in a garage for quite a few years.

"He wants to sell it," Father Dave

explained. "He says it runs smoother than a new car."

When Louis and Helen Meyer set up housekeeping on the parish property in 1939, they began what would become a life of service to the Catholic Church at St. Joseph Hill Parish.

"We had been married a year before we moved on the property," Helen Meyer remembered. "When we got married, things weren't in the best of shape in 1939, what with the Depression, and he wasn't getting too much money. Father George Scheidler came in and said he needed a caretaker, a janitor, out here, and he asked him to take the job at the same price, more or less, that he was getting in his other job."

Meyer formerly worked for St. Edward's Hospital in New Albany, which is now the Providence Retirement Home.

Eventually economic conditions improved, but by that time Louis and Helen Meyer had come to love their life together in scenic Sellersburg.

"Right after the Depression, everything picked up, but he told Father he wouldn't leave," she recalled. "He wouldn't go anywhere else. He stuck with it. It's nice here. I've liked it too."

Looking back on his five decades of service, Louis Meyer proudly noted that, "I take care of everything around here. Sometimes I worked 12 hours a day. I dig graves by myself until a few years ago. I keep the grass mowed, and I used to do the painting. I did everything that came along."

His wife agreed. "If the plumbing needed to be done, he would be out there in the field digging trenches," she said. "He had surgery on his knees around five years ago, but he didn't let that bother him much. Now he's on partial retirement, but he still works pretty much like he isn't retired. He didn't accept that retirement very well. He kept working anyway. He still shovels snow."

Father Dave was among the many



DEDICATED—Sellersburg resident Louis Meyer prepares to mow the grass on the property of St. Joseph Hill Parish, a job he has enjoyed for more than a half century, beginning back in the days of push mowers. The longtime sexton has put a lot of love and energy into 51 years of service to the church. (Photo by Father David Coons)

Sellersburg residents who offered fond words of praise for Louis Meyer during the Oct. 22 Mass.

"He has a good personality, a gentleness about himself, and always has a helpful attitude," the pastor explained. "He takes his job very seriously and has really put his life into his work."

In fact, Father Dave added, "He told me that he wouldn't have traded this job for anything. He even told his wife, 'No,

no, we're not moving. We're going to stay right here.'"

Very rarely does a person work at the same job for more than 50 years, but Louis Meyer is a unique man.

"He knows everything that is going on," Father Dave said. "He doesn't miss a trick around here. He's almost like a night watchman or an old pastor who's been around a long time and knows everything. He really lives for the place."

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PRELATES AND PATRIOTS

Attempt to prevent the Spanish-American War

by John F. Fink
Editor, The Criterion

Fourteenth in a series of articles

(This year the church in the U.S. is observing the bicentennial of the appointment of the first American bishop, John Carroll of Baltimore, in 1789. This series is about some of the most prominent bishops in U.S. history who also happened to be American patriots.)



On March 27, 1898, Pope Leo XIII asked Archbishop John Ireland of St. Paul to see what he could do to prevent the Spanish-American War. He made the request through Archbishop John Keane, a close friend of Ireland who happened to be in Rome at the time. Keane cabled Ireland urging him to leave for Washington to see President William McKinley, informing him that the pope was using his influence with Spain but could do nothing until he had heard from Ireland.

By this time it was already pretty late to intervene, but Ireland did what he could. He made arrangements to meet with President McKinley on April 1. Meanwhile, on March 29, McKinley proposed to Spain an armistice lasting until Oct. 1 with negotiations to be held until then to preserve the peace. On March 31 the Spanish government rejected this proposal and the president announced that he would lay the whole matter before Congress on April 6.

The Spanish-American War was caused by the revolution in Cuba which began in 1895. The Spanish governor put down the revolution and herded the rebels into concentration camps. The American sympathies were with the rebels because Americans remembered their own struggle for independence. Besides, the spirit of nationalism was rampant and men of great prominence—Theodore Roosevelt, Henry

Cabot Lodge, Secretary John Hay, and Whitelaw Reid—were ardent advocates of war so the U.S. could take its place among the great powers of the world.

The desire for war was strong among many elements in the U.S. at this time, especially after the battleship Maine was destroyed on Feb. 15, 1898, with the loss of 258 men. But Ireland was able to report, after the April 1 meeting, that McKinley was ardently desirous of peace. On April 2, Ireland cabled Rome that he had met with the leaders in the Senate, that the war party in Congress was very strong and threatened to act against the will of the president.

On April 3, Ireland met with the Spanish minister, Senor Polo, together with Senator Stephen B. Elkins. The two Americans insisted upon the minister that war was inevitable unless Spain asked for an armistice such as that proposed by President McKinley. After much discussion, the minister agreed to ask his government to propose a six-month armistice and Archbishop Ireland cabled the pope to urge the Spanish government to take immediate action to request the armistice.

From this time until the declaration of war the archbishop was in daily contact with Rome urging again and again that the pope get from Spain a clear, definite proposal of armistice. Ireland also met with representatives of France, Spain, Belgium, Austria, and Russia. But, partly because of American belligerence and partly because of Spanish pride, such a request for armistice did not arrive until April 10. It was too late and the U.S. Congress declared war.

After war was declared, Archbishop Ireland supported his country. He said, "Now I am for war—for the Stars and Stripes. I am all right as an American." Indeed, even while he was trying to avert the war, he admitted that he was afraid that he would harm himself. "I was risking my reputation as an American," he said, but he was glad, too, to obtain a reputation for working for peace, even if unsuccessfully.

After the U.S. victory over Spain, the Philippine Islands caused numerous problems. Particularly troublesome were the Spanish friars and the land they owned—some 400,000 acres that the Filipinos wanted for the Filipino Republic. The pope wanted the U.S. to appoint a commission that would deal directly with the Vatican on this problem, but knew that this would arouse the ire of those who would object to this recognition of the Vatican by the government.

So once more Pope Leo XIII called on Archbishop Ireland and for the next several years the problems of the Philippines occupied a great deal of his attention. He was in constant contact with everyone of any importance in Washington and in the Philippine Islands. He managed to maintain cordial relations with President Theodore Roosevelt and the hierarchy in the Philippines. A commission, headed by future-president William Howard Taft, was finally appointed and it went to Rome for negotiations.

Archbishop Ireland occupied a unique place in the affairs of this country. Although there have been many exceptionally patriotic prelates in the history of the U.S., none took such an active part in public affairs as did Ireland. He was able to wield immense influence and was considered, in the words of Justice Pierce Butler, "a giant on the side of right in every crisis, in peace and war."

President Theodore Roosevelt said of him: "Every true American should be glad that there lives in the United States so stout a champion of Americanism as Archbishop Ireland—the only bishop, by the way, in existence who is entitled to wear that badge of nobility, the button of the Loyal Legion."

Ireland was friendly with all the presidents during his years as a bishop except Woodrow Wilson. He campaigned for McKinley in 1896 and 1900 and this president, in turn, appointed him to make the address at the presentation of the statue of Lafayette to France in 1900. McKinley spoke warmly of Ireland, saying, "If we

had more Irelands, we would have less sectarian rancor, and the republic and the Catholic Church would alike be the gainers."

Relations with Theodore Roosevelt and Taft were especially warm. Roosevelt once eulogized Ireland in New York's Carnegie Hall as one of his most valued friends, saying that there was not a man in the country who deserved better of the nation or rendered better service to the people.

Ireland was a frequent and welcome visitor at the White House during Roosevelt's tenure, and the archbishop's correspondence shows that his advice was frequently asked and acted upon. In the correspondence, too, are letters from Roosevelt thanking Ireland for all you have done not merely for this administration but for the American republic during the past few years." And Roosevelt wrote that he wished he had five minutes to himself so that he could pay his respects to one "whom I am proud to hail as one of the greatest exemplars of American citizenship."

Ireland's relations with President Taft first began during the Philippine Islands negotiations and developed into a fine understanding. After he was elected president, Taft wrote to Ireland thanking him for all that he had done during the campaign and expressed his satisfaction that many Catholics, normally Democrats, had voted for him. He assured Ireland that no one would receive a more cordial welcome in the White House.

Ireland was not, however, friendly with President Wilson, who was noted for his unfriendliness toward the Catholic Church. The one time Ireland went to the White House to pay his respects to Wilson, he was received with chilling courtesy, and the only letter he received from Wilson, of five lines, was also lacking in warmth. Of course, Ireland was a noted Republican while Wilson was a Democrat, and this undoubtedly had something to do with Wilson's attitude.

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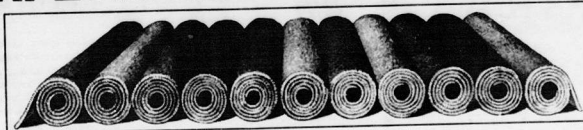
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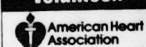


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A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the Catholic News Service, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005. All contents are copyrighted © 1999 by the Catholic News Service.

TIME IS A HUMAN INVENTION

People use time to try to get a handle on life

by Katharine Bird

"Time does not exist by itself apart from human beings," said Lucretius, a Roman poet and philosopher, in 58 B.C.

"We measure time in its passing," said St. Augustine, a great fourth-century theologian and church father.

"Time is a human invention," said two theologians interviewed for this article, agreeing with what many thinkers have said over the centuries.

Human beings use time to "try to get a handle on life," said Theodore Hengsbach, an administrator and teacher at Indiana University at South Bend. It is "our attempt to make sense out of life by cutting it into manageable chunks."

For Neil Parent, a staff member with the U.S. bishops' Department of Education, time "is our way of measuring the process by which we see life unfold."

It allows people to speak of the past and the present and the future. It is a way to codify events and to preserve their meaning.

The starting point people use for counting time has varied over the centuries and often is based on a religious event.

Moslems count time from Mohammed's journey to Medina in 622 A.D., Hengsbach noted. Christians, of course, count time from the beginning of Jesus' life on earth. Accordingly, the Christian year 1989 corresponds to the Moslem year 1367.

People's approach to time varies widely too.

The importance that Hindus and Buddhists attach to time is different from that of Christians. Hindus and Buddhists have a cyclical view of life in which "the important thing is that life continues," now in one form, now in another, Hengsbach said. It is not very important to them that this particular person lives at this precise historical moment.

A Zen Buddhist tries to concentrate on the present moment. "The past is over and done with, the future doesn't exist, the only thing that exists is the now," Hengsbach said.

An important Buddhist symbol is the begging bowl, he added. Buddhist monks

beg each day for their food and when someone drops something into the bowl, the giver says, "Thank you for giving me the opportunity to give to you."

The begging bowl reminds Buddhists that the correct attitude to life and time is one of openness, Hengsbach said. It warns them that the idea that anyone can use time to grasp life and control it as they want "is a fiction."

For many people, time is a mystery. After spending considerable time and energy puzzling over time and writing about it in his autobiography, "The Confessions," St. Augustine admitted, "I still do not know what time is."

For Parent, one mystery about time is the way it is allocated. Some people are given only a few hours of life; others live close to a century.

The Bible, especially the Old Testament, clearly considers it a blessing to "have lots of time," Parent noted. The Old Testament talks of living to see "your children's children."

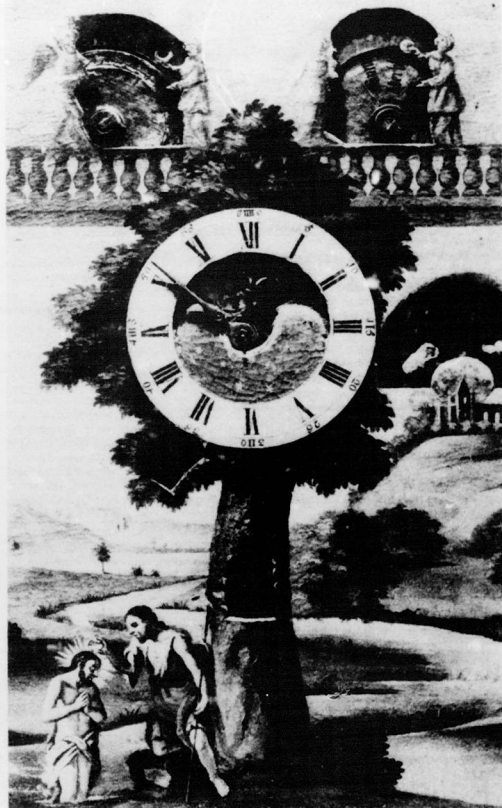
Noting somewhat tongue in cheek that he "feels fortunate I didn't die in my 30s," Parent added that he appreciates having "more time to work on my inner life," to work out what he needs to do to become a more faithful and more loving Christian.

Length of years is something people hope for—and in the United States work hard for through diet and exercise. On the other hand, time remains a paradox for Christians, Parent said.

He suggested thinking of how Christianity might have developed if Jesus had died at the age of 92 among his family and friends. Instead, Jesus died at 33 in a most dramatic and tragic way, giving us the cross as a symbol for Christianity.

The cross gives Christians a basic approach to time. It says, most graphically, that merely conserving life is not sufficient for Christians. The cross invites Christians "to expend themselves to give life and nourishment" to others, Parent said.

Jesus' example is also a reminder that, on occasion, people may find their lives cut short, Parent said, and that even the briefest life has great significance in God's view.



MEASUREMENTS—Human beings use time as a way to measure the process by which we see life unfold. St. Augustine, a great fourth-century theologian and church father, wrote that we measure time in its passing. (CNS photo from KNA-BILD)

Time enfolds one's life until the 'endtime' comes

by Dolores Leckey

A man I regard as holy said that each morning he makes a list of tasks to be accomplished that day. It always begins as a long, long list.

He ponders the list, asks the Holy Spirit for guidance—and cancels half the items! His final choices reflect the priorities for use of the time given him that particular day.

The most frequent comment you hear about time—a cry, really—is that there isn't enough of it. People often feel

rushed and harried. For them, time stands as an enemy, not a friend that offers opportunities.

Scripture's wisdom reminds us that every activity under heaven has its time. The book of Ecclesiastes' list begins with a fundamental framework: "There is a time to be born and a time to die."

Within those boundaries are activities that balance one another: times for planting and uprooting, for weeping and laughing, seeking and losing, tearing and mending, silence and speech, war and peace.

Time enfolds one's life.

If there is a time for every activity, it nonetheless makes a difference what structures people give to time. A wise spiritual director told me a long time ago that without some elastic structures to help shape the inner life it could become formless. Time would then be like a conveyor belt rather than a framework.

That's well and good for monks and nuns, you may be thinking. But what about the laity?

The monastic approach to the time in a day provides a structure for monks and nuns to realize their reason for being in the monastery. It includes time for prayer, manual work, meals, spiritual ministry, and quiet contemplation. Without this organization of the day's hours—this "horaria"—the pressures of modern living could overwhelm the monastic purposes.

Most of us try to schedule time for things that really matter to us. We arrange in some way to be with those we love. We have dinner together, go on vacation, telephone, write a letter, plan a gift.

These uses of time speak of our love. And while expressions of love for one another are indicators of our love for God, perhaps we need to pay some attention to the unseen, hidden dimensions of love as well.

Ordinary Christians, living amid worldly cares and responsibilities, might profit from a laity "horaria" that establishes an approach to the hours of the day. What might that look like?

Perhaps it would include 15 minutes of quiet, early morning meditation during one's morning walk, or the morning commute, or in a favorite easy chair. Noonday Eucharist, available in so many city churches, could nourish the inner person.

This laity "horaria" also might include a few minutes of nighttime reflection on the day's graces. A few deep breaths to help a person relax into the night with an expression of gratitude for all that has transpired can mark the "endtime" of the day, as one eases into the ceaseless care of God.

Since each of us is unique, our daily structures probably will look different. But each person's structure surely will be a bearer of the graces of our individual lives, a preparation for that movement into a new endtime where time does not exist, where "my house is now at rest," as St. John of the Cross put it.

The poet Jessica Powers speaks of this endtime:

*"The house must first of all accept the night.
Let it erase the walls and their display,
impoverish the rooms till they are filled
with humble silences; let clocks be stilled
and all the selfish urgencies of day."*

This Week in Focus

An important topic for all the clock-watchers in our midst, time is a human invention that allows people to make sense of their lives and to codify events. Many people complain that they do not have enough time to accomplish all that they have to do, especially in the spiritual realm. But a framework is necessary if the spiritual life is ever to take form. Many people find it hard to slow down long enough to let God speak to them in the silent places of their lives. However, learning to "waste" time can be a way to restore energy and to nourish the ability to forgive, to listen, and to love.

WHY WORRY ABOUT TIME?

Learn to take time just to 'be'
so you 'fill yourself up' again

by Monica Clark

A busy man went to a Zen monk to learn wisdom. The monk poured the man a cup of tea. But he did not stop when the cup was full. He kept pouring while the tea spilled onto the table.

"What are you doing?" cried the man. "Can't you see the cup is full?"

"And how about you?" asked the monk. "You come here filled with ideas and opinions and yet want me to offer you wisdom. Where am I going to pour this wisdom when your cup is already filled?"

How many of us feel that our cup is not only overflowing, but stained with all the activities and responsibilities of life? We worry about finding time to do all the things we are supposed to accomplish.

We take time management courses. We schedule into our appointment calendars "quality time" with our children. We hear ourselves saying over and over again, "I'd like to do that, but I just don't have the time."

Time has become something to conquer through efficient planning. A little voice from our past reminds us not to waste time. We recall the proverb learned in elementary school, "The idle mind is the devil's workshop."

But what about the lesson from the monk? How can we learn wisdom when we are so busy?

It's hard to slow down and be quiet. Our minds are racing with ideas, opinions, and the all important "to do" list. How do we empty ourselves so we can "be still and know that I am your God?"

► A colleague of mine, who is a single parent, now awakens 15 minutes earlier than she used to just to enjoy the silence of dawn.

► A business associate has resisted buying a car phone, telling me he doesn't listen to the radio or play music tapes during the office commute.

► I've discovered the calming effect of walking alone in the park.

In whatever ways we carve out, the important thing is that we let our minds and hearts run free—that we "waste" time.

It can be scary. If we "waste" time, we might hear our inner voice attending to a forgotten memory of a fractured relationship. We might plunge into the soul of an experience and relive its joy. A powerful insight might burst forth. Latent creativity might begin demanding notice. God might speak.

The art of wasting time is in pacing ourselves from within, of letting go of the hope of conquering time. Since our work will never be finished, we might benefit from sometimes doing nothing.

When I was in college, a theology professor used to urge us to "live in the moment." At 20, I thought that meant filling every second with some productive activity. More than two decades later, I'm beginning to learn otherwise.

One of those I'm learning from is a neighbor whom I observe on weekends sitting on her patio, her hands folded in her lap. She often sits that way for an hour or more, the gentle sway of her rocker the only visible movement.

"I have to take time just to be," she says. "I have to fill myself up again."

Taking time "to be" is a freeing experience. With deadlines and projects set aside, energy can be restored and the spirit nurtured. The abilities to forgive, to listen, and to love can be renewed.

I wonder what would happen in our culture if every family valued wasting time, be it a quiet night of conversation at home away from television and video games, or a spontaneous bike trip.

I think we would hear more laughter. There just might be fewer stress-induced illnesses. The happiness quotient would probably increase.

And the Lord God might find more empty cups ready to be filled.

*Be still and know that
I am your God*



TIMELY DILEMMA—Today, many people feel pressured by time. In American society, time has become something to conquer through efficient planning. Frequently, people complain that they hear a little voice from the past warning them not to "waste" time. (CNS illustration by Mark Williams)

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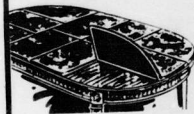
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THIRTIETH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, October 29, 1989

Sirach 35:12-14, 16-18 — 2 Timothy 4:6-8, 16-18 — Luke 18:9-14

by Fr. Owen F. Campion

The Book of Sirach provides the Liturgy of the Word this weekend with its first reading. Sirach historically has been popular in the Church, and in the Church's liturgy. That popularity gave it the title of "Liber Ecclesiasticus," the "Church book," long ago. Some older translations of the Bible, in fact, call it "Ecclesiasticus" for that reason.

Actually, Sirach originally was written in Hebrew, although its Hebrew version was lost until the beginning of this century when archaeologists discovered about two-thirds of the Hebrew text. Sirach was Jesus, son of Sira Eleazar. He was a very cultured man, and he had traveled widely. Probably he taught in a Jerusalem school. Since he mentions actual historical persons, it is possible to date the writing around 195-180 BC.

At that time, the Jewish lands were firmly beneath the foot of pagan invaders. Those invaders must have boasted of the achievement of their culture, and the "wisdom" of their beliefs. The Book of

Sirach went to the springs of Judaism, and there welled true wisdom.

Sirach is one of those several books not accepted as God's revealed words by Jews and many Protestants. It is not in the Authorized, or King James, version of the Scriptures. Perhaps one reason is that for so long only its Greek translation survived.

The author's grandson in Egypt translated the original Hebrew into Greek. That left the impression that it was a book written outside the Holy Land, and in a "pagan" language. Those factors alone were enough to disqualify it as inspired for ancient Jewish scholars. The older Protestant translations followed the old Jewish reckoning.

In this weekend's first reading, Sirach boldly describes God as the friend of the poor and abandoned. It is a proclamation of God's compassion for human beings in need. God is alive and active.

No one can accuse St. Paul of writing vaguely of his own beliefs, or of uncertainty in those beliefs. His Second Epistle to Timothy supplies this weekend's Liturgy of the Word with its second reading.

Evidently, Paul already has experienced the chill of offending Roman custom and justice. He has stood before a Roman judge. He escaped the "lion's jaws," perhaps either an illusion to a rescue by God's power from evil, or being spared death in the arena.

In any event, in this reading, Paul bids farewell. He affirms Jesus as Lord and judge. Fidelity to God is being faithful to the example of Jesus. Nothing else rewards, or entitles to reward.

Finally, St. Luke's Gospel is the source of this weekend's Gospel reading. The reading for this Liturgy of the Word is a parable, one of several in this section of the Gospel. It is a familiar parable.

The Lord speaks of a Pharisee and a tax collector, both at prayer. The Pharisee boasts of his fasting and his tithing. The tax collector is humble and contrite. Tax collectors were regarded as traitors since, after all, they collected taxes for Rome. Moreover, Roman tax-collecting practices allowed them to cheat people and gave the people virtually no recourse.

The message is not that the Pharisee attempted to be to God. Pharisees were very faithful in religious practice. Rather, the Pharisee saw God's favor as his due, not as God's gift bestowed lavishly although undeservingly upon humans. On the contrary, the tax collector recognized God's goodness and his own unworthiness.

Reflection

St. Luke's Gospel reading this weekend

sets the stage for the Liturgy's lesson. No one approaches the throne of God haughtily, or even with self-satisfaction. Each person sins. Some sin greatly by hurting others. Many sin by allowing their human fears and limitations to lead them to omit positive acts for others. The imperfection of humanity is a personal fact, validated by each person in that person's willful sins.

It is not a dreary, harshly judgmental message, however. The tax collector was wise in religion, despite his seeming crime against the religion of his ancestors. He was humble. He admitted his sin, and his powerlessness without God. He also bowed his head before God in the confidence that God's mercy forgives all, and his touch heals all.

The impassioned, eloquent statement of Sirach confirms that confidence. The prayers of the humble and the needy "pierce the clouds." They reach God. God awaits those who humbly and contritely pray with an intense love.

Humility is not the only necessity in Christian living. It is utterly indispensable, but Christians also must "fight the good faith," summoning their own resolve, fortified by God, to live only in the pattern of Jesus of the Lord.



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THE POPE TEACHES

Pastoral visit to Far East reveals strong faith of the Catholic people

by Pope John Paul II
Remarks at audience October 18

My recent pastoral visit to the Far East and to Mauritius began in Seoul, Korea, where I had the privilege of presiding at the solemn closing of the 44th International Eucharistic Congress.

The motto of the congress, "Christ our Peace," has a special meaning in Korea, a land which still bears the scars of conflict and division. The Eucharistic Congress reminded us that Christ, present in the sacrament of the Eucharist, is the ultimate source of that peace for which the world longs.

From Korea, my pastoral journey took me to Indonesia, a vast archipelago where the Gospel has been preached in some places for centuries.

In the years following its independence, Indonesia has developed a particular model of state appropriate to the ethnic, cultural, and religious pluralism of its people. The principles upon which the state is built include an emphasis on monotheism.

The Masses I celebrated in Jakarta, Yogyakarta, Maumere, Medan, as well as in the Diocese of Dilit in East-Timor revealed the strong faith of the Catholic people.

Among the memorable aspects of this visit were my meetings with the represen-



tatives of other religions, with the large number of seminarians at Maumere, and also the presence of a dynamic lay apostolate, seen particularly in the area of education.

My final stop was in Mauritius, where I was able to observe the vibrant life of the church in the Diocese of Port Louis, which is still affected and inspired by the heroic missionary work of Blessed Jacques-Desire Laval, the 19th-century apostle whom I beatified during the first year of my pontificate.

As I recall the blessings of the last 10 days, I thank almighty God for his providence and goodness, and I invoke his graces and favors upon all those who had a part in this visit.

MY JOURNEY TO GOD

Not Dying, But Living

What words do you use when you want your message to hit home? Without hurting anyone's feelings and raising a panic? And not holding resentments and guilt. Having no more hate for anyone or anything.

How can a quite shy-type person make an important impact into the hearts and minds of loved ones, friends, acquaintances, and all others who are good to other people?

And what is it that makes a message so special? Could it be the courage that

some endure while suffering? Or the sorrow that follows when the suffering is over?

Maybe there is something else, something more, something to live for. Even though we all have shortcomings, and things don't always go our way.

We still have God, and his son Jesus. And we still have love. And we still have hope. And we still have faith. All these things are the best this life has to offer and, if you choose, they cannot be taken away.

—by J.V.M. (June 6, 1960 to May 19, 1989)

(J.V.M. insisted that he was not dying from AIDS, he was living with AIDS, and that there is a huge difference between the two. This column was reprinted from The Damien Center newsletter with permission from the editor.)

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Entertainment

VIEWING WITH ARNOLD

'In Country' examines lingering trauma of war

by James W. Arnold

"In Country," the movie based on Bobbie Ann Mason's gentle 1986 best-seller, tries to bring (as much as a mere movie can), emotional closure to the national trauma of the Vietnam War.

The most recent of the 10 or 20 major films to explore the physical or psychic wounds of war, "In Country" also hopes to offer at least the beginning of an ending, a movement toward healing and reconciliation. It concludes, appropriately, at the Vietnam Veterans Memorial in Washington, which has become, almost by accident, a place made holy by grief.

The movie will work for most people who see it. Despite some flaws, its most important elements are powerful and irresistible: Emily Lloyd, as the innocent 17-year-old heroine Samantha Hughes; Bruce Willis, as Emmett, her eccentric, war-haunted uncle; and the memorial itself, the ingeniously crafted Wall, with its polished, mirror-like granite surface and its list of 57,939 names that seems somehow to represent all the war-wasted youth of history.

Samantha, a small-town Kentuckian just graduated from high school, is a familiar literary character, the budding adult in search of her father. Since he was killed in Vietnam before she was born, the mysteries of father and war are linked. Her mother has since remarried, had a baby, and moved to a new life in upwardly mobile Lexington.



Sam prefers to stay for now with less demanding, reclusive Uncle Emmett. Like the other Viet vets in the area, he seems to harbor secrets and to be outside the mainstream of life. Something happened to them, but precisely what or why, is closely held, like the facts of life.

What is she being protected from? It's not a disease, Emmett sees a doctor. "He says it's all in my head," Sam insists. "There's gotta be a way to get it out." And that's really the story of the movie.

In an obvious way, Sam represents the curiosity of her whole generation. Somehow the elders will have to deal with it. "In Country" follows Sam's quest as she pursues a truth not easily expressed. "You weren't there," says one vet typically. "You can't understand it."

Delightfully open and undevoted, without hidden motives, precious Sam jogs around town (to a Bruce Springsteen tape), about to be a woman of the 1990s, seeking answers. We observe rural Kentucky (locals: Mayfield, Paducah) and its people in a time of change, though surely not as perceptively as in the book.

She loses interest in her callow boyfriend (amusingly, everyone identifies him as the boy with the good jumpshot), and is drawn to a good-looking mechanic (John Terry), a vet who turns out to be impotent. "It's just me," he says. "My mind takes me where I don't want to go."

Why are all these guys so twisted out of shape? "This war was different," Sam's Mom (Joan Allen) suggests. She reveals that her second husband had been involved in an atrocity, had killed an entire Viet family. "All he can do is live like the best he can."

As a key device to turn up the juice, in



HEALING MOMENT—"In Country," a drama about the current generation's coming to terms with Vietnam, stars Bruce Willis as a war-damaged vet and Emily Lloyd as his niece, a young Kentucky girl who wants to find out more about her father, who was killed in the war before her birth. The U.S. Catholic Conference classifies the film as A-III, adults (CNS photo from Warner Bros.)

both movie and novel, Sam finds her Dad's letters and notebook, and director Norman Jewison intercuts past and present to bring father and daughter emotionally close. In a powerful moment, we watch his face as he awaits death on his final patrol. We hear the soft final words of his letter: "When I get back to the world, this will be a dream..." His face dissolves into that of his weeping daughter.

In the next scene, Emmett decides to tell her what he can, and Willis is superb. He doesn't have to be Laurence Olivier to make his quiet, underplayed lines work ("I got this hole in my heart... Something's missing, out there with them.")

But the heart-crunching best is when Sam, Emmett and Grandma (corpulent Peggy Lee of "Dukes of Hazzard") go to D.C. to find their father/son/brother-in-law's name on the Wall. Reports are that the Park Service made work difficult for the film crew, but the precious minutes are beautiful and (yes) cathartic and life-restoring.

The veteran Jewison is a consistent maker of quality films (last two: "Agnes of God," "Moonstruck"). Writer Frank Pierson, who adapted, wrote "Cool Hand Luke" and won an Oscar for "Dog Day Afternoon," the good cast includes Judith Ivey, in a sparkling

bit as a spirited nurse who tries to coax Emmett out of his doldrums.

"In Country" doesn't exorcise all the devils; they'll haunt us still. It's occasionally manipulative, and the Viet scenes are not well conceived. But some moments are unforgettable, and the movie is brilliant in reminding us that the war scars not only veterans but their families, wives, and children they've never seen, even deep in the grassy hills of western Kentucky.

(Moving, gentle, healing film with the War; sexual situations; satisfactory for mature viewers.)

Recent USCC Film Classifications

A Dry White Season	A-III
The Fabulous Baker Boys	A-III
Fat Man and Little Boy	A-III
Halloween 5: The Revenge of Michael Myers	O
The Outside Chance of Maximilian Gluck	A-I

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 Final Days' returns Watergate to television

by Henry Herx

It's the return of Watergate!

The high drama of the political storm which led to the resignation of President Richard M. Nixon is re-created in "The Final Days," airing Sunday, Oct. 29, 8-11 p.m. EST on ABC.

The dramatized account of Nixon's last months in the White House is based on the 1976 book by Bob Woodward and Carl Bernstein, the Washington Post reporters who won a Pulitzer Prize for their investigation of the political motivation behind the 1972 break-in at the D.C. headquarters of the Democratic Party.

The docudrama's chronology recalls the trauma felt by the nation as one Watergate revelation succeeded another—the White House taping system, the erasure of a critical portion of one tape, the firing of the special prosecutor, the release of edited transcripts of the tapes and then the revelation of the "smoking gun" tapes themselves.

Though all this is well-known, there is still tension and pain in experiencing anew the fall of Nixon, who, at one point, felt it necessary to stand before the country and assert, "I am not a crook."

History will have to judge the extent of Nixon's direct involvement in the Watergate conspiracy. The president resigned after the House Judiciary Committee voted to impeach him on charges of obstruction of justice.

The docudrama adds nothing that is not already part of the public record. What the program provides is a fascinating chronicle of what went on inside the White House during the months that Watergate grew from a bungled burglary into a cause for impeachment.

Events are recounted from the perspective of those who worked as lawyers, aides, and advisers to an increasingly isolated president.

The picture of Nixon that emerges in these three hours is that of a man with unflattering personality traits, including moodiness, suspiciousness, insecurity, and vindictiveness.

Yet there is genuine sympathy toward Nixon and his plight exhibited by some of his closest associates. Henry Kissinger saw him as "one of the greatest peacemakers of all time."

There is a dimension of tragedy in this chronicle of Nixon's fall from power, if not for the person, certainly for the position of the presidency.

Hugh Whitmore's script concentrates on the personalities rather than the political turmoil in which they are caught. Those too young to remember Watergate may not fully understand the historical context but no one can miss the human drama of the narrative.

Director Richard Pearce succeeds in making the political twists and turns of the dramatization seem credible and invests the proceedings with a suitably charged atmosphere. Pearce is experienced both as a documentary filmmaker—he directed the prize-winning Maryknoll film about a Chilean cooperative, "Campamento"—as well as many theatrical and TV movies.

Lane Smith in the Nixon role may not exactly look the part but he has the former president's stilted mannerisms and voice patterns down pat. In evoking such a familiar drama's success.

Richard Kiley as J. Fred Buzhardt, Nixon's Watergate counsel, is one of the central figures in the docudrama and this veteran actor's performance strikes no wrong note as he plays a Southern conservative and seasoned lawyer.

Almost as good in other major roles are David Ogden Stiers as Gen. Alexander Haig, Ed Flanders as Leonard Garment, and Theodore Bikel as Kissinger. The most pathetic figure in the cast is Susan Brown as Pat Nixon, a silent observer as the gathering storm pulls down her husband.

"The Final Days" is the fourth in the current "AT&T Presents" series on ABC. It is a riveting re-creation of a major event in recent U.S. history. Nixon's supporters may not be pleased with the unflattering portrait that emerges here but it is done with sufficient sympathy and dignity to merit credibility.

Docudramas are not documentaries but this one seems to be more faithful to the historical facts than most others. It is up to the viewer to judge how faithful it is in depicting the personalities involved. If this dramatization does nothing more than stir some viewers to do some further reading about Watergate, it will have served a good purpose.

TV Programs of Note

Sunday, Oct. 29, 10-11 p.m. EST (PBS) "The Race for Television." The third episode in the eight-part "Television" series examines the competition in Europe and the United States to develop a practical TV system during the

1930s and 1940s. The program is illustrated by archival footage of pioneering experiments and the early days of commercial TV broadcasts following World War II.

Monday, Oct. 30, 8-8:30 p.m. EST (CBS) "Garfield's Halloween Adventure." America's favorite fat cat goes trick or treating in this animated rebroadcast for the whole family. With original musical numbers and the voice of Lorenzo Music as Garfield.

Monday, Oct. 30, 9-10 p.m. EST (PBS) "Realms of Light: The Baroque." The fifth episode in the nine-part "Art in the Western World" series examines the art and architecture of the 17th century, focusing on the paintings of Cortona and Caravaggio, Bernini's sculptures, and the works of Rubens, Velasquez, and Rembrandt.

Monday, Oct. 30, 10-11 p.m. EST (PBS) "Journey into Sleep." This documentary examines what medical science has learned about the mysterious phenomenon of sleep and the importance of dreams since the subject first became a legitimate area of scientific research in the 1950s.

Tuesday, Oct. 31, 8-9 p.m. EST (PBS) "Decoding the Book of Life." As biologists around the world endeavor to decode the 3-billion-letter genetic message that describes how humans are made, this "Nova" documentary talks with some moralists who warn that this may not be such a good idea.

Tuesday, Oct. 31, 10-11 p.m. EST (PBS) "Familiar Enemies (1917-1989)." The second in the six-part "America's Century" series follows the ebbs and flows of American-Soviet relations since the Bolshevik Revolution, examining how each developed radically different perceptions of the other side and the consequences of this on the world scene.

Thursday, Nov. 2, 10-11 p.m. EST (PBS) "An Army of Refugees." The premiere episode in the four-part series, "Taiwan: The Other China," traces the island's history from Chiang Kai-shek's flight from mainland China in 1949 to Taiwan's current status as one of the world's leading economic powers.

Friday, Nov. 3, 9-11 p.m. EST (PBS) "Our Town." The Lincoln Center Theater/Broadway production of Thornton Wilder's touching portrait of small-town life in turn-of-the-century New Hampshire stars Spalding Gray, Eric Stoltz, and Penelope Ann Miller in this "Great Performances" presentation.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Living wills column prompts reaction

by Fr. John Dietzen

Q Some months ago, your column discussed living wills. Are you familiar with the "Christian Affirmation of Life" prepared and distributed by the Catholic Health Association of the United States?

This affirmation is a statement and meditation about one's preferences for treatment at the time of terminal illness. It has been extensively reviewed by theologians, ethicists, attorneys, canonists, and chaplains.

The Catholic Health Association has distributed more than 1,000,000 copies of this affirmation since 1973. It is now available in wallet size. (Missouri)



A The volume of response I received to that column indicates that this is a live subject indeed.

Most of them disagreed with my generally negative opinion about living wills. A number claimed, with considerable vigor, that my statements about what physicians and even family members might be willing and able to do in times of critical illness were more than a little naive.

These readers, and others who simply wish to know more about the subject, would find this CHA document interesting and enlightening.

The brief document begins with a declaration of faith and a request to be fully informed at the time of serious illness.

It continues that, when the patient is no longer able to

make decisions personally and there is no reasonable expectation of recovery, "no ethically extraordinary treatment be used to prolong my life but that my pain be alleviated if it becomes unbearable, even if this results in shortening my life."

"Ethically extraordinary treatment" is treatment that does not offer a reasonable hope of benefit to me or that cannot be accomplished without excessive expense, pain, or other grave burden. However, no treatment should be used with the intention of shortening my life."

The individual then requests prayers from family, friends, and the Christian community as he or she prepares for death.

As the Catholic Health Association notes, this "Christian Affirmation of Life" is not intended as a legal document but one of moral persuasion.

While the affirmation leaves room for considerable and appropriate flexibility, it may well prove helpful later on for family and friends as a confirmation of the patient's faith and desires.

Legislation concerning living wills already is in place in many states. It would be wise to know how this affirmation might be affected by such legislation.

I am grateful to the Catholic Health Association official for his interest and assistance. The text of the "Christian Affirmation of Life" and more information about it is

available from the Catholic Health Association, 4455 Woodson Rd., St. Louis, Mo. 63134.

Q I am interested in information about Veronica's veil. Friends tell me there is an actual veil imprinted with Christ's face in some cathedral in Italy, but I can find nothing further. Can you tell me if one exists? (Massachusetts)

A Various stories of a cloth with the image of Christ have been told through the centuries. The legend of a woman receiving the impression of Christ's face on a cloth during his journey to Calvary seems to have arisen only in the 14th century.

About the year 1000, a cloth, supposedly having the image of Jesus, began to be venerated at St. Peter's in Rome. It is still there, although no image is visible anymore. The suggestion was made long ago that the name Veronica (from the Latin-Greek for "true image") was later given to the unknown woman in the legend who received and owned the cloth.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Parent wants to thank daughter for goodness

by Dr. James and Mary Kenny

Dear Mary: I have an adopted daughter turning 21 soon. Although we love each other dearly, it is not easy for us to communicate. How can I express to her my joy that she has resisted the world's false temptations and not listened to the phony of false prophets? She has resisted drinking, drugs, smoking and, most important of all, is pure and chaste. (Pennsylvania)

Answer: What a lovely letter! Almost all the letters we receive deal with problems. What a refreshing joy to deal with your question. How do you tell a good child that he/she is a fine person?

Perhaps you are a better communicator than you think. You say that it is not easy to communicate, yet you also say, "We love each other dearly." If both you and your daughter have a quiet but deep assurance that you love and are loved, you have communicated that message to each other.

While many parents praise specific achievement ("You got all A's! Wonderful!"), fewer parents express their joy at the privilege of sharing life with a fine young man or woman. How does a parent send the simple message, "I'm glad you are you. I'm glad you're my kid. I can't imagine life without you."

It can be done in a thousand ways, with and without words. For starters here are 10 suggestions:

► If she is away from home, call her frequently just to chat.

► Write. You wrote of your love and pride to us. Write it to her. You can do this whether she is at home or away. Once, as part of a sixth grade retreat, the directors had all the parents write letters to their children expressing the parents' love and pride. After my son attended that retreat, I received a most beautiful letter in reply. It consisted of one sentence in a childish hand, "I love you so much you would not believe."

► Listen carefully when she talks about her activities. If she goes for a job interview, remember the company, the situation, and the details. Ask her about them. This is far more caring than saying merely, "Did you get the job?"

► Support her decisions. "What a good idea," and "That makes a lot of sense," are examples of positive comments.

► Tell her straight out that you are so lucky to have her for a daughter.

► Send her flowers "just because."

► Compliment her hairstyle and her taste in clothes.

► Mail her a CARE package of favorite foods if she is away. Prepare them if she lives at home.

► Share your feelings about a book or article that you read or a movie or TV show you saw that moved you and also would interest her.

► Tell her frequently—in letters, in phone calls, in person, "I love you."

(Address reader questions on family living or child care to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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All kids go through trying phases. But if the list on the right describes your child's behavior, it could be a sign that he or she is

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- ☐ Child fidgets and squirms constantly.
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- ☐ Child's grades have dropped.
- ☐ Child lies, fights, or argues excessively.
- ☐ Child has excessive fears.
- ☐ Child blames other people for his/her own mistakes.
- ☐ Child has a preoccupation with food or exercise.
- ☐ Child has persistent sleeping problems.
- ☐ Child is excessively secretive about activities or friends.
- ☐ Child is using any amount of alcohol or drugs.
- ☐ Child expresses feelings of hopelessness.
- ☐ Child refuses to attend school.
- ☐ Child has run away, or been truant from school.
- ☐ Child intentionally destroys other people's property.
- ☐ Child's eating patterns have changed.
- ☐ Child has inappropriate toilet habits.
- ☐ Child often loses temper or defies rules.
- ☐ Child often complains of physical problems for no apparent reason.
- ☐ Child can't get along with other children or adults.
- ☐ Child has lost interest in activities that he/she once enjoyed.

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Get to Know Us.

'Keys to the Castle' is powerful faith journey

by Mary Ann Wyand

"There are many turmoils in the world and in the church," actress Roberta Nobleman reflected. "What can we do for the Lord today?"

Within the space of two hours, the talented English actress would don costume and portray both St. Teresa of Avila and Jesus Christ to answer that question and comment on other religious dilemmas in her enthralling rendition of "Keys to the Castle."

Sponsored by the Discalced Carmelites of Indianapolis, Nobleman's unique and imaginative performance Oct. 13 at St. Thomas Aquinas Church began the local Carmelite order's celebration of Carmel's 200 years in America in 1990. The play was commissioned by the Carmelites to recognize their two centuries of service.

"Keys to the Castle" espouses the theme that, "Teresa's time, like ours, was one of transition," according to the brochure. "Everything was changing. For this we need a serious, but lighthearted prayer life, spirituality for a dark age."

Fortunately, the program noted, "Teresa herself, like Dante, believed life to be a divine comedy, and the business of prayer not solemn drudgery, but an adventure walk for the soul!"

Teresa of Avila, foundress of the Carmelite order, "had a very clear image of who Christ the King was for her," Nobleman assured her attentive audience. "And we, too, hold the keys to the castle. The doors are, of course, prayer and meditation."

Expounding on St. Teresa's writings on "The Interior Castle," Nobleman first noted that, "There are many doors that help us get into the castle... the door of our body, the door of our emotions, the door of the mind. Truly it doesn't matter which of these doors that we take if we remember what Jesus said. He told us to go into a room by ourselves and, most importantly, to shut the door."

Progressing through the interior castle

with dramatic reflections, Nobleman skillfully used an innovative script that she wrote with Janet Beddoe to lead the audience on a participatory faith-filled journey. Her delightful props included bubbles, bells, water, masks, candles, and colorful lengths of cloth symbolic of spiritual moments in the seven mansions of the interior castle.

"Having entered the interior of the castle," she explained, "we find a light that is very dim. Simple images transform into profound messages."

Reflecting on the first of the mansions, Nobleman recalled that, "A very learned man once told me that most souls do not practice prayer."

But without a prayer life, she lamented, one cannot proceed on this faith journey.

"Sometimes," she continued, "exterior things enter the castle with us and do not allow us to see the light. Of course, there are many who are much too concerned about vanity, honors, pretenses of all kinds."

In costume as Teresa of Avila, Nobleman reminded the gathering that, "If we are going to make progress in our life of prayer, we must give up all of these things. You can only be yourself, and you cannot truly know yourself until you know God."

While we are on this earth, she said, nothing is more important to us than humility.

"We must try to enter those first rooms of self-knowledge," she urged. "We then get in touch with our own goals. By gazing at God's goodness, we come to understand our own unworthiness and how far we have to go."

Roberta Nobleman's use of the traditional nun's habit added further emphasis to her powerful renditions of St. Teresa of Avila's teachings.

"True perfection exists in love of God and love of our neighbor," she said, beckoning the audience into the second of the mansions symbolized by a lighted candle.

"Now you are able to hear the Lord, and



SPIRITUAL PURSUITS—Actress Roberta Nobleman portrays St. Teresa of Avila in the Carmelite production of "Keys to the Castle." (Photo by Mary Ann Wyand)

his voice is so sweet," she emphasized. "We could not find a better friend than His Majesty."

As you begin to know God's blessing, she added, you realize that your journey is not easy, for you need much perseverance.

"How do you hear his voice?" Nobleman asked. "Often it is through an illness."

In the middle of a sickness, then you hear his voice. You must embrace your cross. I don't know what your crosses are, but you must embrace them. Perhaps it is those parts of ourselves that we would rather not know."

"Always remember, she reiterated, "There can be no better weapon than the cross that you wear."

Departure from sin, and also from self, are necessary to enter the third of the mansions.

"God provides for us," she said. "Without humility, we will stay in the third mansions for all of our lives, for we have not abandoned ourselves."

Pausing for emphasis, Nobleman asked, "What can move us on to these greater heights? Here in these third mansions, we must come to know not only the cross, but also the suffering Christ on the cross."

In the fourth mansions, "Souls must abandon all of those exterior things that

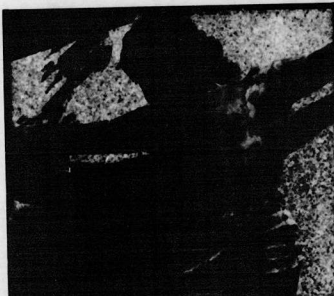
separate them from his majesty," she emphasized. "We must be prepared to listen. We must be still, intent, aware. In these moments of stillness, of silence, perhaps his majesty will light the way to the fifth mansions."

Reminding the gathering that, "Many are called, so few are chosen," Nobleman stressed that it is necessary to "let the silkworm part of yourself die. Then the little white butterfly part of our souls will come to life. We no longer have to crawl along like a little worm. We come to this fragile place and rest our soul in the Lord."

At the sixth and seventh stages in the faith journey, she advised, "the soul is now much more occupied with serving the Lord. However, it happens sometimes that the light goes out just when we need it the most."

Remember, she concluded, "We must not build our castles in the air! The Lord does not look at the greatness of its looks, but at the love with which it was built."

In her closing, Roberta Nobleman cited St. Teresa of Avila's profound advice to, "Let nothing disturb you, nothing cause you to fear. All things pass away. God remains ever the same. Patience gains everything. Whoever has God needs nothing else. God alone is sufficient."



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- Coordination of public relations efforts associated with Archdiocesan fund-raising activities.
- Identification and recruitment of individuals who are willing and able to play a leadership role in Archdiocesan development programs.
- Initiation and facilitation of effective stewardship programs at the parish and deanery level.

RESUMES, INCLUDING SALARY REQUIREMENTS, SHOULD BE FORWARDED BY NOVEMBER 15, 1989 TO:
Development Director Search Committee
Roman Catholic Archdiocese of Indianapolis
The Catholic Center
P.O. Box 1410 • Indianapolis, IN 46206



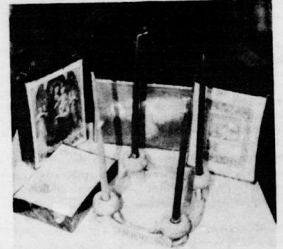
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Talks give preview of pope-Gorbachev meet

by John Thavis

KLINGENTHAL, France (CNS)—Three days of dialogue between Soviet and Vatican representatives have tested the agenda for the upcoming meeting expected between Pope John Paul II and Soviet President Mikhail Gorbachev.

Both sides came away satisfied and claimed mutual victory after the encounter Oct. 18-21 in northern France.

The church was pleased to verify that Marxism's ideological opposition to religion has virtually vanished in official Soviet thinking, while the Soviets found an important ally in their push for cooperation between Europe's separated blocs.

Gorbachev's idea of a "European common house" involves building economic, political and social bridges between the East bloc and the West. Many observers consider the policy essential for the survival of the Soviet economy—and of Gorbachev's reforms.

The pope, on the other hand, wants to help establish effective religious freedom for believers who have known decades of repression under communism. He also wants the church to have input into the development of these "new societies" in the East. An important part of the pope's vision of a united Europe is the desire to repair the split between Rome and the Orthodox churches.

It was not surprising, then, to hear the Soviet side speak of a "balance of interests" in describing why the church should support Gorbachev's hopes for Europe. That phrase was used repeatedly by Nikolai Kovalski, whose presence at the meeting was highly significant. A late addition to the list of 18 participants, Kovalski is a top adviser to Gorbachev on religious affairs. More than anyone else in the Soviet delegation, he represented the "new guard."

Churches are heavily damaged by quake

(Continued from page 1)

diocesan officials were helping to find alternative accommodations for the 40 priests.

"It is heartrending that people have lost their lives," Bishop Shubsda of Monterey told *The Observer*, his diocesan newspaper. "We offer these lives to God and we offer our prayers and sympathy to the surviving number of family and friends."

"I am aware that many homes are totally destroyed and that people can no longer live in them," he said. "That for me is a source of heartache and sorrow."

Bishop Shubsda made a tour by car of the devastated areas and stopped to talk to people in the streets.

He said that by all indications St. Patrick's Church in Watsonville was a total loss and would face the wrecking ball in a few days.

News accounts showed Father Mike Miller, pastor of St. Patrick's, praying with his people at a Mass in the parish hall. He told reporters "that structures were man-made and that people were God-made and that people could build again, but only God could make people."

Other churches in the diocese were severely damaged, including, the bishop said, Sacred Heart Church in Hollister. The church sustained heavy damage and will probably never be used again.

Bishop Shubsda described a shocking scene of devastation to houses and buildings in the tiny town often referred to as "earthquake city."

Mission San Juan Batista on the San Andreas Fault was miraculously unscathed by the quake and suffered only loss of plaster and adobe.

In Capitola at St. Joseph's, near tragedy was the scene—a large light fixture from the ceiling had crashed to the floor cutting like a cookie cutter into the rug, leaving sharp cuts. Fortunately no one was in the church at the time.

Several Catholic schools in the Monterey Diocese sustained structural damage and were to remain closed until safety engineers could assess the damage. Public schools also were closed. Early estimates of damage in Santa Cruz County alone reached more than \$500 million.

Hundreds of people sought help at shelters run at two Catholic churches.

There has been so much "community outreach," Ted Elisee, managing editor of *The Observer*, said. "I've heard stories of people checking on the elderly and handicapped, taking in those who are homeless. It's just people helping people... as much as they can."

Elisee added that because the Monterey Diocese is considered a mission diocese the Chicago-based Catholic Church Extension Society has offered financial help. About 50 percent of the diocese is Hispanic.

In Los Angeles, Archbishop Roger M. Mahony called on Southern Californians to respond to the spiritual and physical needs of the quake's victims. Besides asking for prayers, the archbishop called for donations for earthquake relief.

Among other relief efforts, Bishop Norbert F. Gaughan of Gary, Ind., sent \$5,000 to aid victims on behalf of his diocese.

Donations to help victims of the earthquake were being accepted by the Washington-based National Catholic Disaster Relief Committee, according to Brother Joseph Berg, committee staff member.

Donations can be sent to the National Catholic Disaster Relief Committee, 1319 F St. N.W., Washington, D.C. 20004.

It was no accident that in his final statement, Cardinal Paul Poupard, head of the Pontifical Council for Dialogue with Non-Believers, singled out a remark by Kovalski as "extremely important" and hopeful.

What Kovalski had said was that Europe's civilization has enormous spiritual potential that should be better developed. To Catholic participants, this sounded like a remarkable echoing of the pope's oft-stated call for renewal of Europe's Christian roots.

Kovalski, too, won a victory when Cardinal Poupard declared "unanimous agreement" on the idea of a "European common house" and the need to break down East-West divisions. The cardinal endorsed Gorbachev's "perestroika" or "restructuring" campaign for Soviet society, saying that it set the tone for this kind of unity.

When the pope and Gorbachev—both Eastern Europeans—held their expected meeting in late November at the Vatican, this shared concern for Europe's future will no doubt be the foundation of the dialogue.

In the midst of the harmony that reigned at Klingenthal, a small village outside Strasbourg, there was some probing by the Christian side on the more practical issues of religious freedom. The Soviets responded by citing proposed legislation on freedom of conscience, saying in effect: give us time, we're working on it.

The Soviets also listed a number of recent steps that have relaxed state control over church operations. At one point,

the Soviet delegation proudly cited a sermon delivered by an Orthodox archbishop on prime-time TV only a week earlier.

However, the question of the Ukrainian Eastern-rite church, which may well come up in a pope-Gorbachev meeting, was not discussed at the dialogue. Privately, some Catholic participants were saying the issue has been virtually resolved with a Soviet promise to legalize the Ukrainian church once the new legislation is enacted.

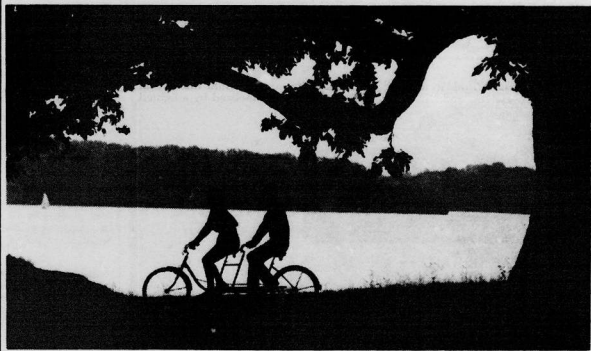
When asked about this in an interview, however, Kovalski was not quite as optimistic. He said the government regards the issue as basically one between the Orthodox church and the Vatican.

Even if a law is enacted which could extend legal status to the Ukrainian church, Kovalski said, there would remain "political and legal" problems at the local level in the Ukraine. The issue is especially delicate, he said, because it involves nationalist sentiments. He asserted that some Ukrainian church leaders were supporters of a separatist movement in the Ukrainian republic.

If the dialogue session avoided this stumbling block, it is not so clear that the pope and Gorbachev will be able to do so.

Meanwhile, both sides will refer back to their respective leaders—Kovalski jokingly compared himself to a cardinal going back to brief the pope—and will no doubt emphasize the wide areas of agreement.

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The Active List

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

October 27

The Catholic Alumni Club (CAC) will hold a Halloween Party at 8:30 p.m. at 74 N. 13th St., Beech Grove. Bring drinks, food or snacks.

☆☆

Exposition of the Blessed Sacrament is held from 7 a.m. until 5:30 p.m. Mass each Fri. at St. Lawrence Church, 46th and Shadeland. Everyone welcome.

☆☆

The Ladies Club of Little Flower Parish will sponsor its Annual Harvest Luncheon and Card Party in the cafeteria. Evening cards 7:30 p.m. Admission \$2. Food available during card games, next-to-new booth.

☆☆

Small World and St. Andrew School will sponsor a community Halloween Party from 6:30-9 p.m. in the gym. Costume optional. Moon walk (\$2) food, games.

October 27-29

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

October 28

The Cantor Workshop Series sponsored by the Office of Worship concludes from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Christian Adults Reaching Out (CARO) and the Catholic Alumni Club (CAC) will share a Dance the Night Away! from 8 p.m.-11 a.m. at Holy Spirit Parish, 7243 E. 10th St. \$3 charge. Call Mary 317-255-3641 late evenings for detail.

☆☆

A Parish Councils Enrichment Day will be held from 9 a.m.-4 p.m. at Beech Grove Benedictine Center. Call 317-236-1493 for information.

☆☆

The Ladies Guild of Greenwood K of C, 695 Pushview Rd. will sponsor an Oktoberfest. Dinner served 6-9 p.m., music, dancing from 7-11 p.m. Call 317-535-5632 for more information.

☆☆

Santa Maria Circle #570, Daughters of Isabella will sponsor a Salad Luncheon Card Party at 12 noon at Our Lady of Perpetual Help Parish, New Albany. Admission \$3.50. Call 812-944-7097 for more details.

☆☆

The athletic department of Chatham High School, 5885 Crutenden Ave. will hold its First Annual "Fall Into Winter" Craft Show from 9 a.m.-4 p.m. Admission \$1. Call 317-251-1451 for more information.

☆☆

St. Catherine of Siena Court #109 KSPC of St. Bridget Parish will sponsor its Annual Scholarship Benefit Luncheon Fashion Show from 11 a.m.-3:30 p.m. at the Indiana Roof Ballroom. Donation

☆☆

\$20. For tickets call Betty Lasley 317-283-3660.

☆☆

St. Mary Academy Class of 1944 will hold a Reunion. Call 317-359-4774 for information.

☆☆

The Catholic Widowed Organization (CWO) will hold a Buffet Dinner honoring Founders Officers at 6:30 p.m. at the Catholic Center, 1400 N. Meridian St. Catering by Jug's; no covered dish. Cost \$5. Call 317-248-0655.

☆☆

St. Martin Parish, Martinsville will hold its annual Holiday Bazaar from 9 a.m.-4 p.m. in Sexton Hall, 1709 E. Harrison St. Hourly door prizes.

☆☆

The Athletic Booster Club of St. Simon Parish, 8400 Roy Rd. will hold a Las Vegas Night from 8 p.m.-2 a.m. Adults only. Admission \$1.

☆☆

A Pancake and Sausage Supper will be held from 4-8 p.m. in St. Leonard School basement, 126 N. Eighth, West Terre Haute. Adults \$3, kids under 12 \$1.50; baby sale.

☆☆

October 29

St. Jude School continues its free Focus on the Family series by Dr. James Dobson from 6-8 p.m. with "Sex in the Family." Free babysitting.

☆☆

The October pilgrimages from St. Meinrad Seminary to Monte Casino Shrine conclude at 2 p.m. EST with Benedictine Father Julian Peters speaking on "Mary, the Silent Seeker."

☆☆

October 30

Systematic Training for Effective Parenting (STEP) classes continue at 7 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. Call 317-543-4925 for details.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In at 7 p.m. Bring dish to share. White Elephant Auction follows.

☆☆

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

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at St. Ann School, 2839 S. McClure.

☆☆

October 31

The Adult Catechetical Team of St. Christopher Parish concludes its "Making a Good Marriage Better" series at 7 p.m. in the parish activity room.

☆☆

An hour of prayer and devotion

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

☆☆

The Scripture Study on the Acts of the Apostles continues from 7:30-9 p.m. at St. Christopher Parish Annex meeting room.

☆☆

Systematic Training for Effective Parenting continues from 7-9 p.m. at St. Jude School, 5375 McFarland Rd.

☆☆

Mature Living Seminars continue with "Cities of Italy" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.

November 1

Scripture studies on St. Paul continue from 7:30-9:30 p.m. at St. Pius X Parish, 7200 Sarto Dr. Call 317-257-1085 for details.

☆☆

A Byzantine Rite Mass in honor of All Saints Day will be celebrated at 7:30 p.m. in St. Charles Borromeo Church, 2222 E. Third St., Bloomington. Everyone welcome.

November 2

Scripture Study on the Book of Exodus continues from 10-11:30 a.m. at St. Christopher Parish Annex meeting room.

☆☆

The Spiritual Leadership Program Unit I continues from 7-10 p.m. with "Obstacles to Growth" at Beech Grove Benedic-
tine Center. Call 317-788-7581.

☆☆

dic-
tine Center. Call 317-788-7581.

☆☆

The Spiritual Leadership Program Unit III continues from 7-10 p.m. with "Time Management" at Beech Grove Benedictine Center.

☆☆

All Souls Day Masses will be celebrated at 10 a.m. in St. Joseph Chapel, S. Meridian and Pleasant Run, and at 12 noon in Calvary Chapel, Troy and Bluff Rd.

☆☆

A free Effective Training for Effective Parenting (STEP) program begins from 7-9 p.m. at St. Andrew School, 4050 E. 36th St. Call Terri Brassard 317-236-1500 for details.

☆☆

The Terre Haute Deaconry Center, 2931 Ohio Blvd., Terre Haute will sponsor the first of four Catechetical Training Workshops from 7-9 p.m. \$3 fee, pre-registration required. Call 812-235-8400.

November 2-4

A Christmas Bazaar will be presented from 10 a.m.-4 p.m. each day at St. Augustine Home, 2345 W. 86th St. Handmade articles, baked goods, baby clothes, ceramics.

November 3

Central Indiana Charismatic Renewal will sponsor First Friday Mass at 8:30 p.m. in Holy Spirit Church, 7243 E. 10th St. Soup and bread supper 6 p.m. Call 317-533-9404 for information.

☆☆

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November-January SCHEDULE

Nov. 3-5 A TASTE OF TAIZE — MEDITATION, BIBLE STUDY & PRAYERS

This retreat will be modeled after the ecumenical religious community in Taizé, France. Prayer and Bible study will be the focus.

Presenter: Rev. Canon Robin Myers Cost: \$60/person

Nov. 10-12 THE MAN JESUS — A CHALLENGE, A CHAMPION — A RETREAT FOR MEN

This scripture-based retreat is for men who are committed to following Christ in their worlds of work and family.

Presenter: Fr. Silas Oleksinski, OFM Cost: \$75/person

Nov. 17-19 SINGLES RETREAT/ DISCOVERING THE GIFT OF BEING SINGLE

A weekend retreat for singles who are concerned with the wholeness of their lives.

Presenter: Fr. John Doctor, OFM Cost: \$70/person

Dec. 1-3 BLENDED FAMILIES

This weekend retreat is designed as a support for remarried couples facing the challenge of creating and maintaining a happy blended family.

Presenters: Alverna Marriage and Family Team Cost: \$130/couple

Dec. 8-10 CHARISMATIC RETREAT

Come together to hear, to speak, and to celebrate the word of God, the life of Jesus and the joy of the Spirit.

Presenter: Fr. John Jude Cost: \$70/person

Dec. 29-31 GUIDED RETREAT — END THE YEAR WITH GRATITUDE

You are invited to share time with God in a peaceful and prayerful setting. To take time for appreciating your life and renewing your energies under the guidance of Fr. Clarence Korgie, OFM Director of Alverna Retreat Center.

Presenter: Fr. Clarence Korgie Cost: \$35/plus meals

Jan. 19-21 TRANSITIONS — INVITATION TO GROWTH AND FREEDOM

Being human involves transition — those moments of change in one's life. Spend time getting in touch with, and becoming friends with, the thoughts and emotions of the experience of change.

Presenters: Fr. John Doctor, OFM & Grace Lang Cost: \$80/person

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Dr. Jawanza Kunjufu

Educator, Author, Lecturer
President of African American Images
Chicago, Illinois

Parent — Teacher Workshop

(second of a 4-part series)

— Saturday —
November 4, 1989 (4:00 p.m.)



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Tickets Required: \$500 Per Person

For tickets call: St. Andrew School — 549-3305
Holy Angels Catholic School — 926-5211

Sponsored by: Urban Parish Cooperative/Holy Angels Catholic School

The Blessed Sacrament is displayed from 7 a.m. until 5:30 p.m. Mass every Fri. in St. Lawrence Parish chapel, 4650 N. Shadeland Ave. All welcome.

November 3-5

An "Inner Journey Retreat-Part II" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

A Taste of Taizé Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

November 4

Cardinal Ritter High School continues its 25th anniversary celebration with a Silver Memories Recognition Dinner at 6:30 p.m. For information call Tom or Mary Daehler 317-291-1459.

☆☆

A Pre-Cana II Conference for couples involved with second marriages will be held from 9 a.m.-4 p.m. at the Catholic Center, 1400 N. Meridian St. Cost \$20. To register call 317-236-1596.

☆☆

A Cathedral Choral Festival will be presented from 10 a.m.-4 p.m. at SS. Peter and Paul Cathedral, 14th and Meridian Sts. \$4 fee includes music and lunch. For information call Charles Gardner 317-236-1483.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish

Center chapel, 13th and Bosart. Everyone welcome.

☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass at St. Nicholas Parish, Sunman. Everyone invited.

☆☆

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

☆☆

The Third Annual Holy Cross Square Dance will be held from 8-10 p.m. in Kelley Gym. \$3 person. Bring friends.

☆☆

The Ladies Guild of St. Agnes Parish, Nashville will sponsor Annual Christmas Bazaar from 9 a.m.-4 p.m. Handmade items, Chinese drawing, baked goods, quilt drawing.

☆☆

The Annual Christmas Boutique will be held from 10 a.m.-5 p.m. at the K of C Hall, 511 E.

Thompson Rd. Call 317-357-8202 for information.

☆☆

Archdiocesan Black Catholics Concerned (ABCC) will sponsor its Second Annual Jazz Brunch from 11 a.m.-2 p.m. at The West End, 617 W. 11th St. Hines Trio. Tickets \$15. Call 317-923-7326.

☆☆

A Christmas Bazaar will be presented from 8 a.m.-6:30 p.m. at St. Jude Parish, 5375 McFarland Rd. Pancake breakfast, sandwich and salad bar, Santa's Secret Shop.

☆☆

The Women's Club of St. John the Apostle Parish, 3410 W. Third St. Bloomington will hold a Holiday Craft Show from 10 a.m.-5 p.m.

☆☆

Christ the King Parish, 1827 Kessler Blvd. E. Dr. will present a Christmas Bazaar from 10 a.m.-5 p.m. Luncheon served 11 a.m.-2 p.m. Christmas decorations, gifts, drawings.

Proceeds benefit Golden Anniversary fund.

☆☆

Dr. Jawanza Kunjufu will speak at a Parent-Teacher Workshop, second in a four-part series, at 4 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. \$5/person; tickets required. Call 317-549-6305 or 317-926-5211.

☆☆

St. Roch Parish will hold its 16th Annual Holiday Bazaar from 10 a.m.-4 p.m. Handmade Christmas ornaments, Jug's chicken luncheon, arts and crafts, homemade candies.

November 4-5

A "Touch of Class" Christmas Boutique will be held from 10 a.m.-7 p.m. Sat. and from 8 a.m.-3 p.m. Sun. at St. Monica Parish, 6131 N. Michigan Rd. Christmas ornaments, food, fun for kids.

☆☆

The Sisters of St. Francis at Oldenburg will hold a Vacation

Awareness Weekend in Olivia Hall at the motherhouse. Call 812-934-2475 for more information.

November 5

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

☆☆

The Altar Society of St. Francis Xavier Parish, Henryville will hold its semi-annual Smorgasbord from 11 a.m.-2 p.m. in the parish hall. Adults \$4; children 20 cents/year through age 12. Crafts, quilt drawing.

☆☆

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

☆☆

The Focus on the Family series by

Dr. James Dobson concludes with "Questions Parents Ask" from 6-8 p.m. at St. Jude Parish. Free babysitting.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1539 Union St. Everyone welcome.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Kahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

St. Peter Parish, Franklin Co. will hold a Turkey Social at 7 p.m. in the gym. Homemade pie, refreshments served.

☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. Call 812-934-3338 or 812-934-4054 for reservations.

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— ST. JUDE —

Christmas Bazaar

Saturday, November 4
8:00 AM-6:30 PM

✓ Pancake Breakfast
✓ Sandwiches ✓ Salad Bar

• Christmas Crafts • Drawing • Baked Goods
• Country Store • Santa's Secret Shop

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Christ the King
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Christmas Bazaar

November 4 — 10 AM-5 PM

Luncheon Served
11 AM-2 PM

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Youth News and Views

Brebeuf celebrates Feast Day

On the occasion of St. Jean de Brebeuf's Feast Day, Brebeuf Preparatory School students talked openly about the importance of faith in their lives before a capacity crowd of youths, faculty, and parents.

During the Oct. 19 celebration, Jesuit Father Michael Dorrier, Brebeuf's campus minister, introduced 11 students who offered testimonials about the importance of God in their lives. "Emmanuel... God Is With Us" was the topic, and their stories were rich with emotion, insight, and spirituality. "Take time to be still and to listen to the spirit, the spirit of God that is within us," Paul Saviano told the students in his welcoming statement. "Let us dedicate this moment of history to the great glory of God."

Following the call to worship by Father Dorrier, Brebeuf's ecumenical student body joined together for the opening prayer, then heard Eli Mark Statland reflect on the life of St. Jean de Brebeuf in remarks entitled "An Ordinary Man, But An Extraordinary Life."

"For Brebeuf, nothing was unimportant in the service of

God," Eli noted. The missionary saint knew that, "It is in God alone that my heart rests." Yet like all saints, he was unsure of himself in the presence of God.

A Christian martyr, Eli said, is "one who is put to death out of love for the faith." Brebeuf was an apostle, a man of vision, a saint, and a martyr who cut across religious and cultural lines to spread the word of God among the Huron Indians in Canada from 1625 until his death at the hands of Iroquois Indians in 1649. "Brebeuf did not fear death," Eli explained, "for it meant life with God forever."

Andrew Barrick, Margaret Robinson, Marc Schollett, Tiesha Mayo, Clinton King, Leah Smith, Paul Saviano, Naomi Paradise, Ronald Ciadella, and Gretchen Rachles also offered remarkable faith testimonials.

"Each of us has to disarm our heart in order to create peace in the world," Father Dorrier told the students during his closing remarks. "Each one of you, and myself, must change inside first." And, he said, "Wonderful beyond words is the gift of your presence here today."



FAITH STORY—Jesuit Father Michael Dorrier listens as Brebeuf Preparatory School senior Margaret Robinson shares a faith story during the Feast Day celebration.

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Isaiah inspires teens to ponder faith lives

All of us are very fortunate to just be here at Brebeuf. I think that we can't really appreciate what we have until we have seen what others don't have. It is difficult to understand what most of the world feels when we live in such comfort.

A few years ago, I was able to see and appreciate what I have and how fortunate my life is. My family supplied another family with a Christmas. The father was ill and out of work. They had six children and lived in a small apartment that was a shambles.

My parents told me that we would deliver these gifts in person. I did not want to do this because I felt embarrassed and ashamed to face these people. When we arrived, I hesitantly approached their apartment with some gifts in my arms. As the door opened, I wanted to close my eyes. However, we were greeted by a very warm voice and with the smiling faces of the small children. My attitude immediately changed. I felt very welcome and appreciated. I felt a lot of love and thanks.

As we left, I looked back at the apartment to see the kids waving goodbye to us. I then realized, looking back at the smiling children, just how fortunate I really was. When we got back home to our warm house, I felt very good about what I had done... I felt a sense of peace inside. I had never really experienced this type of poverty before.

But it doesn't take such a big act of good will to feel an inner peace or joy within yourself. It can happen every day at school. A smile can do wonders if you let it. Making someone else feel better about himself is something anybody can do at any time. It makes me feel good about myself when I know that I have helped a person.

I think that this is what Isaiah is trying to tell us. When we go out of our way to help somebody out in a time of need, it tends to come back and make you feel good too. So give a person a smile, and maybe it will come back to you someday when you need it!

Andrew Taylor Barrick

We all know that giving to those who are less fortunate makes us feel good. It gives us a sense of peace inside ourselves.

Sometimes it seems so much easier just to ignore others and go through every day worrying only about yourself. It is hard to get to know others and to care about them. However, think of how good it makes you feel when you are the recipients of such actions. During Christmas vacation a friend called that I had not talked to for a while. We had not been getting along, and I guess I felt it was easier to give her the cold shoulder. She asked me if I wanted to go to a movie. At first, I was shocked that she even called me. I had been treating her badly for the past few months. I realized that it must have been very courageous of her to do that because she had no idea how I was going to react. I was really glad she called. It was almost a kind of relief.

In the Scripture reading (Isaiah 58:6-10), Isaiah warns us against "pinning others in yokes." It is wrong to label a person and cast him or her into a mold. When we do this, we never give others a chance to express their true selves. We deny ourselves the opportunity of getting to know others in a genuine way.

I don't know what would have happened to our friendship if she had not called me that night. But because of her concern, I will never have to find out.

It is so important for us to notice of those who are less fortunate. Often we can show our love for others through small actions such as a friendly pat on the back, lending an ear to someone, or by calling them up just to say "hello."

Margaret Ann Robinson

(Andrew Barrick and Margaret Robinson are seniors at Brebeuf Preparatory School in Indianapolis. She attends St. Luke Parish and he worships at St. Matthew Parish.)

Students present check to cancer researchers

Members of the Euvola Sorority, a service and social group consisting of students from Cathedral High School and Brebeuf Preparatory School, presented **Riley Cancer Research for Children** with a check for \$2,000 Oct. 4 at the Riley annual membership meeting held at the Indianapolis Zoo.

This was the third consecutive year that the organization has presented a check to the Riley institute to be used for cancer research. The money was raised by sorority members through various fund-raising projects and a charity ball held in the spring.

Euvola president Jackie Kramer and members Ann Conneally, Kristen Kemper, Naomi Paradise, Leah Smith, and Allison Spahn represented the sorority at the check presentation ceremony.

Several physicians present at the annual meeting who are directly involved at Riley with research and treatment of children congratulated the students on their accomplishments, generosity, and awareness of the need for their support of such a worthwhile organization.

A new Riley Cancer Research for Children slide presentation shown at the annual meeting is now available for use by groups and organizations in the Indianapolis area. For further information on the slide presentation, write to Riley Cancer Research for Children, P.O. Box 40786, Indianapolis, Ind., 46240, or telephone 317-253-9044.

☆☆☆

Members of Dance KO, the Catholic Youth Organization's dance company, received a plaque, T-shirts, and certificates for their participation in the 1989 Youth As Resources project during an Oct. 12 program at The Children's Museum in Indianapolis.

Youth As Resources officials planned the event as a celebration honoring the project participants. WRTV-Channel 6 co-anchor Diane Willis was the featured speaker for the evening reception, which also included performances by Dance KO and several other youth groups.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, said the Catholic Youth Organization received a commemorative plaque in recognition of its community service work with Dance KO.

The plaque read "Youth As Resources recognizes the Catholic Youth Organization for its role in fostering youth-directed community services to the Indianapolis community, through CYO Dance Company, and for its commitment to quality experiences for youth."

Each Dance KO member received a "Youth As Resources" T-shirt and a certificate "in recognition of successful volunteer community service, for improving the quality of life for Indianapolis residents, for serving as a valuable resource to the Indianapolis human services network, and for providing inspirational leadership to other youth."

Josie Barker, Pat Riha, and Dianne Lecher coordinate Dance KO rehearsals and performances for more than 40 area teen-agers as part of their community service programming.

Teen-agers interested in finding out more about Dance KO should call the CYO Youth Center at 317-632-9311.

☆☆☆

Oops! In a "Youth News and Views" story in the Oct. 20 issue, The Criterion incorrectly reported the date of Brebeuf Preparatory School's celebration of St. Jean de Brebeuf's Feast Day.

The all-school interfaith assembly was held on Oct. 19, and not Oct. 25, at the northside Indianapolis school. A related story appears on page 20. The Criterion regrets the error.

☆☆☆

Merom Retreat Center was the location for the **Terre Haute Deanery's freshman retreat** Oct. 13-15.

☆☆☆

They're still winners! St. Luke Parish youth group members did win top honors at the Catholic Youth Organization's awards banquet for the Indianapolis deaneries on Oct. 10. However, the name of the award was listed incorrectly in a story due to a mistake in the program.

St. Luke earned the "Nicholas J. Connor CYO of the Year Award," and not the "Junior CYO St. John Bosco Award" as reported in the Oct. 20 issue. The Criterion regrets the error.

☆☆☆

Don't forget about the best **Halloween Dance** of the year! St. Monica Parish youth group members will host the monthly Catholic Youth Organization dance for area teen-agers Oct. 29 from 7 p.m. until 10 p.m. at the northwestside Indianapolis parish.

"We promise you a great time of Halloween fright and good old-fashioned CYO dancing," St. Monica youth group members emphasized. "Bring a friend."

The cost is \$1 per person with a costume or \$2 a person

without a special Halloween disguise. "The FBI D.J.'s" will provide the music.

☆☆☆

Youth Ministry Association, a new organization for youth ministers in the Archdiocese of Indianapolis, provides a forum to enable the professional development of youth ministry through formation, communication, networking, and support.

Both paid and volunteer youth ministers are encouraged to attend the next association meeting Nov. 2 at 10 a.m. at St. Agnes Parish Hall in Nashville.

For the past six months, archdiocesan youth ministers have been meeting to develop a mission statement and an organizational structure. Tom Parlin, Paula Keeton, Mike Betting, and Mary Ann O'Neal serve as the Youth Ministry Association's leadership team for 1989-90.

By listening to and voicing the needs of youth ministry, the association will be in dialogue and active participation with many agencies which serve youth. The association seeks to inspire and empower the vision of total youth ministry.

Committee members working with the leadership team are Mike Teplosky, Bob Meaney, and Janet Roth, publicity; Dede Stomoff, Bob Schultz, Beckie Davis, Larry Lenne, and Jerry Finn, professional development; and Eva Corsaro, advocacy committee.

A brochure and membership application have been sent to employed and volunteer youth ministers who serve archdiocesan youth.

"All are welcome and encouraged to support the association's efforts," Janet Roth explained. "This is a valuable resource for you and your ministry with the young people of the Catholic Church."

For more information, contact members of the leadership team or telephone Roth at 812-535-3391.

☆☆☆

Roncilli High School's Show Choir has arranged a "Choir for Hire" schedule and is available to perform at local business and community functions.

"New Dimension," the 20-member group, has prepared a program of pop and Broadway music and will also book invitations for Christmas programs.

For more information, contact Lynn Starkey at Roncilli High School at 317-887-8277 at least three weeks in advance of the requested appearance.

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BOOK REVIEW

The death of Pope John Paul I

A THIEF IN THE NIGHT: THE MYSTERIOUS DEATH OF POPE JOHN PAUL I, by John Cornwell. Simon and Schuster (New York, 1989). 339 pp., \$19.95

by Joseph R. Thomas

Previous books about the death of Pope John Paul I—and there have been several—have sold reasonably well, probably for the same reason the National Enquirer sells well: curiosity about that which is thought to be bizarre. John Paul I's death was thought to be bizarre, at least by some, because Vatican functionaries more concerned with appearances and medieval proprieties bungled some minor details in announcing the death of "the smiling pope" on Sept. 28, 1978, just 34 days after his election.

The shortness of his reign coupled with the inconsisten-

cies—had a nun in fact been the first to discover the body of the dead pope, or was it one of his secretaries; was he reading "The Imitation of Christ" at the hour of death, or a list of prelates he was about to sack?—led to speculation about a conspiracy, a cover-up, even an assassination plot or a poisoning by someone within the Vatican. For the most part, the Vatican ignored the talk but the talk apparently reached the point where it was thought it might not be a bad idea to put the rumors to rest.

That would explain the unprecedented cooperation the author of "A Thief in the Night," John Cornwell, received after the suggestion that he look into the pope's death was allegedly made to him by an American prelate at the Vatican. One will understand, then, that Cornwell has approached this as if it were a detective story with he himself playing the part of Ellery Queen and giving us a

running account of each clue uncovered until, at the end, the mystery is unraveled.

Mysteries, of course, are as mysterious as you care to make them. Thus it would not serve Cornwell's purpose to say simply that it looks as if bureaucrats unaccustomed to the prying press thought that the details of the pope's demise weren't all that important and so made some serious mistakes in judgment. Instead Cornwell concocts a conspiracy of obfuscation designed to protect the pope's two secretaries from charges of being derelict in their duties.

Cornwell is entitled to his view, of course, and his theory does explain the unexplainable though it might well do so at the expense of two men who might otherwise be seen as loyal functionaries. On the positive side, however, there is this: the author pretty much demolishes the notion that Archbishop Paul Marcinkus was involved in the pope's death (although the archbishop's role in the Vatican bank scandal and his operational style come in for severe criticism). He also makes an excellent case for the cause of death having been misdiagnosed as a heart attack when it was more likely a preventable embolism stemming from a previous condition coupled with overwork and neglect on the part of those around him.

So "A Thief in the Night" is not without merit, it is also padded. When journalists are reduced to interviewing other journalists and fobbing the result off as serious investigation you know that there's filler in the ground beef. Other meanderings are also included for reasons having nothing apparent to do with the story.

Cornwell, for instance, gives an entire chapter over to a meaningless, gossip interview with an anonymous pap and fleshes out his tale with other material sure to tickle the gossip-mongers in the congregation.

In fact he hardly misses an opportunity to snipe at the pettiness of the bureaucracy, possibly because he wishes us to know (as he plainly states) that he is not in the Vatican's soutane—that in fact he is a former seminarian who is no longer even a believer. Whether this adds or detracts from his credibility readers will judge for themselves.

Although "A Thief in the Night" is only mildly interesting, it is nevertheless the best of the books about the death of John Paul I, if that is still of concern to you.

(Thomas is assistant director of The Christophers.)



NASHVILLE, TENN. — Oct. 27, 28 & 29

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LOUISVILLE, KENTUCKY — Nov. 24

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CHURCHILL DOWNS — Nov. 25

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Water Tower Place or State Street Mall.

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† 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 archdiocese priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BRYAN, George W., 77, St. Joseph, Shelbyville, Oct. 10. Husband of Eleanor V. (Abram); father of George "Bill," and Patricia Mann; grandfather of eight; great-grandfather of 13.

† BUECHLEIN, Irene, 85, Our Lady of the Spring, French Lick, Oct. 14. Sister of Martin and Julius Mueller.

† BURKHART, Catherine, 75, St. Mary, Greensburg, Oct. 17. Mother of Maurice, Norman, Dorothy, Lucille Meyer, Anna Buehning and Mary Summers; sister of Irene Helmlich, Louis and Norbert Artmeier.

† CANATSEY, Tyler Warner, two months, Kissimmee, Fla. (formerly Mary Queen of Peace, Danville), Oct. 11. Son of Larry and Tammy; brother of Gordon, Luke and Roger; grandson of Jack and Jean; great-grandfather of one.

† DUGAN, John S. "Jack" Jr., 63, St. Lawrence, Indianapolis, Oct. 11. Husband of Florence M. (Wilson), stepfather of Jane Speedy; grandfather of two; great-grandfather of one; cousin of Mary Lou Weintraut.

† HOGAN, Lenora F. (Fegan), 75, formerly Holy Spirit and Our Lady of Lourdes, Indianapolis, Oct. 13. Mother of John J.; grandmother of Christopher and Brian; sister of Russell, Joseph, Providence Sister Eileen, Juanita Byers and Helen Marie Jaeger.

† JACOBI, Henry, 81, St. Michael, Bradford, Oct. 10. Husband of Elsie (Steesteder); father of Phillip, Jean Heise, Elaine, and Carol Ness; brother of Irma Sierstaedter, Agatha Hines, Mary Tegar and Hilda McDaniels; grandfather of 12; great-grandfather of eight.

† KLEMM, Alma, 87, St. Agnes, Nashville, Oct. 15. Mother of Fred Jr., Alma, and Josephine Walker.

† KRAEMER, Louis A., 82, St. Joseph Hill, St. Joseph Hill, Oct. 17. Husband of Freda; father of Jane, and Barbara Poff; brother of George, Amelia Muenninghoff and Anna Dennison; grandfather of two.

† KREISLE, William E., 71, St. Paul, Tell City, Oct. 15. Husband of Margaret; father of Steve, Tim, Richard, Mary, Judy, Kris, Alice and Susan; brother of Edwin, Quentin, and Mercedes Woods.

† O'CONNOR, William T., 74, Holy Name, Beech Grove, Oct. 10. Husband of Anne Marie (McConough); father of Mary M. Harless and James; stepfather of Marie Therese Evans, Jeanette Kopemak, Anna Marie Age, Peggy Patterson, and Michael P. Charles T. and Daniel R. McDonough; brother of Frances Kelley and Nellie Bistrica; grandfather of 20; great-grandfather of one.

† OSBORNE, Frances (Riebell), 86, St. Paul Hermitage (formerly Christ the King), Indianapolis, Oct. 22. Mother of Richard E.; grandmother of Gary T., Audrey Ellen Dressel, and Anna Marie; sister of Claire Boersig.

† PADAN, Robert, 65, St. Joseph, Rockville, Oct. 10. Husband of Dorothy; father of Robert Jr., Laura Magnin, Dennis Bruce, George, William, Michael and Christopher; brother of Helen Creath, Edna, and Jean Asloot; grandfather of Peter and Joseph Magnin.

† REIFEL, Agnes C., 92, Columbia, Tenn. (formerly St. Luke, Indianapolis), Oct. 5. Wife of Harry C.; mother of Chariton E. and Harriet C. Bohrmann; sister of Mary LaFourest and Ferd Hung; grandmother of 13; great-grandmother of 18.

† STUMLER, Elmer B., 80, St. John, Straight, Oct. 15. Husband of Rosalena (Kotter); father of Vincent, Andrew, Eugene, Anthony, Melvin, Steve, Irvin, Norman, Benedictine Sister Geneva, Leona Gibson, Geneva Boon, Bernice, and Helen Ziegler; brother of Lester, Jerome, Leo H., Martha King and Marcella Huber; grandfather of 38; great-grandfather of 17.



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Church told to stay in central cities despite budget limitations

by Laurie Hansen

WASHINGTON (CNS)—In central cities, where the "hard reality of budgetary constraints" is confronted by "critical human need," the church must share its resources so black parishes can pay their bills, says a statement to be voted on by the U.S. bishops at their general meeting in November.

Few black parishes can make it on their own, says the statement written by the U.S. bishops' Committee on Black Catholics. While in favor of self-sufficiency and fiscal responsibility, "we encourage programs of mutual help and shared facilities" including arrangements in which one parish offers financial support to another, it says.

The 19-page statement, titled "Here I Am, Send Me: A Conference Response to the Evangelization of African-Americans and the National Black Catholic Pastoral Plan," is on the agenda of the bishops' fall general meeting to be held Nov. 6-9 in Baltimore.

The proposed document on black Catholics is a response to the National Black Catholic Pastoral Plan developed by a national congress of black Catholics in Washington in 1987. The plan, which was written after consultation with black Catholics in 107 dioceses, addressed concerns of the Catholic identity of black Catholics, ministry and leadership within the black Catholic community and the responsibility of black Catholics to reach out to the larger society.

Discussion of the document comes on the heels of a debate in the church over the efforts of Father George A. Stallings, a black priest of the Archdiocese of Washington, to form a new church for black Catholics.

It also follows the July closing of five more Catholic churches in Detroit—part of a controversial archdiocesan reorganization plan announced last year that ordered some 30 city parishes be closed. Other dioceses too, citing budgetary problems, have shut down schools and churches in largely black urban neighborhoods.

The church must be prepared to provide the resources needed to assist in the building of character within the black community, the proposed statement says. The cost "may be a disturbing factor for a church of the affluent and upwardly mobile, but for a church that has made a preferential option for the poor, it presents a challenge," it says.

The "command of our Savior to go teach all nations" cannot be carried out if the church doesn't invest in its inner-city schools, youth programs, catechetical programs and other areas of youth ministry and youth leadership training, it says.

Male role models for black youth can often be best presented within the parish framework, it says. "Young men need to be challenged by the moral stamina and moral courage of older men who have not succumbed to the allurements of drugs, crime and sexual immorality," it says. Catholic inner-city schools that teach a large number of non-Catholic students as well as Catholic students are "in the forefront of evangelization," it says.

The proposed document also says:

►African-American Catholics must be urged to study

and record their history because "a people without a history is a people without an understanding of who they are."

►Elements of black culture—art, music, language, dance and drama—should be incorporated into religious experience of black Catholics.

►Special concern should be given to recent black Catholic immigrants from Africa, Haiti and the Caribbean, who are often subject to a "double prejudice" of racism and xenophobia.

►Family values that have been present in the black community and coincide with the family values of the Catholic tradition must be "reactivated and restored."

►Black Catholics should be put in positions of authority and visibility within diocesan structures, in offices for black Catholics as well as offices serving the community at large, and within the Catholic press.

►Local churches must cooperate with Catholic colleges and universities in encouraging increased minority enrollment. "If black Catholics are disproportionately less, the question must be honestly asked why and what can be done to shift the balance," the draft statement says.

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national and diocesan levels and within each parish. "In many instances the contributions of black Catholics to the Catholic Church in the local area have been forgotten, overlooked or deliberately set aside," the statement says.

Too often, whites ministering within the black community come "with willing hearts but inadequate formation," it says.

It calls for giving encouragement and incentive to scholars and local historians to study African-American Catholic history. It says black Catholics must be encouraged to save records and documents that exist today.

African-American spirituality should have a place in the parish liturgy, days of recollection, retreats, diocesan renewal programs and the Rite of Christian Initiation of Adults, known as the RCIA.

The black parish "can ill afford to become a symbol of a closed fortress or an enclosed garden," the statement says, urging black parish leaders to work with black Protestant churches within the community.

The bishops' draft statement says that they recommend the National Black Catholic Pastoral Plan to the church, adding that "no longer simply recipients of the ministry of others, (black Catholics) are now ready and willing to be full participants on the local and national level."

The plan is timely, the statement says, because today the black community is faced with "the bitter results of racism in terms of increased poverty, criminality, drug addiction (and) teen-age pregnancy"—issues that "come within the scope of evangelization" and "cry out for a response from black Catholics themselves."

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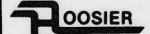
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Arab-Americans welcome bps.' proposed Mideast statement

by Bill Pritchard

WASHINGTON (CNS)—Arab-American groups welcomed the U.S. bishops' proposed Middle East statement, but said they want better balance in the language regarding a Palestinian homeland and the conflict in Lebanon.

One objection is the difference in language used to refer to Israel and a potential independent Palestinian territory. The proposed statement speaks of a "sovereign state" of Israel while a future Palestinian entity is called a "homeland with a sovereign status."

Khalil Jahshan of the National Association of Arab-Americans said Oct. 18 that his group has asked for "symmetry" in language dealing with that question.

But Jahshan says his organization welcomes the bishops' effort to address the region's problems and counts the statement as a positive endeavor.

Abdeen Jabara, president of the 2,300-member American-Arab Anti-Discrimination Committee, said he hopes the bishops will push for Catholic lobbying on U.S. policy toward the Middle East.

The bishops will vote on whether to accept the draft document as the position of their conference when they gather in Baltimore Nov. 6-9 for their general meeting.

The proposed document, released Oct. 11, supports a Palestinian homeland, emphasizes secure borders for Israel and urges the U.S. and other major powers to cooperate in efforts for a peaceful settlement of the war in Lebanon.

Arab-American, as well as American Jewish and other groups involved in the Middle East, were consulted in the development of the document.

Jahshan said his organization has "no problem with the moral tone of the statement" and considers the draft document fair. But the association "wanted to make sure that the even-handed position is maintained," he said.

He said that while the draft statement, overall, supports a two-state solution for Israel and the Palestinians "in parts of the document that is not very clear."

Jahshan also said the statement "avoided mentioning the PLO (Palestine Liberation Organization)" in references to negotiations on sovereignty. The Palestinians have chosen their representatives," he said. "The PLO is their legitimate representative."

Jahshan also said the association has a "minor disagreement" with the Lebanon portion of the draft statement. He said concern expressed for the survival of Christian communities in that country could be misinterpreted as "siding on the Christian side" to the detriment of Lebanon.

"We are concerned about the fate of Christian communities in the Middle East," the Arab-American leader

said, but also about other religious communities in the region. The Middle East is overwhelmingly Moslem.

Jabara said the anti-discrimination committee has asked for balanced language in the section dealing with territorial security. The document calls for Arab guarantees of secure borders for Israel, he said, but Palestinians "need security just as much as the Israelis, if not more."

On Lebanon, Jabara said Arab-Americans have told the document's drafters "that as far as the withdrawal of foreign forces... they should talk about Israel and Syria in the same breath." He noted that the draft document refers to Syrian "occupation" and Israeli "control."

"We do not regard Syria's presence in Lebanon" as being of the same nature as Israel's, Jabara said. The committee holds that the Syrians were invited while the Israelis invaded.

The document notes that Syria entered Lebanon early in the conflict between Lebanese and Palestinians living in Lebanon "at the invitation of the other Arab states." But Syria—with upwards of 40,000 troops in the country—"has become an occupying power" which has worn out its welcome, according to the draft.

Jabara also said he raised the question of the document's treatment of the Christian community in Lebanon. "We told them we thought the language in the statement sounded as if the Christian parties in Lebanon were under siege as Christians, rather than as a political question," he said. Such language "could only serve to exacerbate feelings," he said.

The Christian presence in Lebanon is not "at stake," Jabara said. The issue is "how this (country) is going to be governed."

Pope supports Palestinians' homeland plea

by Agostino Bono

VATICAN CITY (CNS)—Pope John Paul II has asked "help and solidarity" for Palestinians living in Israeli-occupied territories and has supported their "legitimate request" for a homeland.

The pope also reiterated his support for the "security and tranquility" of Israel.

"From the Holy Land arrive invocations for help and solidarity from the inhabitants of the West Bank and Gaza," the pope said at his Oct. 22 midday Angelus talk from his apartment window above St. Peter's Square. "They are the shouts of an entire people, who today feel especially tested and weaker after dozens of conflicts with another people tied to the same land by their own history and faith."

Palestinians have "my deepest solidarity and assurances that the pope continues to have his own their legitimate request to live in peace in their own homeland, respecting the rights of every other people to enjoy the necessary security and tranquility," he added.

The pope prayed for "peace and harmony in that land which is holy for millions of believers: Christians, Jews and Moslems."

The pope's call came almost two years after Palestinians in the West Bank and Gaza Strip began an uprising against Israeli occupation, involving violent clashes with Israeli troops. Since the uprising started in December 1987, nearly 700 Palestinians and more than 40 Israelis have been killed.

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