

# THE CRITERION

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## Bishops look at Persian Gulf ethics

By Catholic News Service

WASHINGTON (CNS)—Three U.S. bishops, in separate statements in mid-September, reminded U.S. Catholics of ethical issues related to U.S. involvement in the Persian Gulf.

Archbishop Roger M. Mahony of Los Angeles, chairman of the U.S. bishops' Committee on International Policy, said Iraq civilians must not be deprived of food or medicine as a result of implementation of the U.N. economic sanctions against Iraq.

Archbishop Mahony, in a Sept. 12 letter to Secretary of State James Baker, said the U.S. bishops agreed with President Bush's "clear assertion that our enemy is (Iraqi President) Saddam Hussein—not the Iraqi people."

He said the bishops back the embargo against Iraq but urge that "utmost care and sensitivity be exercised so that innocent civilians" are not deprived of life's basics. A copy of the letter was released by the U.S. Catholic Conference in Washington in mid-September.

Archbishop Charles A. Salata of Oklahoma City, in a Sept. 10 statement sent to priests of his archdiocese, urged Catholics to "guard the truth," which he said often "takes a beating" in wartime.

During wars and times of preparation for war, the enemy nation is frequently "painted in grotesque shapes," "wild rumors" are circulated and "ethnic groups, in the present case, Arabs, are insultingly treated in the various media as well as in everyday conversations," he said.

Iraq invaded and annexed Kuwait in August, prompting a massive U.S.-led military buildup in Saudi Arabia and other countries. Iraq's holding of some foreign civilians as potential shields against attack has been denounced worldwide.

Archbishop John R. Quinn of San Francisco asked Catholics to pray both for Bush and for Hussein, that through conversion of heart he, too, may become an instrument of peace.

In a Sept. 20 statement on the "many questions of conscience" raised by the Persian Gulf crisis, Archbishop Quinn described the Iraqi invasion of Kuwait as "morally indefensible," and said the use of "human shields" against possible military attack "violates the norms of morality and violates international law."

In addition, he said, "the use of chemical and nuclear weapons must be firmly rejected by all sides as immoral because of the necessary danger they constitute for innocent civilians and because by their very nature their effects go beyond human control."

Algeria's bishops, too, appealed for peace in the Persian Gulf and said civilians should not be used as political and military pawns. Vatican Radio reported.

In a statement published Sept. 15, the bishops said it was important that "the dynamism of peace replace the logic of war" in the troubled region.

They defended the right of populations to self-determination and said human rights are violated "when people are used as bargaining tools in political and military negotiations."

Algeria is an oil-producing North African country where Christians are a tiny minority. Most of the population is Muslim, and Islam is the state religion.

Meanwhile, staffers at Catholic Relief Services, the Baltimore-based U.S. bishops' overseas relief and development agency, were continuing to monitor the circumstances of refugees from Iraq and Kuwait living in Jordan because of the Persian Gulf crisis.

A five-member fact-finding delegation visited Amman, Jordan, Sept. 8-16 and found "adequate food, water and shelter" at the Jordanian refugee camps.

"But the situation could change very quickly" if there were a new influx of refugees, said Doug Broderick, CRS assistant desk officer for Eurasia and a member of the delegation.

Broderick said that during the week he visited the Jordanian refugee camps along with four members of CRS' Egypt-based staff, the population at the camps went from 70,000 to 40,000 because of the transfer of refugees back to their home countries. The Shaalan I camp, which once housed more than 45,000 refugees, was closed during the visit.

As the refugees leave, the Catholic agency's emphasis will turn to assistance in the home countries, especially Egypt, Pakistan, India, the Philippines and Bangladesh, Broderick said.

Among U.S. citizens happy to be back on U.S. soil was Joan Hoehn Khaja, who was trapped in Kuwait City at the time of the Aug. 2 Iraqi invasion along with her two children, whom she had taken to visit her in-laws.

Healthy and expecting her third child in November, Khaja is back home in New Harmony, in the Diocese of Evansville, after a month of uncertain danger in Kuwait.

She and her children left Kuwait earlier in September as part of a flight of 147 women and children offered by the Iraqi government. Unlike most others on the flight, Mrs. Khaja stayed in London so doctors could monitor her pregnancy.

Joan Khaja, a Catholic, is married to Muhammad Khaja, a Kuwaiti citizen who had not accompanied the family on

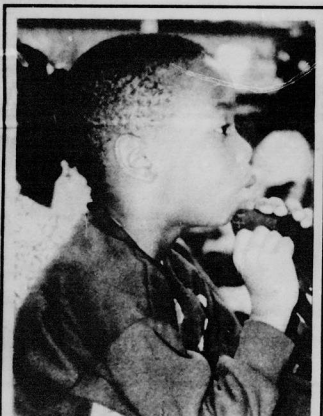


**COOKIE BREAK**—A soldier in Saudi Arabia grabs a handful of cookies baked for U.S. servicemen by Americans living in Saudi Arabia. A community of cloistered nuns in Newport News, Va., has also sent more than 3,500 cookies to the troops. (CNS photo from UPI)

the trip to Kuwait. Khaja, who did not comment during his family's monthlong stay under Iraqi occupation, is seeking American citizenship and could not leave the United States.

According to the International Organization for Migration, based in Geneva, there are still 500,000 foreigners who want to leave Iraq. As of Sept. 20, about 1,500 Americans had been allowed to leave Iraq and Kuwait on seven chartered flights, but about 1,000 more remained behind. Hundreds of Catholics and Protestants in Rome gathered in St. Mark's Church on Sept. 21 for a prayer service for peace in the Persian Gulf.

The participants wrote to Iraqi President Saddam Hussein, asking him not to invoke the Muslim concept of "holy war" in connection with his invasion of Kuwait. "After many bloody fratricidal struggles which have destroyed millions of lives in our European countries, we have learned the bitter lesson that no war is holy," the message said.



**ABSORBING**—Kindergartner Tiron Harris, a student at Holy Trinity Community Day Care Center and Kindergarten in Indianapolis, listens to a story during the Indiana Celebrity Read-out Sept. 21 at Central Library. Children from St. Bridget, St. Roch and St. Joan of Arc parishes also attended the literacy awareness program. (Photo by Mary Ann Wyandt)

## 'Called by Name' program to be conducted again this year

by John E. Fink

The Vocations Office and the Indianapolis Serra Club will again conduct a "Called by Name" program throughout the archdiocese this year.

The program is an attempt to identify by name people who might have a calling to the priesthood or religious life.

This weekend parishes will distribute prayer cards and pastors will encourage parishioners to pray for vocations. They will be asked to think about those in the parish they believe would make good priests, brothers or sisters. On the weekend of Oct. 13-14, the parishioners will be asked to submit these names.

After the names have been submitted, the pastors will send them to the Vocations Office. Then Archbishop Edward T. O'Meara will write to each person and Vocations Director Father Paul Koetter will invite them to an informational meeting.

The "Called by Name" program was last conducted in 1987. At that time 1,400 names were submitted. From these, 80 attended information meetings, and 30 to 35 people joined groups and had consultations with the Vocations Office. At least one of these people is now in a seminary.

"Called by Name" has been conducted by many Serra Clubs in various parts of the United States. The primary purpose of Serra Clubs is to promote vocations to the priesthood and religious life.

THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# Shared responsibility among clergy and laity

by John F. Fink

History will be made tomorrow morning at 10 a.m. in Nashville, Ind., when the first meeting of the Archdiocesan Pastoral Council of the Archdiocese of Indianapolis will start. That's only local history, of course, since diocesan pastoral councils in the United States go back as far as 1966. They are an outgrowth of the Second Vatican Council.

The general purpose of the council, according to its foundational document, is "to formulate, monitor and evaluate an Archdiocesan Pastoral Plan that emphasizes effective coordination of ministries and the responsible stewardship of human and material resources. The Archdiocesan Pastoral Council also provides a vehicle by which the archbishop may consult on matters which affect the archdiocese."

The introduction to the foundational document emphasizes that "the archdiocese and its archbishop are committed to sharing responsibility for the ministry of the Gospel and the tradition of the church with the whole People of God." Sharing responsibility are the key words, and it's worthwhile to examine what they mean.

**BACK IN SEPTEMBER 1949**, on my first full day as a freshman at the University of Notre Dame, I was invited to a meeting of the Young Christian Students (YCS) organization on campus, started by Holy Cross Father Louis Putz. For the next four years I was to work closely with Father Putz, editing the YCS *Rapport* and being involved in the organization. But that day when I met Father Putz was the first time I heard about "Catholic Action" and the role of the laity at that time.

I can still remember the definition of Catholic Action

that we preached back then: "the participation of the laity in the apostolate of the hierarchy." The YCS aimed to develop "lay apostles" by teaching students how to observe, judge and act within their environments. Many of us, after graduation and marriage, moved into another Catholic Action organization that used the same principles, the Christian Family Movement.

Many bishops at the Second Vatican Council had Catholic Action and the lay apostolate as part of their backgrounds. During the discussions at the council, there emerged a deeper understanding of the church itself. The bishops shifted away from the idea that the laity were only participating in the hierarchy's apostolate. Instead of seeing the church as composed of two types of persons, they emphasized that we are all one People of God, hierarchy and laity alike.

**THIS MEANS THAT WE** are all responsible, but in various ways, for the church's threefold mission: to teach, to sanctify and to govern. The laity usually perform their work in the secular world while the clergy are usually involved in the works of the church, but both, along with religious, are responsible for addressing concerns within both the church and the world.

So the council called for the collaboration of bishops, clergy, religious and laity. But what should this collaboration be called? "Collegiality" was tried, but this has a technical meaning and relates to the relationship of the pope and the bishops. "Coreponsibility" was tried, but this seemed to imply that all have the same responsibility, and that's not quite accurate.

So "shared responsibility" is the term used now to refer to a responsibility we all share to carry out the mission that Christ gave to the church, but which we do by fulfilling our own proper tasks depending on our particular gifts or charisms.

That's where pastoral councils come in, be they parish, deanery or diocesan pastoral councils. They are meant to

capitalize on the unique talents and abilities that various Catholics have, with all of them working together. Today's American Catholic lay people, in particular, with their excellent educations and business experience, are able to contribute substantially their knowledge to help the church fulfill its mission. This must be the age of the laity in the United States, not only because of the priest shortage but also because the laity are fully capable of carrying out their responsibilities.

**YOU OFTEN HEAR IT** said that the Catholic Church is not a democracy. That is true when it comes to defining doctrine—what the church teaches is not determined by popular vote—and final authority rests with the pope, bishops and pastors. But in the actual governing of our parishes and dioceses, decisions are being made much more democratically than they were a generation ago. Bishops and priests are not as autocratic as some of them once were.

Much of this democracy is now part of Canon Law. Canon 208, for example, says, "In virtue of their rebirth in Christ there exists among all the Christian faithful a true equality with regard to dignity and the activity whereby all cooperate in the building up of the Body of Christ in accord with each one's own condition and function."

Canons 224 through 231 concern the obligations and rights of the laity. These canons reaffirm the laity's role in the church's mission and their role in contributing to the life of the church as office holders or advisors, according to their qualifications. Canons on the duties of bishops and pastors mandate that they work in close cooperation with the laity. And there are four canons (511-514) on diocesan pastoral councils.

As our new Archdiocesan Pastoral Council starts to share responsibility for our local church, it's good for each of us to reflect a bit about our own duties toward the church and to be willing to contribute whatever expertise we might have.



## Fatima reorganizes its Retreat League

by Cynthia Deves

Our Lady of Fatima Retreat House League was formed in 1950 when retreats for women began at the Convent of the Good Shepherd on Raymond Street.

Although its home base relocated to its present address on East 56th Street in 1963, and its membership has expanded to include men, the League's purpose has not changed. It continues to promote spiritual welfare through retreats and other reflection programs at Fatima Retreat House.

The governing body of the League, called the Executive Council, was a 40-member group which was appointed by Fatima's director from among the more active League members. The Council was responsible for many, if not all, promotion and fund-raising activities for Fatima Retreat House.

Recently, membership in the 40-year-old League was implicitly opened to include men when the constitution and by-laws of its organization were changed by vote of the Executive Council.

Leadership of the organization will be handled by Active Members, who will be required to contribute 30 hours of volunteer work and attend the four meetings of the

League annually. They will be the only voting members.

In addition to Active Members, the categories of League membership will include: Sustaining Members and Sustaining Member Friends, who are inactive but who wish to support Fatima with prayers and money; Ex-Officio members, who are staff members at Fatima; and Perpetual Members, who are living and deceased persons enrolled by others for the spiritual benefits of the retreat house.

Volunteers will continue to be central to the work of Fatima Retreat House. They may choose to be either active or sustaining members of the League. Men and women who are interested in promoting personal and spiritual development for themselves and others are invited to volunteer at Fatima and to join the Retreat League.

The League was originally composed of women who wanted to give extra support to Fatima through prayer and a nominal annual membership fee. In return, they were remembered at daily Masses in the retreat house and invited to volunteer their time and talent for its ministry.



**CARE**—Jerome Murphy leads the children from Holy Trinity Day Care Center in songs to entertain those who are visiting the Holy Trinity Adult Day Care, which is located across Holmes Street. Murphy, a musician and a member at the adult center, wrote some of the music the children sang. (Photo by Margaret Nelson)

## Cox to be ordained deacon

Bernard R. Cox will be ordained to the diaconate for the Archdiocese of Indianapolis on Oct. 6 at Sacred Heart School of Theology, Hales Corners, Wis., where Cox is studying. Bishop Raphael M. Fils

of the Diocese of Superior, Wis., will officiate.

Before entering Sacred Heart, Cox worked in the sales and management areas of the printing industry. He received his bachelor's degree from Cardinal Stritch College, Milwaukee, and will receive his master's of divinity from Sacred Heart at the completion of his studies.

Cox has 5-1/2 years of training in sign language, which he will use in his ministry. Bernard Cox, the son of Mary L. Cox, Mountain View, Colo., is scheduled to be ordained to the priesthood at St. Peter and Paul Cathedral, Indianapolis, on June 1, 1991.



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**PRAYER VIGIL**—Folk singer Mac Bellner sings during a prayer vigil Sept. 23 at University Park in Indianapolis in support of the World Summit for Children scheduled Sept. 29-30 at the United Nations. Members of the Indianapolis Children's Choir also participated in the vigil, and Father Clifford Vogelsang, pastor of St. Thomas Aquinas Church, gave the benediction. (Photo by Mary Ann Wyand)

### Archbishop O'Meara's Schedule

Week of September 30

**SUNDAY, Sept. 30**—Installation of St. Carolyn Strick, CSJ and Fr. Daniel Aikens at St. Catherine Parish, Indianapolis, 4 p.m.

**MONDAY, Oct. 1**—Annual meeting of Catholic Charities at the Catholic Center, 1 p.m.

**TUESDAY, Oct. 2**—Meeting of the Presbytery at the Catholic Center, 10 a.m.

# Ritter site for Catholic Education Conference

by Margaret Nelson

Cardinal Ritter High School, Indianapolis will be the site of the Catholic Education Conference on Oct. 25. The theme is "From Challenges to Opportunities."

School Sister of Notre Dame Clare Fitzgerald will give the 10:30 a.m. keynote address. She has taught on all levels of education. President of the Leadership Conference of Women Religious of the U.S., she served on the Vatican Commission on the study of religious life in the U.S.

Teachers and administrators will attend a 9:15 a.m. liturgy.

The thirteen talks in Session I beginning at noon include: "Signs of Dyslexia in Children," Thomas Bommarito; "Creative Children's Liturgies Based on the Liturgy of the Word," Mary Jo Thomas-Day, administrator of religious education at St. Monica; "A Sparkle in Your Eye: A Positive Approach (Self-Esteem)," Katy Evans; and "Development—How We Can Be Sure Catholic Schools Will Be Around in the Next Century," G. Joseph Peters, archdiocesan coordinator of school services.

Other talks during the first session are: "What Everyone Should Know About Child Abuse—Legal Aspects," Connie Guinan; "Teen Suicide," Karen Rogers; "Integrating the Arts into the Curriculum," Joy Ingberman and Jim Robinson;

"The Future of Science, Mathematics and Engineering in the U.S.: The Role of Women and Minorities," Dr. Claire A. Baker; and "How to Be Creative, Effective, Entertaining, Motivating and Still Teach Social Studies," Ken Haxa.

Also, "Sharing Faith and Values in a Reading Program," Matthew Thibaut; "Signs and Symptoms of Student Depression," Dr. Jack A. Morgenstern; "Children of Divorce in the Classroom," Franciscan Brother Martin Masler; and "Student Assistance Program—How to Identify High Risk Students," by Deborah L. Brewer who coordinates Arbor Hospital counseling.

In Session II, Kathy Sadowski and Marianne Karn will offer "Creating a Climate for Cooperative Learning," Bommarito; "Techniques for Working with Dyslexic Students (Strategies for the Classroom and Home for Children with Learning Disorders)," Lillian T. Hughes, Holy Angels; "Root and Wings of Faith," and Evans; "A Sparkle in Your Eye: A Positive Approach (Self-Esteem)."

Also, Bob Brewer, "Easy Steps for Helping Students Concentrate and Comprehend"; Marlene Giordano, "I Make a Difference"; Janet Teegarden, "Implementing the New NCTM Math Curriculum and Evaluation Standards"; Amy Kindred-Pierce, "Hands Up for Whole Language, Happy Children and Healthy Progress"; Dr. Pat Meyers Browne, "Instilling Cultural Pride and Self-Esteem in

African-American Students"; and Rose Russell, "Eating Disorders."

Betty Kohls will present "First Aid Techniques for Classroom Teachers"; Dr. Patricia Welch, director of St. Mary's Child Center; "Right Brain/Left Brain in the Classroom"; Michelle Merritt, "Trauma Training—Crisis Intervention Dealing with Suicide and Accidental Death and the Grieving Process"; and Sister of Charity of Nazareth, Mary Angela Shaughnessy, "School Law—a Teacher's Perspective."

Session III will offer: "Achieving Our Basic Needs Through Reality Therapy," Father Roger Gaudet, associate pastor of St. Simon, Indianapolis; "Building Your Child's Self-Esteem," with Arbor's Dr. Patricia Kiener; "Are You Who You Think You Are? How You Learn Affects Your Teaching Style," principals Deborah Reale of Christ the King and Kent Schwartz of Holy Spirit; "You Say You Can't Sing? Music Ideas for the Classroom Teacher," Ruth O. Boshoff; and a repeat of Giordano's "I Make a Difference" session.

Also: "How the Newspaper Can Make Your Students into Life-Long Learners," Ann Ely, Indianapolis Star; "Attention Deficit Disorder in Elementary Students," Lawrence M. Bowman; "Science Fair Organization and Ideas," Robert Rash, Nativity teacher; and "How to be a Better Catechist," Robert W. Meany, archdiocesan coordinator of youth catechesis.

"Parent/Teacher Conference Tech-

nique," Marita Washington; "Math Pen-tathalon," Mary Gilfeather; "Praying with Children," Benedictine Sister Antoinette Purcell, coordinator of family-centered and childhood catechesis; "Substance Abuse," Chuck White; and "The Administrator and School Law," Sister Shaughnessy, are also in presentations in the third session.

A high school forum will feature: Kim Baumer, Providence Sister Maureen Fallon, Becky Myer and Brother Martin, Ritter; Mary Riehle and Kathy Damon, Roncalli; Lou Ann Center, Shawnee Memorial; Mary Sue Doyle and Jovis Stinson, Chateau; Kevin McKean and Carole Hamilton, Secunia; and Rebecca Reiser, Providence.



Sister Clare Fitzgerald, SSND

## North Deanery recognizes Outstanding Educators

by Margaret Nelson

"Don't be afraid to proclaim the Lord," Father Cliff Vogelsang told the group of religious educators in his homily. "The Lord speaks through you."

The 125 people attending the Mass at St. Thomas Aquinas Church on Sept. 19 came to honor 13 outstanding educators for the Indianapolis North Deanery. The entire assembly responded to the introduction of the nominees with a standing ovation.



**OUTSTANDING—Honored with the Indianapolis North Deanery 1990 Outstanding Educator Award are (from left) Father Anthony Volz, for his work at Christ the King; Theresa Brennan accepting for Charlotte Ventresca, St. Andrew; Ellie Trahin, Christ the King; and Juliana Nicc, St. Thomas Aquinas. The awards were presented at a liturgy at St. Thomas on Sept. 19. (Photo by Margaret Nelson)**

educator for 13 years at St. Mary, Danville, and at St. Matthew and St. Thomas Aquinas in Indianapolis. In 1988, she also became consultant at Holy Angels Parish. She was cited as having "the unique ability to organize, utilize, magnetize, catalyze and support any and all parish ministry teams." She has directed every kind of religious education program and sacramental preparation at St. Thomas and provides "a case study for how team ministry should be done."

Called "a master at creating a program" to fit any need," Mary Ellen Trahin won the teacher's plaque. The 3rd-grade teacher has experience as the volunteer creator and director of religious education in a Carmel parish and part-time tutor at Christ the King. Her flair for the theater has enabled her to create unique liturgies. She recently helped establish the deanery Achievement Center for Excellence.

Ventresca, a high school teacher, has volunteered for nine years and designed a special program to prepare high school students for confirmation at St. Andrew. For eight years she has served as a catechist for grade school children as well. She is a member of the parish board of education, serves as a lector and helps at the Simeon House for active senior citizens. A Right to Life activist, she is studying for a master's in pastoral theology. She was in California,

working in a political campaign for her brother, when the award was presented.

Father Volz, who is now stationed at Sacred Heart and St. Ann parishes in Terre Haute, was at Christ the King for five years before being transferred in July. He taught in the North Deanery school and was active and imaginative in the sacramental and religious education programs. He created an active junior high school youth group and was active in the adult catechetical team. Father Volz has been a representative on the Priests' Council and priest advisor to the Catholic Youth Organization.

Two other North Deanery priests joined Fathers Vogelsang, Sweeney and Volz to celebrate the Mass: Father Joseph Bechem, pastor of St. Lawrence; and Father Michael O'Mara, associate pastor of St. Pius X.

The awards were presented by Roger Trahin, president of the board and husband of Ellie, and Kevin Farrell, vice president. Melissa Mats is secretary-treasurer of the deanery board.

The Office of Catholic Education was represented at the liturgy by Frank X. Savage, executive director; Providence Sister Lawrence Ann Liston, director of schools; Annette Lentz, coordinator of support service; and Benedictine Sister Antoinette Purcell, coordinator of family-centered and childhood catechesis.

## Gifts, challenges focus of UPC assembly Oct. 12, 13

by Margaret Nelson

Celebration of urban gifts and acceptance of urban challenges will be the focus of the Sixth Annual Assembly of the Urban Parish Cooperative at Holy Cross Church Oct. 12 and 13.

The celebrations will begin 6:30 p.m. Friday at the church with a city-wide Mass. A reception will follow the liturgy. During the social event, participants may view the work of center city junior and high school students at an art show.

The Saturday sessions will center on the problems of urban ministry. Three "Challenges of Growth" discussions will begin at 8:30 a.m. at Holy Cross with "What factors influence the growth or decline of neighborhoods?" Next, "How does our parish

plan for our future in the neighborhood?" and then, "What challenges do we face in our neighborhood?"

At 11 a.m., "Challenges of Cooperation" sessions will be: "How can we build relationships with neighborhood agencies?" "How can we strengthen our neighborhood?" and "What agencies can work with us?"

Saturday speakers will include Dennis West, president of Eastside Community Investments, and Father Art Kelly, director of St. Nicholas Youth Center.

The final session, "The Urban Parish Cooperative Challenge" will be held at 12:30 after the assembly joins together for lunch.

Those interested may call 317-283-6179 for further information.



**SERVICE—Father Glenn O'Connor serves iced tea as nearly 300 attend the Senior Mass and Luncheon at the Cathedral and the Catholic Center Assembly Hall on Sept. 17. The annual event is sponsored by Catholic Social Services. Pastoral associate Providence Sister Marie Wolf and St. Joan of Arc prepared the Mass liturgy at which Archbishop Edward T. O'Meara presided. Fathers Patrick Doyle, Adolph Dwenger, John Elford and Michael Widner also helped serve. (Photo by Margaret Nelson)**



# Commentary

## THE BOTTOM LINE

### Guidelines, father's time build compassion

by Antoinette Bosco

My granddaughter Julie is a police woman in a town just south of Chicago. This summer she, her husband and child spent their vacation with me. It was a great time for joyful communication.

One of the stories Julie told me about her sometimes dangerous, funny, sad and always important police work was about being the first on the scene of a tragic suicide. The victim was a beautiful, 30-year-old mother who closed the garage door, turned on the car motor and asphyxiated herself.



Julie related how the victim's mother called and asked to talk to her. Julie went to see the grieving parent after work hours, and as my granddaughter related the story, tears came to her eyes. "We ended up crying together," she said.

This story prompted me to ponder why some people are caring and empathetic and others are not. Recently I read that this has been a subject intriguing researchers, too, and some early results are beginning to reveal what makes the difference.

Most intriguing is a longitudinal study (one where the same people are followed for a long period of time) begun in the '50s at Yale University. Surprisingly, the study is finding that the single most powerful predictor of empathy in adulthood is how much time children's fathers spend with them.

Dr. Richard Koestner, the psychologist

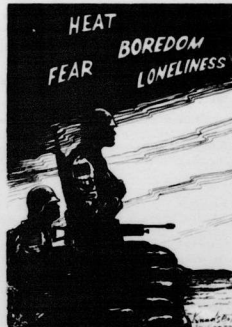
who led the study and reported his findings in the May issue of *The Journal of Personality and Social Psychology*, told *The New York Times* that, contrary to the popular belief that warm, loving parents produce empathetic children, "We were able to find that how affectionate parents were with their children made no difference in empathy." He was also astounded at how strong the father's influence was after 25 years.

And evidently, when parents fail to set limits on behavior or encourage self-sacrifice in children, their children tend to lack compassion.

Warmth is the background that makes other things parents do effective, but warmth alone is not enough to develop empathy," Dr. Nancy Eisenberg, a psychologist at Arizona State University, also told *The New York Times*. "In fact, warmth alone can encourage selfishness in a child. Children also need a firm parental hand setting limits and guidelines," she said.

It is children of parents who are warm but also set firm limits on their children's behavior who help when they see someone in distress. Dr. Eisenberg concludes from her research, "Parents who help. These limits are taught at moments when a child slams a door in anger or states at someone who is crippled, and parents let the child know that won't be tolerated," she said.

I have always believed that one of the greatest challenges of parenthood is the task of passing on to our children the capacity to be caring, empathetic and compassionate. For what else makes us truly human? If we cannot feel for others,



TALES OF ARABIAN NIGHTS

we have lost the very quality that distinguishes us as children of God.

Certainly compassion is the foundation of the love that Jesus taught us. He gave us the bottom lines. "What you do to others, you do also to me"; and "No greater love has one than to lay down his life for his friend."

Listening to my granddaughter Julie, I felt great pride and joy that she is a defender of the law, like her father, my son. I am also proud that, like her father, Julie has helped give her the crucial quality that makes us human—compassion.

## THE HUMAN SIDE

### Do we fully appreciate the priests we have?

By Father Eugene Henrick

In a conversation with a bishop many years ago, I expressed deep concern about the priest shortage. "We had too many priests in the past," he replied almost off-handedly.

Having just finished a study that confirms we have a priest shortage in the United States, I find myself suggesting the same thing to reporters. Some have done a double take at the remark.

Why was it made?

We definitely need many more priests at this moment, not only for parishes, but for the military, hospitals, campus ministry, the missions and a thousand other



ministries. We also need priests dedicated to scholarship, who translate religious values into contemporary life, who teach in our seminaries and whose primary role is to study the new medical, ecological and ethical problems modern society is creating.

But in drawing up list after list of the reasons why priests are needed, we also create expectations. We put into people's minds the image of a multicatalytic priesthood expanding in all directions.

In the past we came to look upon the large number of priests as the norm. Priests were expected to provide all types of services, from running the youth program to serving as fire chaplains, builders, school principals and social workers.

Large numbers of priests provided personnel with a variety of talents to choose from. In some archdioceses, there

were so many priests that some were encouraged to go to smaller dioceses.

The remark of the bishop who said we had too many priests in the past suggests that we built up unrealistic expectations that the priesthood would continue to grow and to provide even more services. His remark smacks of the Old Testament prophets who implored the Hebrews not to take for granted the prosperity God gave them.

The prophets saw the weakening effects and the false triumphalism that are created when we have and expect too much. A cutback was interpreted as God's way of removing our sense of entitlement and a spirit of steadfastness, and of preparing people to move toward the future.

The statistics on lay ministers give us yet another approach to the bishop's remark. An old saying had it that the laity's role was to "pray, pay and obey." The abundance of priests reinforced this idea. They

represented a highly visible, cohesive force which only a few brave lay persons dared to challenge. As the ratio of priests to laity diminished, a new force came into play. It is not the laity who are the predominant force. It is the laity, permanent deacons, religious and priests working more closely together who give us a new type of Christian community and spirit.

The priesthood will never be the same as it was in the past. We are in for long rebuilding and needed reforms to help the priesthood better meet modern-day challenges.

The bishop's remark suggests to us, once again, that God works in strange ways.

We do need many more priests, but perhaps what we need more, from God's vantage point, is an appreciation of those we have and a new sense of Christian community in which we pull more closely together as one people of God.

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## TO TALK OF MANY THINGS

### Affirmation can restore you on a 'dark day of pain'

by Dale Francis

I've been writing for the Catholic press since 1946, when Bishop Vincent Waters of the Diocese of Raleigh, N.C., asked me to leave daily newspapers to found his diocesan paper. I've been blessed by the opportunity to know the Catholic people.

In the 45 years I've been in the Catholic press, I have heard, from thousands of people, most of them from the laity but priests, sisters and bishops, too. Most of my correspondence has been for conversation. The letters were rarely on matters of controversy. People wrote to share their own experiences, to tell me of their own spiritual discoveries.

People wrote to express their happiness, to share with me blessings they had received. For many people, I was able to be a listener. They had burdens to bear, problems to share. They didn't write to me as if I would know the answers to the complexities of their lives but because they knew I would listen to them, offer them my sympathy and prayers.



What I learned by this experience was a reality about the Catholic people. There are so many millions of them who are good people, who love God, who seek to live good Catholic lives, who sin as we all sin but have a deep desire to come closer to God.

I've learned to know so many Catholics who are totally committed to their faith. I have been so often astounded by the depth of their faith. I have been privileged to know so many good and faithful priests, so many sisters, who live out their lives of total service.

I've lived in many different places and I've come to know the Catholic people in their parishes, know their goodness towards other people, know their deep spirituality.

But I live and write in the world and I read a variety of things, listen to a diversity of voices, and much that I come upon is critical of the church. Much in the world is in conflict with the teachings of the church and often those criticizing the church most are people who say they are Catholics. So as this grows, I find myself writing most frequently in response to those emphasizing the negative.

When there are so many good and positive things to write about, I write as if it is required of me that I defend the church against its critics, both those from without and within. What I succeed in

doing is to call attention to the dissenting voices, making it seem the dissenters are a majority when the real truth about the Catholic people is that they are good people, wanting to grow in faith, seeking to serve other people.

The year 1990 hasn't been a good year for me in many ways. I'd not been in a hospital for surgery since 1954 and this year I've had surgery and batteries of tests, all to the accompaniment of much pain. But it has been a good year for me spiritually.

And I think it is bringing me to a position that is of greatest importance. I am not happy about criticism of the church but there is really no reason that I should seek to counter what critics of the church say. I must not allow them to set my agenda.

The other day, in the midst of some most powerful pain, I was feeling a kind of hopelessness about those within the church who write so critically about the church. The phone rang. It was a call from a reader I had never met, nor even heard from before. She decided she wanted to call me. She said that my writings had been important to her family through the years. She and her husband have 11 children, all mature faithful Catholics. Her son, who began his interest in a vocation after reading a

column I'd written, was ordained by Pope John Paul II. She thought she should let me know that day.

Coming on a dark day of pain and sadness about criticism of the church, it was exactly what I needed. And it restored me to the direction I think I should take. I'm no longer going to respond to the critics but write positively about the joy of being a Catholic, emphasizing the real Catholic people.

**THE CRITERION**

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# To the Editor

## Action needed to cut war-related aid to El Salvador

In spite of rhetoric to the contrary, the government and military of El Salvador continue to make a mockery of justice in the case of the Jesuit priests and their co-workers who were killed on November 16, 1989. Meanwhile, the U.S. government continues to fund El Salvador at the rate of more than \$1.5 million per day, most of it in military aid or war-related assistance.

The Salvadoran Armed Forces, clearly responsible for these murders, have been implicated in the murders of tens of thousands of unarmed civilian Salvadorans over the past 10 years. They have, by all accounts of human rights organizations such as Amnesty International and Americas Watch, run a regime of terror and repression.

I urge the readers of *The Criterion* to write to their congressional representatives demanding that they pursue justice in the Jesuit/Co-workers case and cut all war-related aid to El Salvador at once.

Charles Gardner

Indianapolis

## Suggests women dress as Moslems

After reading about the trouble some priests have been having in their lives, I was very confused. I had to wonder what brought this on.

Luckily, Mary Ann Barothy came to my rescue. In her lovely letter in the Sept. 7 *Criterion*, she pointed out what should have been obvious all along. The cause of all this difficulty is "wicked women." Now it just makes my blood boil to think of these rouged and beribboned hussies taking advantage of our poor innocent priests.

Something must be done! Maybe we could learn something from the Moslems

whom we have been seeing a lot on TV these days. Why not require women to wear veils on their faces and long cloaks when they come to church? We wouldn't have to be as radical as the Moslems, of course. Our veils and cloaks might be styled in some more colorful way, rather than using all black like the Moslem women do. They shouldn't be too colorful, though, lest they give our priests the wrong idea.

I think this would go a long way in protecting our precious priests from those awful "femi-nazis." Mary Ann spoke of. I'm going to present this idea to our parish council and urge all the wonderful readers of this fine paper to do the same.

Mildred Landshore

Carmel

## Priests here and in the third world

Everyone knows of the extreme shortage of priests in most of the developed countries of the world. We read article after article of forecasts of even greater shortages down the road. And these predictions are obviously true. If we look at the figures telling of the numbers of seminarians and priests in the so-called third-world countries, we can see that there is a wide disparity of numbers of seminarians in these two differing parts of the world.

In years past, the youth of our country were taught that the sole reason to be on this earth was "to know God, to love God, and to serve God in order to be happy with him for eternity." Today that are led to believe that the sole purpose of existence is to get an education, get a good job, make lots of money, drive a big car, own a big house, buy lots of "toys," and have a good time, with little thought of eternity. Material things have become the god of most people. This atmosphere does not lead our youth to become priests and nuns.

The situation is far different in the third-world countries. The Philippines are today sending missionaries to European

countries. India does not want for seminarians, or novices for the convents. Seminarians in Nigeria, Africa are turning candidates to the priesthood away by the hundreds because there are not enough facilities or money to accommodate them all. Kenya, Africa is building more facilities to accommodate all those wanting to enter the seminaries. The same can be said for the rest of Africa, as well as many of the islands in the Pacific. Materialism has not become the god of these people.

The radical feminists of today are spreading propaganda to the effect that in Africa, the main thing for a male citizen is to get married and raise a large family and, therefore, few want to become priests. This is only half true. It is true that it is most important for African males to marry and raise large families. Of course, any statement that is only half true is also a half lie. The above facts make out the rest of the feminists' statement to be the lie that it is.

This propaganda is being spread by the feminists to cause panic among the faithful, and stampede them into joining the fight for women priests and married priests. The feminists think that if they can fool enough people into petitioning the pope to give in to their demands that he will capitulate.

Not only does materialism contribute to the shortage of priests in the more developed countries, but the quality of Catholic education in these parts of the world must be partially blamed. So many of our young people today do not know the Catholic faith and what it really stands for. Many who do attend a Catholic school do not get a truly Catholic education. They get religion, but not Catholicism. In order to have our youth join religious orders, we must get back to the basics. Our youth must be taught the truth.

It is predicted by many that, in the not-so-distant future, these so-called third-world countries will be sending missionaries to the more developed countries, thereby alleviating the shortages that the developed countries are ex-

periencing today. In fact, this is already happening in some places.

Winfred E. (Bud) Moody

Indianapolis

## Destructiveness of gambling

The Catholic Church is frequently connected with various forms of gambling: Monte Carlo nights, "adult games" at festivals, and bingo. This acceptance and promotion of gambling was affirmed recently when an elementary principal from an Indianapolis Catholic school was a contestant on the Hoosier Millionaire show. As stated within the program, she had the support of her students, teachers and parents. In fact, the "lucky" number which succeeded in getting her into the final round was suggested by her students. This number was determined by a school-wide lottery. One cannot debate her freedom to participate in such a contest; however, one can question a general acceptance of gambling within the Catholic community.

What message are we giving to our children and ourselves? It definitely points to self-interest and greed. Gambling is a self-centered action that is potentially destructive to oneself and society. It is a means of obtaining something not deserved. Overall, it promotes a false hope built on materialism, rather than the teachings of Our Lord.

Oh, yes, there are many "worthy" causes suggesting the need for gambling. One is hard pressed to argue the potential monetary benefits. Unfortunately, the end does not justify the means.

May we open our eyes and see the destructiveness of gambling. May we direct our desire for wealth toward the needs of others. And may we place our hope and trust in true substance, Our Lord.

John and Lynne Weisenbach

Indianapolis

## LIGHT ONE CANDLE

### God loves both mother and child

by Fr. John Catotr  
Director, *The Christophers*

In May, New York Cardinal John O'Connor called a meeting of the heads of about 40 Catholic organizations from all over the country for a consciousness-raising session on the abortion issue. We gathered at the cardinal's residence, which is situated directly behind St. Patrick's Cathedral.

The presidents and executive directors of dozens of organizations as diverse as the National Council of Catholic Women, the Knights of Malta, and the Curialio Movement came from near and far. At the cardinal's request Father Patrick Peyton, now well in his 80s, led the opening prayer. The cardinal's remarks were brief; he said he came to listen, and listen he did. The purpose of our coming together was to explore the possibility of a more unified Catholic approach to the abortion problem.

The traditional teaching of the Catholic Church on abortion was clear to one and all: The end does not justify the means. A good end, like charity toward a young girl caught in a difficult situation, or the protection of a woman's right to choose her own destiny, does not justify the direct and willful killing of an innocent unborn human being. Abortion is intrinsically evil.

Though no one questioned this teaching itself, some participants did express reservations about the church's strategy in

confronting the issue. Should the bishops have hired a Madison Avenue P.R. firm? Should we be trying to change the law? Are we becoming too political?

I expressed a concern of my own that afternoon. In a *New York Times*/CBS Poll taken among Catholic women in New York, 51 percent stated that even though they are personally opposed to abortion they would not vote for legislation which would deny other women free access to a legal abortion. They seem to have carved out a position that is both "pro-life" and "pro-choice." How do we deal with that? Is the church's message getting through? Is it understood?

I wonder if in our zeal to protect the unborn baby we have been too simplistic. Many who are struggling to do God's will as best they can, think we are saying that the mother's life counts for nothing, while the life of the fetus counts for everything. Nothing could be further from the truth.

Both lives are precious. God loves both the mother and the child. It is precisely because of his love for both that we must oppose the killing of one.

At the last supper Jesus said, "I am giving you a new commandment: love one another as I have loved you" (Jn. 13:34). How does abortion square with this demand? Read Chapter 15 of John's Gospel and think it through.

(For a free copy of *The Christopher News Notes*, "Life Lines: What YOU Can Do About Abortion," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catotr's "Christopher Close-Up" can be seen each Sunday at 8:30 a.m. on WISH, Channel 8 in Indianapolis.)

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And the greatest is charity

**Mr. and Mrs. Frank Widner** celebrate their 50th Wedding Anniversary on Saturday, Sept. 29 with a Mass celebrated by two of their six sons, Jesuit Father Thomas C. Widner and Father Michael L. Widner, at St. Ignace Church in Indianapolis. A reception will follow in Father Herold Hall. The couple's four other sons, Robert, James F., John P. and Daniel K., and their families will attend the anniversary Mass. Frank Widner and the former Mrs. Louise Kiefer were married Sept. 28, 1939, in St. Patrick Church.

# St. Paul Parish in Tell City has a Heritage Fest



Benedictine Sister Dorothy Wargel portrays 'Darts.'

**HERITAGE FEST**—Children from the Tell City parish join the clown troupe on stage during the St. Paul Heritage Fest on Sept. 16. Benedictine sisters from Our Lady of Grace Monastery, Beech Grove, who provided part of the entertainment by "acting the clown" are (from left): Benedictine Sister Harriet Woehler as "Bessie the Bag Lady," Sister Judy Aders as "Candy," and Sister Dorothy Wargel as "Darts." The festival was held in the City Hall Park, across the street from the church, where there was music, pony rides, a petting zoo, games for those of all ages, ham and chicken dinners, bingo, a raffle, volleyball, crafts, a bake sale and entertainment, as well as other homecoming events. (Photos by Peg Hall)



Benedictine Sister Rene Wargel entertains the crowd at the St. Paul Heritage Fest dressed as "Happy."



In the narthex of the church, a display includes photos of present and past St. Paul priests under the sign "Our Men for the '90s." All men who served the parish as priests were invited to attend the event. Father Andrew Diezeman, pastor from 1969-75, returned to celebrate the Mass that began the Heritage Fest activities.

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**Sister Maureen**

AGE: 46  
 NATIVE OF: West Long Branch, New Jersey  
 VOCATION: Service to God  
 WORK: Nursing incurable cancer patients  
 PRIOR EXPERIENCE: Insurance broker for a casualty agency.  
 INTERESTS: Reading, photography, sports, walking, cross stitching and needlework



"For a number of years the thought of entering a religious community would fleetingly cross my mind. The thoughts became more frequent and less fleeting until I had to make a decision... one which I will never regret. It is a beautiful life that I have been called to, a life lived totally for God and one which is fully rewarded by His love."

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# Studio repairs Lourdes stained glass windows

by Mary Ann Wyand

Members of Our Lady of Lourdes Parish in Indianapolis will be very glad to see the restored stained glass ventilator windows back in place in the church by early October.

At present, dreary plywood rectangles cover the spaces below the larger stained glass windows where ventilators formerly let in light and fresh air.

Fox Studios artists are currently completing final touches to the antique ventilators as part of a window restoration project underway at the eastside church, built in historic Irvington in 1909.

The restoration process is meticulous

and time consuming, according to Clare Acheson Fox, president of Fox Studios in Indianapolis.

"We had to gather samples from the (original) glass," she explained, "especially when you're working with mouth-blown antique glass like we have at Lourdes. We sent samples of the antique glass and paint to different companies who import glass, then we had to test-fire the samples to make sure the glass that is available will paint and fire properly."

Some glass changes color when heated to 1200 degrees in the kiln, she said, so the firing process can turn a beautiful transparent sheet into an unsuitable opaque glass that won't match the original window.

Blending contemporary paint samples with colors that were popular decades ago can also be tricky, Fox said. "It takes a long time to gather samples, do your testing to make sure they will work, then go ahead and produce it."

Fox Studio artists will be reinstalling the finished ventilator windows within a week or two, she said. And once back in place, they should be able to withstand the deteriorating effects of constant use, vibration, temperature changes, and moisture for a number of years—with proper care.

"This damage has occurred by opening and closing the windows too hard," Fox noted. "A lot of times people will close them with too much force. There are steel bars on the windows that help keep them secure and straight, and those bars are held on by copper wire ties. A lot of these were loosened and sagged and bowed real badly."

Since restoration involves retaining as much of the original glass as possible, Fox artists repaired some of the antique glass with epoxy. After a detailed tracing is completed, it takes about an hour to carefully repaint the design on one small section of new glass. Emil Frei, a master craftsman from St. Louis, may have created the beautiful stained glass windows installed at Our Lady of Lourdes Church.

"We try to keep whatever we can," Fox said, "but if it has much in the way of multiple breaks, then we replace it so it won't fall out at some point later."

Even though she works with exquisite stained glass artistry every day, Clare Fox

said the beauty of the colored windows still takes her breath away.

"It's incredible how it still moves me to walk into a church full of stained glass windows," she said. "There's just something about light passing through colored glass that has an effect you can barely describe, especially with the use of the mouth-blown antique glass. It varies in color, in depth, in hue, and the nuances that you get with the play of the light and the color are just breathtaking. The lights and darks are so gorgeous they way they move so gently through the church."

Stained glass dates back to the 10th century, Fox explained, but the history of glassmaking goes back much further.

Even in the Bible, there are references to glass," she said. "And now we see through a glass darkly." Scholars believe that this does refer to colored glass, certainly not to a stained glass window, but to colored glass."

Fox said the artistry and technology of stained glass windows dating back to the 10th, 11th and 12th centuries still is evident in cathedrals at Chartres, France and Augsburg, Germany.

But whether in a cathedral or a small chapel, she added, the presence of stained glass windows commands attention.

"When you're in church," she said, "you can certainly tell when the sun comes out and suddenly the church fills up with light and warmth. It makes you think about your faith and your feelings about spirituality and God."



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ARTISTRY—Fox Studios artist and designer Mary Brocklehurst finishes a hand-painted pattern on one small replacement piece of stained glass as part of a window restoration project for Our Lady of Lourdes Church in Indianapolis. Fox Studios also has designed colorful windows for St. James and St. Lawrence churches.



FINISHING TOUCHES—Fox Studios president Clare Acheson Fox works with Dwight Williams as glaze is applied to one of the antique ventilator windows from Our Lady of Lourdes Church in Indianapolis. Each window must be sealed tightly to prevent future damage from vibration and weather. (Photos by Mary Ann Wyand)



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# Faith Alive!

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## Acts of the Apostles continues Christ's ministry

by Fr. Eugene LaVerdiere

Jesus was seated in the synagogue at Nazareth where he had grown up. He had just read a passage from Isaiah and applied it to his own life and ministry.

"The Spirit of the Lord is upon me because he has anointed me to bring glad tidings to the poor" (Luke 4:18).

All eyes in the little synagogue were fixed on him. "Today," he said, this passage "is fulfilled in your hearing" (Luke 4:21).

Then Jesus challenged the synagogue to bring the same glad tidings to people everywhere. His mission and that of the church was not just for the Jewish people. It was a mission for all human beings.

It is the story of that mission that Luke tells in the Acts of the Apostles, the second volume of the work many now refer to as Luke-Acts.

The Gospel took the story of Jesus up to the resurrection and ascension. The Acts is like a sequel. The Acts pursues the story of Jesus' followers from the ascension to St. Paul's arrival at Rome. From there the Gospel would be preached "to the ends of the earth."

In the beginning of Acts, we find the first Christian community at Jerusalem. Mary, Jesus' mother, was with them when they gathered for prayer.

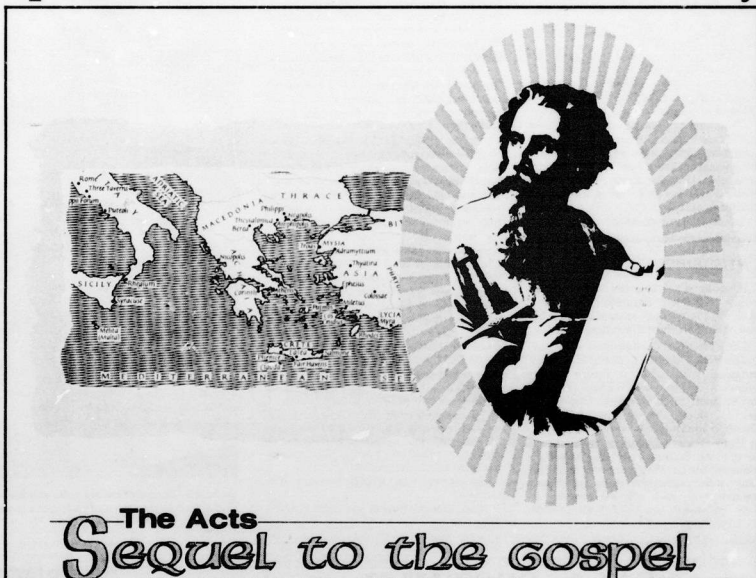
On Pentecost, the little community was filled with the Spirit that had been upon Jesus throughout his ministry. From the beginning, the life of that first Jerusalem community became an ideal for Christian communities everywhere (Acts 1-5).

The Christian message spread from Jerusalem to Antioch, capital of the Roman province of Syria. In Antioch, gentiles joined the Christian community in large numbers. The disciples were first called Christians there (Acts 6-12).

Antioch became the first great missionary center. Its missionaries are legendary: Barnabas, Paul, Mark, Silvanus and Timothy. The story of early missionary journeys from Antioch to places like Corinth, Ephesus, Philippi and Thessalonica is told in Acts 13-19:22.

The last part of the Acts recounts St. Paul's epic journey to Rome. Everyone, Christians, Jews and Romans, tried to prevent Paul from pursuing that journey. Even the natural elements, the wind and the waves of a great storm at sea, tried to prevent him. But there was no deterring Paul and the Gospel from arriving at Rome (Acts 19:23-28:31).

The story of Acts is filled with journeys, great and small. St. Paul left Philippi at Passover time after the Feast



**CONTINUATION**—The Acts of the Apostles pursues the story of Jesus' followers from the ascension to St. Paul's arrival at Rome.

It tells how the Christian message was spread from Jerusalem to other parts of the world. (CNS illustrations)

of Unleavened Bread. He even bypassed Ephesus in hopes of reaching Jerusalem within 50 days. He wanted to be there for Pentecost (Acts 20:6, 16).

Consider what it must have been like on a small ship during a major storm like that described in Acts 27. All this gives us an appreciation for the welcome and hospitality Paul received from Christians along his journeys.

There was the time Paul stayed in Corinth at the home of Priscilla and Aquila, a Christian couple who earlier had left Rome (see Acts 18:1-4). Paul had just suffered some severe disappointments.

His preaching had been followed by riots in Thessalonica, and he had been forced to flee. Pursued to Beroea, he had

been forced to flee that city as well. At Athens, he met with condescension and indifference. The home of Priscilla and Aquila, whom he had not met previously, must have been a welcome respite.

Paul lived there for several weeks before moving to the home of Titus Justus, whose house was more strategically located for Paul's missionary work.

Paul's hosts at Corinth were of at least modest means, but it was not that way everywhere. Some were quite poor.

On occasion, Paul stayed with a little community of poor Christians at Troas, a port not far from the ruins of ancient Troy. Paul met with the community in a

crowded room on an upper story in the middle of the city down by the docks.

They listened to him and exchanged news about other Christian communities.

Above all they broke bread. They shared in what we now call the Eucharist. Every moment became a celebration of life.

Those were exciting days. Those who took part passed on their stories. Later Luke put them together in a narrative.

Thanks to the Acts, therefore, we can all join the Jerusalem community, accompany some of its members to Antioch and follow Paul on his great journeys in the Eastern Mediterranean world.

(Father LaVerdiere writes for Catholic News Service.)

### DISCUSSION POINT

## What helps people begin to understand the Bible?

### This Week's Question

What most helped you begin to understand the Bible? Was it a group you participated in, a seminar you attended, a book you read?

"I would have to say that my Cursillo weekend brought the Bible to life for me." (David Steeples, Peoria, Illinois)

"In December 1987, a study of the infancy narratives was offered on Sunday mornings during Advent... When this came to an end, I wanted to continue. I joined the ongoing Friday morning Bible study group in our parish. I am still going." (Mary Lambert, Moline, Illinois)

"Two Scripture courses I had as a junior in college offered me an understanding of the historical-cultural contexts in which the Bible was written. No longer did the Bible seem isolated from human experience. Its messages became more real and powerful." (Kevin LaNave, St. Cloud, Minnesota)

"A priest helped me to begin to understand the Bible. In his excellent homilies, he explained Bible readings according to the culture or time they were written." (Judy Hansen, St. Joseph, Minnesota)

"Being a member for 17 years of a Bible study group with 10 members and an excellent spiritual group leader helped me grow to understand the Bible. Living life's experiences and learning from reaching out to people have given me more insight to understanding the Bible message." (Alma Rau, St. Cloud, Minnesota)

"I had to write and most definitely respond 'a group.' I am a converted Catholic Christian... The Rite of Christian Initiation of Adults at our parish 'broke open the word' once a week." (Tammi K. Pestik, Pt. St. John, Florida)

"What most helped me understand the Bible, believe it or not, came to me late in life when I joined a small, (parish) faith group... A whole new world of religion was opened to me." (Ann MacEachern, Kingston, New Hampshire)

### Send Us Your Voice

An upcoming Faith Alive! edition asks: "What do you call injustice? What is a sign of it today?"

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



# Scripture opens doors

by Jane Wolford Hughes

Our imaginations were set free that day by Father Barnabas Ahern, a master Scripture scholar. So we were able to put flesh on the characters who had been strange names in a book seldom opened.

We saw Hosea vividly: the wispy, white-haired old man running through a town in Israel, pounding on doors, seeking his young unfaithful wife. Our hearts ached for this prophet.

Another person would have given up on loving someone whose transgressions chafed her promises. Not Hosea.

Nor God, who like Francis Thompson's "Hound of Heaven," seeks us out.

That day in 1966 a capacity crowd listened to Father Ahern and with him moved beyond the abstract to the reality of the message Hosea has been telling all generations since the eighth century before the birth of Jesus: God will not abandon us or send us away.

Leaders of workshops, courses and

## Christians welcomed news

It would be nice to know how people of a New Testament community felt upon receiving a rare letter—an epistle—from St. Paul or another church founding father.

Early Christian communities were far less understood, often persecuted. They struggled with what it meant to be followers of Jesus and lacked frequent contact with their founders. Opportunities to share the insights of other Christian communities were rare.

These communities could feel isolated, out of touch. So they must have thrived on communications they received from St. Paul, who addressed them and their situation with such genuine concern. In New Testament times, these letters were no small thing.

lectures have found that adults seeking knowledge of the Bible prefer to progress at their own speed. Some move tentatively, as if peering into rooms that have been closed, like those in an old house with shrouded furniture and the musty smell of life long ago.

Others feel right at home embracing the new as well as the familiar, as if at a family reunion. They listen to stories of God's people in the past and say, "I understand that. It is a little like my own experience."

One way of drawing people out in the early sessions of a Scripture group or class is to ask for "your favorite Scripture story."

Romero, the manager of a fast-food franchise, said he identified with the parable of the Good Shepherd (John 10:11-18).

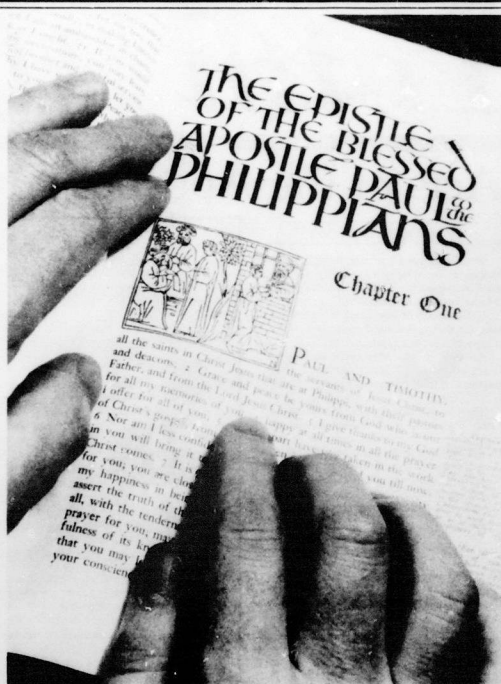
"I am trying to be like the Good Shepherd with my employees," he said. "I often work side by side with them. I get to know them easier that way. And they know me. Together we see that working conditions are as good as possible. I watch that salaries are fair and give small bonuses for fine work. Customers come back, attracted by our friendliness, and most employees have been with me for years."

In an inner-city parish, a group of the elderly meet Monday mornings to share the Scriptures. Mattie Washington, who spent her life cleaning up other people's homes, said: "I like that poor widow person that Jesus praised in Mark's Gospel (12:38-44). I don't have much at all, but I always manage to squeeze out a little for others who are poorer than I am. I give on Sunday too."

However we come to the Scriptures, we will never be able to exhaust their message. Many people say that no matter how many times they reflect on a passage, God speaks to them of something new.

As we evolve, so will the message. It is our story.

(Jane Wolford Hughes writes for Catholic News Service.)



IMAGES—Scripture creates vivid and memorable images of biblical times. Bible passages also afford interesting and instructive insights into the development of Christian doctrine and practice. (CNS photo by Gene Plaisted)

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## TWENTY-SIXTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, September 30, 1990

Ezekiel 18:25-28 — Philippians 2:1-11 — Matthew 21:28-32

by Fr. Owen F. Campion

The ancient prophecy of Ezekiel provides this weekend's Liturgy of the Word with its first reading. Ezekiel has a considerable following today among regular readers of the Scriptures, and his writings historically have been popular. He is forthright, even blunt, and his message seems especially appealing in moments of critical decision-making, either personal or otherwise.



Ezekiel was a priest, the son of Buzi. His statements reveal his concern for his priestly responsibilities and interests, such as the special status of the Jerusalem temple, ritual sacrifices, and religious observances. He had visions sent him by God, and his words recounted these visions.

As was the case with most of the other prophets, Ezekiel wrote to a Jewish community in some considerable hardship and even danger. Jerusalem lay beneath the heel of an aggressor, the pagan king of Babylonia. Many died. Others were apprehended and taken to

Babylon as hostages and surely little better than slaves.

Ezekiel's task as prophet was to inspire the survivors to new fervor in religion, and to a renewed trust in God, while insisting that traffic with paganism and sin initially produced this unhappy chain of events. It was a difficult philosophical tight-rope to walk. Proclaiming God's might and faithfulness in protecting the Jews was not easy when divine protection was so difficult to perceive.

In this weekend's reading, Ezekiel blends his rebuke of the people's infidelity to God with a plea for conversion. God always awaits the conversion of a wayward soul. Conversion begins a new chapter in a sinner's book of life.

The second reading this weekend is from the Epistle of St. Paul to the Philippians. Founded as a Greek city, Philippi had become a Roman colony and important Roman military outpost when St. Paul was active in his apostolic endeavors. He took great interest in Philippi's Christian community, as the very fact of this epistle implies.

This weekend's reading presents what actually is a hymn to Jesus. It is one of the most stirring and expressive passages in the Christian Scriptures. Easily the reader can sense the great depth of feeling in Paul's faith as the reader sees his thrilling

conclusion to the hymn. "Jesus Christ is Lord!"

In this hymn, surely very beloved in the early church, Paul proclaims the majesty of Jesus, but also his humility. Jesus, the Redeemer, the Son of God, humbled himself even by submitting himself to Roman, pagan authority and execution, all to accomplish God's will. Paul urges similar humility upon the Philippians.

St. Matthew's Gospel is the source of this weekend's Gospel reading. It is a parable, spoken by the Lord, who so often used parables to convey his point.

In the parable, the Lord takes note of several facts that touched his ministry. There were those in his audiences who insisted that they truly loved God, but they did little to prove it. Others hesitated in following Jesus, but in the end they did. Finally, the outcasts in society so often found the Lord's message most appealing. There were questions and conflicts in religion generally at the time and about Jesus.

The parable's message, however, is not ultimately to denounce the insincere or to expose the conflicts, but instead to call to conversion with the promise that conversion not only is possible but most effective.

## Reflection

Since it proclaimed to us at Easter that Jesus, the Son of God, lives and lives eternally, the church has moved through a process in the liturgical readings, to summon us to union with the Lord. However, virtue is neither instantly nor

easily attained. So the church has reassured us.

In the readings for this weekend's liturgy, the emphasis is not upon the demands of the future, but upon the questions that past sin might present to any intention sincerely to follow the Lord. Will the allure of past sin entrap any intention to reform and to live with God in Jesus? Will God forgive some past, tragic, serious sin? Will any purpose to convert fall beneath the weight of sinful habits?

To each of those questions, the church rushes to reassure us. As Ezekiel promised, God forgives us and fortifies our newly pledged good resolve. Whether we are the hesitant son of the parable, even lying to the Father, or similar to the outcasts in our long estrangement from God and regard only for self, the Lord awaits us not only with his statement of forgiveness but with the strength of God's grace to forever in conversion from sin to virtue.

Key to conversion is humility. All self-interest must fall before the one great priority in life of serving God. To establish that priority is wise. Self-interests guide us to momentary and insufficient rewards. Urging us to think of those rewards instead of God is a trick. We harm ourselves in the process. However, those urgings will be loud and often. We think we understand them; we do not always understand God's law. We must be humble, as Jesus was humble, and place ourselves each day totally within God's plan of salvation. That we do by discovering the strength of grace in our conversion from sin and by living true to God and his law in his love.

## THE POPE TEACHES

## Spirit guided Christ's life, teaching

by Pope John Paul II

Remarks at audience September 19

In the New Testament, the Holy Spirit is revealed as a distinct, divine person through his activity in the Messianic mission of Jesus Christ.

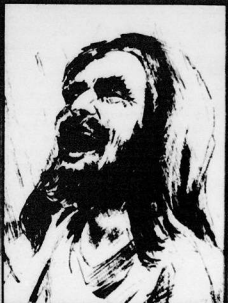
The synoptic Gospels emphasize the activity of the Holy Spirit in the incarnation. The Spirit descended upon Mary at the annunciation and later inspired both Elizabeth and Simeon to recognize the identity of her divine son. Mary's understanding of this mystery, the acceptance of her mission, and her song of joy as she contemplated God's plan of salvation (cf. Luke 1:26 ff.) were also due to the working of the Holy Spirit.

In the life and mission of Jesus, the Holy Spirit is revealed as all-powerful love, the source of light, strength, consolation and spiritual encouragement.

At the very beginning of his ministry, Jesus identified himself as the Messiah upon whom the Spirit of the Lord rested (Luke 4:18; cf. Isaiah 61:1). The Spirit led Jesus into the wilderness (Matthew 4:1), where he began his struggle against Satan, a struggle that would have its definitive outcome in the victory of the cross.

Jesus' reference to the sin of blasphemy against the Holy Spirit (cf. Mark 3:29) implicitly reveals both the Spirit's personhood and his activity as the sanctifier of mankind. From the Gospels, we also learn that the Holy Spirit is the source of life and holiness for Christ's disciples as they go forth to bear witness to the risen Lord to the ends of the earth.

The synoptic Gospels thus reveal the Holy Spirit as a divine person who is present and active both in the Messianic mission of Jesus and in gathering and guiding the community of Christ's followers.



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# Entertainment

VIEWING WITH ARNOLD

## 'Flatliners' delves into near-death experience

by James W. Arnold

In "Flatliners," near-death experience gets earnest attention in a mixed science-religion-horror atmosphere that suggests Dr. Frankenstein's famous lab experiments rather than thoughtful high level analysis.

But in a pop movie, you take what you can get. How many ask the really big question—'What's at the end of the tunnel?'—even if they don't quite answer it?

This is about a group of medical students who seek to solve the riddle of personal immortality. Each of them eagerly takes his turn going into a drug-induced coma and pushing as close to death as possible (a flatline on the EKG/EEG monitor) before his feverish colleagues jolt him back to life. The hope is that the "explorer" will return with more certain data than either philosophy or religion has provided about whether "anything is out there."



The idea, scripted by Peter Filardi and produced by Michael Douglas, is crazy but interesting, although you wouldn't want it to catch on at the local high school. In movies these projects seldom turn out to be profound, but "Flatliners" gives its viewers a bit more than they're used to chewing on.

What happens is that the death travelers (in order: Kiefer Sutherland, William Baldwin, Kevin Bacon, Julia Roberts) don't encounter God or even some intermediary like Mr. Jordan. Instead, they discover their own sins. That's not easy to brush off, since it's a kind of primitive variant of the Christian personal judgment.

Trouble is, on the scale of things, the "sins" are rather pedestrian. For the most part, they have little to do either with what's really bad in the world or with problems that might really shake up the audience.

Three of the protagonists (like good Freudians) unearth unresolved conflicts from their childhoods. Sutherland's Nelson, who is the experiment's godfather, relives an episode in which he and others chase a boy named Billy Mahoney up a

tree, throw stones and (unintentionally) cause him to fall and be killed. After Nelson is resuscitated, Billy's ghost keeps surfacing and beating him up under creepy circumstances.

Bacon's David returns to a similar incident. He's among a pack of kids tormenting a black girl on a playground (the conflict is not racial). Later, the child's "ghost" appears and taunts him on a crowded subway, while other passengers laugh in approval. Roberts, as Rachel, relives a terrible childhood moment when her ex-GI father committed suicide. Later, the father's spirit seems to haunt her.

The only one who deserves a legitimate bad conscience is Joe (Baldwin), who's been videotaping his promiscuous sexual affairs with women without their knowledge. (It's a bizarre offense the audience will have trouble identifying with.) His "trip" is just a mildly erotic fantasy, but afterward, he's also inexplicably "haunted"—by video images of vindictive ex-girlfriends.

Whether these visions—nearly all of them treated in goosebump-raising but decidedly airy, horror-film style—are caused by unleashed supernatural forces or psychological guilt is left unexplored. But at least two aspects are of religious interest:

►David, the self-identified atheist and brightest of the men, determines to seek out the black girl (now an educated married woman) and apologize for his actions as a child. The scene is moving and upbeat, and inspires him to suggest "atonement" to his friends as a solution to their "cosmic problems." Indeed, the idea does work (roughly) for the others—except for Joe, who never gets to try because his situation is mostly forgotten by the end of the film.

►Rachel is the person of faith early in the story, the one who finds hope and support in near-death research. But her scary experience makes her bitter: "There is nothing beautiful out there." Oddly, it's

the unbeliever David who comforts her about her father. He's also the one who says the desperate (if somewhat irrelevant) prayer—essentially, forgive us, God, for stepping into your territory—at the climax that miraculously saves everybody's skin.

Director Joel Schumacher ("St. Elmo's Fire") succeeds in giving "Flatliners" an eerie glow and wildly entertaining cinematic. The sets by Eugenio Zanetti (and some Chicago locales, including Loyola) are exceedingly strange—gothic, somber, Victorian—although the characters are clearly hip inhabitants of a contemporary city.

How come these kids are such scientific geniuses, and why are they hooked on such byzantine experiments? Neither the visions nor the "ghosts" that come later follow any particular rules.

Logical holes aside, the film carries you along by the force and charisma of its young cast and the convincing bravado of its images.

►An intelligent horror-thriller with churchy overtones, language, sex situations; satisfactory for mature viewers.)

USCC classification: O, morally offensive.

### Recent USCC Film Classifications

Death Warrant	.....O
Feeds of Fortune	.....A-II
Funny About Love	.....A-III
GoodFellas	.....A-IV
Life and Nothing But	.....A-II
Texasville	.....O
Wolf Hunter, Black Heart	.....A-I

Legend: A-I—sexual predator; A-II—adults and adolescents; A-III—adults; A-IV—adults, with violence; O—offensive to some viewers. (The USCC is indicated by the letter before the film.)

## 'Lifestories' leads viewers to consider mortality

by Sister Mary Ann Walsh  
Catholic News Service

American television viewers are ready for a show that makes them consider their own mortality, says the executive producer of NBC-TV's new series "Lifestories."

Don Ohlmyer, a Catholic and University of Notre Dame graduate, said the series is different because it's "from the patient's point of view, presented as an anthology, dealing with these issues of people's mortality."

"The vast majority of the baby-boom generation is going through that stage right now, starting to deal with our own mortality," the 45-year-old Ohlmyer said during the network's summer press tour in Los Angeles.

"Lifestories" airs on NBC on Sundays from 8-9 p.m. The fictional series has no regular stars, though actor Robert Prosky is the program's off-screen narrator.

It will touch baby boomers, Ohlmyer said. "They're going through that stage right now where

they're starting to deal with their own mortality," he said. "Right now they're starting to reassess what their life is all about. All of a sudden around 40 you start to come to grips with the fact that even if I live the national average, I've got less time left than I've already spent. For a lot of people, this is a very scary thought."

Ohlmyer said that in looking at how illness affects individuals, the program sometimes touches on the spiritual.

One story being considered addresses the "concept of spiritual healing," he said. It will look at the effect of prayer and the spiritual on getting well.

Jeffrey Lewis, creator of the series, said the show would approach religion "pragmatically."

"I would like to write an episode about prayer and take three different people of three different faiths to see how when confronted with serious illness, even if not previously having been devout or pious, they turn to prayer," he said. He hopes to portray the effects of prayer, not only divinely but also—as far as one can perceive—the "observable effect," he said.

Ohlmyer said he has high hopes for the show.

"Nobody else has put on a show that could save your life," he noted. "Nobody else has put on a show that has the basic goal every week to emotionally touch you, to make you feel something. That's what television has been missing for a while."

Ohlmyer said he had left church attendance slide earlier in his life but began going back to Mass as he approached middle age.

"I haven't been a great Catholic all my life," he said. But in getting older, "I find myself going back to church for the peace it gives me and the peace I remember it giving me. You change as you go through life."

The program also has the strong support of baby-boomer Brandon Tartikoff, chairman of the NBC Entertainment Group, who successfully has battled Hodgkin's disease before he reached 40.

And considering Tartikoff's medical history, Ohlmyer said, "I think his support of the show comes from his own experience."

## Some early evening shows aren't family fare

by Henry Herz

Upcoming TV programming includes a variety of public television programs and some new fall shows on the three major networks. However, some fall shows are not family fare even though they have early evening time slots.

Sunday, Sept. 30, 11-11:30 a.m. (CBS) "In Faith and Hope: New Immigrants in a New World." Interfaith religious special focuses on the new wave of arrivals in the United States from Latin America, Eastern Europe, the Orient and elsewhere. Featured in the broadcast are the religious leaders and members of the laity of the greater Los Angeles area who are dedicated to assisting these newcomers adjust to a new way of life.

Sunday, Sept. 30, 8-9 p.m. (NBC) "Lifestories." Fact-based series of dramatized medical problems takes on the delicate subject of infertility in the story of a childless couple (Lindsay Crouse and Dwight Schultz) who, in order to conceive a child, resort to high-risk in-vitro fertilization. Even if the program provides some moral perspective on the issue—and that's highly unlikely—the broadcast is inappropriate for the 8 p.m. family hour.

Sunday, Sept. 30, 8-9 p.m. (PBS) "Seasons in the Sea." Season premiere of the "Nature" series looks at the marine wilderness that thrives in the Pacific Ocean where giant squids patrol the sea bed and the rare blue whale—the largest animal that ever lived—feeds in the waters above.

Sunday, Sept. 30, 9-11 p.m. (NBC) "Perry Mason: The Case of the Defiant Daughter." A 13-year-old (Jenny Lewis) persuades Mason (Raymond Burr) to defend her father (John Posey), accused of murdering an unscrupulous blackmailer (Robert Culp). It's ideal for courtroom drama fans.

Sunday, Sept. 30, 9-11 p.m. (PBS) "Heat of the Day." Set

against the backdrop of World War II London, this "Masterpiece Theater" dramatization of the Elizabeth Bowen novel concerns a woman who begins to suspect that the man she loves may be a traitor to his country.

Monday, Oct. 1, 8-9 p.m. (PBS) "The Keepers of Eden." Traveling around the world, "The Infinite Voyage" series shows how zoos have become specialized institutions that fight to preserve the survival of endangered species and study animal behavior patterns.

Monday, Oct. 1, 9-10 p.m. (PBS) "Lindbergh." The third season of "The American Experience" series opens with an in-depth study of a true U.S. hero whose struggle to wear the mantle of fame and live an ordinary life proved to be an American tragedy.

Tuesday, Oct. 2, 9-10 p.m. (PBS) "Global Dumping Ground—A 'Frontline' Special Report." Bill Moyers reports on America's shadowy new industry—the international export of toxic waste—revealing how the shipment of deadly waste to Third World countries has become big business.

Thursday, Oct. 4, 8-9 p.m. EDT (PBS) "The Environmental Revolution." The first of a 10-part "Race to Save the Planet" ecology series traces the historical relationships of humans to their environment, examining the past coexistence with nature, what has changed, and how humankind is now—often adversely—transforming the face of the earth.

Thursday, Oct. 4, 9-10 p.m. (PBS) "Poirot: The Incredible Theft." When the plans for a new British fighter plane are stolen on the eve of World War II, Poirot (David Suchet) suspects that it may be more than a simple "Mystery" series.

Friday, Oct. 5, 9-10 p.m. (PBS) "Spice & Co. Do It A Cappella." In "Great Performances," movie director Spike Lee and actress Debbie Allen celebrate a cappella singing. (Check local listings to verify program dates and times.)



LIFESTORIES—A doctor comforts a bereaved family member in "Lifestories," a new documentary-like medical series at 8 p.m. Sundays that deals with issues of mortality from the patient's point of view. (CNS photo from NBC)

## QUESTION CORNER

# Sacraments offer peace and strength

by Fr. John Dietzen

**Q**I need some peace of soul and spiritual strength. After reading your column, I feel you can help.

Fifty years ago I married a man, the worst one created—abusive, woman chaser, and more than I can say.

He left me for other women after two miserable years and threatened my life if I didn't give him a divorce.

I joined the Navy to escape him and received a civil annulment when I returned home. I tried at least five times with different pastors for a Catholic Church annulment with no help. I should be bitter, but I never miss Mass.

Missing the sacraments is what bothers me. I look at the body of Christ at Mass with tears in my eyes.

Now the miserable creature at 80 has had strokes and other difficulties. I hate him with a passion. I was a young, pure girl when I met him and he brought great sorrow to my family. My dad was ready to kill him.

I have been married to a real man for 41 happy years, and have two children and two grandchildren. We tried up to



the time we got married for some priest to help us. I even brought my papers and other things I was asked for.

I am 72 years old. Can we receive Communion? The Lord forgives, and has answered many of my prayers. But not this one. What is your opinion? (New York)

**A** Considering your age and all that you have been through, and your efforts to do the right thing before and during your marriage, I wish I could tell you to go ahead and receive Communion immediately. However, I cannot.

I need to ask you—if you wish to come back to the full sacramental life of the church—to talk again to a priest you feel will be helpful and explain the situation.

In evaluating the possibility of an annulment, the church considers many more factors today than it was possible to consider 40 or 50 years ago.

If you go to a priest who wants to be helpful, I am quite confident he will be able to give you advice that will enable you to return to the sacraments. Please do that soon.

I need to add something about your anger. Obviously your bitterness is very deep and perhaps that is understandable. However, I am quite certain that this 40-year-long anger and resentment have hurt you far more than they have hurt your previous husband. At the very least, you do not want to carry that anger and hatred to the Communion table with you.

I know some things to heal your heart are physically and emotionally beyond your power at this point. Perhaps you will need some counseling. One thing that you can and must do, however, is bring yourself to pray for him—more for your sake than for his.

You can hate what he has done to you. You can feel anger over how he has hurt you and perhaps people you love. But God loves him, perhaps for reasons only God knows, and you must love him also, at least enough to ask God's mercy and blessing upon him.

Why don't you say an Our Father for him every day? And think about what you are saying when you do it.

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## FAMILY TALK

## There's more than one way to be good parents

by Dr. James and Mary Kenny

**Dear Mary:** My sister-in-law and her husband, my brother, are not very nurturing to their two boys. They're not very child-oriented, but rather self-involved and self-interested.

They're not particular about what the children eat. My sister-in-law is not much of a cook, and she doesn't make much effort to improve her cooking skills. She still gives my 3-year-old nephew a bottle of milk when he takes a nap or goes to bed at night.

She's not a good housekeeper. The house is usually a mess. It doesn't seem to bother her or my brother.

On the weekends they like to go to the beach and leave the housework for later. They'll just take care of the essentials, like washing the clothes they'll need for the week.

I don't understand their bohemian lifestyle. It's very unnurturing for the children. I feel they should handle their parental responsibilities better, especially since they consider themselves "Christians."

Whenever I voice my concern, my brother gets very defensive and tells me to mind my own business or accuses me of being overly concerned.

I feel that a child's early years should be nurturing, safe-feeling and positive. I don't have children of my own, but if I did I would try to do my best for them.

Should I tell them again how I feel about their very disorganized lifestyle? (Hawaii)

**Answer:** You are right when you say that a child's early years should be nurturing, safe and positive, and that good parents try to do what's best for their children and are very concerned about their well-being.

However, as you describe your brother's family, nothing indicates that they are anything but good, caring, nurturing parents.

Nurturing means loving, being present, meeting a child's needs. Skipping housework to enjoy the beach with your children is not bad parenting. Were I fortunate enough to live in Hawaii, I cannot imagine putting housework ahead of trips to the beach.

You caught the essence of the problem when you said that you don't understand their lifestyle. There are many good Christian lifestyles. It is a dangerous temptation to judge others as "bad Christians" when we actually mean that they do not do things our way.

Housework is not the mark of a Christian. Love is. Try to become more familiar with children so that you can understand and appreciate diversity. You might volunteer at a child care center.

If you are not comfortable working directly with children, start by assisting in the office, the kitchen or in organizing outings. If you prefer other areas, volunteer to work with the elderly or the sick.

People nurture and love each other in a variety of ways. Stop worrying about your brother's family—which seems to be doing just fine—and join in the nurturing and loving which is going on all around you.

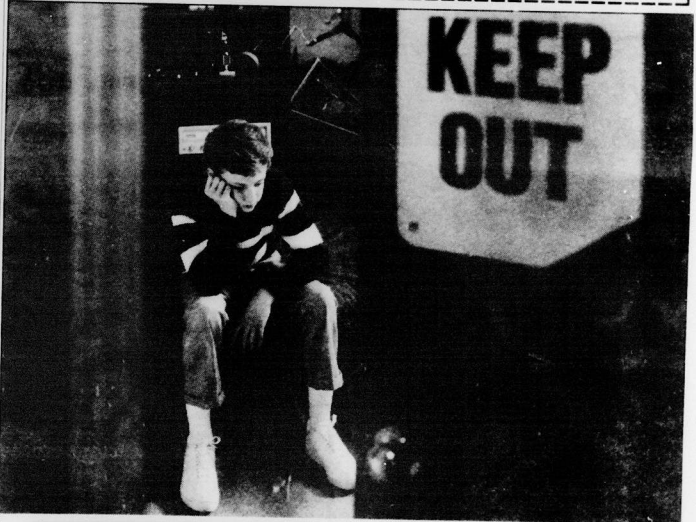
Your concerns for your brother's family may be adversely affecting your own happiness. We can't always solve other people's problems, but we can be understanding, and responsive when friends or family members need help.

(Reader questions on family living or child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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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 office 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.

## September 28

St. Nicholas Parish, Sunman will hold a Turtle Soup Supper and Fish Fry at 5:30 p.m. EST. Games, \$1,000 drawing, amusements.

☆☆

The Medjugorje Network will present Bob Rust of the Save One Life Foundation at 7:30 p.m. in Ft. Harrison Post Chapel activity room.

## September 28-29

St. Ann Parish, 1440 Locust St., Terre Haute continues its Fall Festival from 6-10 p.m. each evening. Rides, spaghetti dinner fri., bingo, eggs roll and other food stands.

## September 28-30

A Weekend of Quiet will be presented at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for more information.

☆☆

A Women's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-255-8135.

☆☆

"Living a Centered Life," a retreat on prayer for men and women will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for registration.

## September 29

Catholic Adults Reaching Out (CARO) will attend 6 p.m. Mass at St. Michael, Greenfield followed by dinner at Kopper Kettle. Meet at 5 p.m. at CVO, 580 Stevens St. Call Pam 317-894-1951 for details.

☆☆

A "Catechesis for the '90s" workshop sponsored by New Albany Deaneary, Aquinas Center and Our Lady of Perpetual Help Parish. New Albany will be held from 9 a.m.-1 p.m. in Wagner Hall, 1752 Scheller Lane. Call 812-945-0354.

☆☆

St. Michael Parish, 3354 W. 30th St. will hold its Annual Octoberfest from 5:30-11 p.m. German band 5:30-8:30 p.m. German Band and Sing Along 7:30 p.m. Games, raffles.

☆☆

The 19th Annual Terre Haute Deaneary Religious Education Conference will be held in Le Fer Ballroom. St. Mary of the Woods College. Call 812-232-8400.

## September 30

Knights of St. John and St. Lawrence Auxiliary will hold their Annual Fall Festival at 312 S. Wilder St., Greensburg. Roast beef dinners served 10:30 a.m.-5 p.m. Adults \$5; kids 4-12 \$3; under 4 free. Carry-out.

☆☆

St. Mark Parish, Perry Co. will hold a Shooting Match for beef, pork, ham and turkeys at 11 a.m. Food, quilts, country store, games.

☆☆

St. Paul the Apostle Parish, Greencastle will hold its annual Picnic and Pig Roast in Shelter House #2, Roban Park.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

St. Mary High School and Grade School Reunion will be held at 10 a.m. at the church, 317 N. New Jersey St. Call 317-841-6129.

☆☆

Catholic Alumni Club (CAC) will visit Turkey Run State Park. Meet 11:30 a.m. at Crafty Cockney, Rockville Rd. Bring own picnic lunch. Call Mary 317-255-3841 evenings for details.

☆☆

The Catholic Widowed Organization (CWO) will hold a Finger Food Pitch-In and Card Party at 2:30 p.m. in regular meeting room. Soft drinks provided.

☆☆

bring white elephant and playing cards.

☆☆

Mother Theodore Circle #56, Daughters of Isabella will sponsor its Annual Card Party at 2 p.m. in Little Flower School cafeteria, 14th and Bosart. Tickets \$2.

☆☆

The "10 o'clock Musicians" of St. Thomas Aquinas Parish will present a Free Concert from 6:30-8:30 p.m. following a parish Pitch-In Supper from 4-6 p.m. Featured players: Steve Brent, Joe Hamter, Bob Riegel, Lynette Herold and Mark Proctor.

☆☆

Don Kurre will facilitate the Terre Haute Deaneary Board's annual Board Formation Day from 4-9 p.m. at Holy Rosary Parish, Seelyville.

## October 1

New Albany Deaneary Youth Ministry will begin its Fall Religious Studies series from 7-9:30 p.m. with "Archaeology and the Bible" and "Sacraments: Meaning, Tradition, Celebration." Call 812-945-0354.

☆☆

A "Divorce and Beyond" recovery program begins at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Cost \$5. To register call 317-226-1596.

☆☆

Systematic Training for Effective Parenting (STEP) classes begin from 7:30-9 p.m. in the Adult Learning Center, St. Lawrence Parish, 4650 N. Shadeland Ave. Donation: \$10/person; \$15/couple. Call 317-543-4925 for information or reservations.

☆☆

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.

## October 2

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.

☆☆

Mature Living Seminars on Challenges in the 1990s continues with "The U.S. and Russia and the Demise of the Cold War" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.

☆☆

The "Strengthening Your Stepfamily" series continues from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-226-1596 for details.

☆☆

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The Centering Prayer Workshop conducted by Gwen Goss continues from 7-9 p.m. at St. Paul the Apostle Parish, Greencastle.

trine from 7-9:30 p.m. at St. Barnabas School library, 8300 Rahke Rd. Call 317-881-0631.

☆☆

An ecumenical retreat on "Spiritual Life for Spiritual Leaders" will be presented as part of the Ministry to Ministers Project by Episcopal Rev. Tilden Edwards at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

The Transitus of St. Francis will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

## October 4

The 2nd Annual Irish Dancers of Indianapolis Fun Raiser featuring golf, dinner and entertainment will begin at 12:30 p.m. at Brookshire Golf Club, 12120 Brookshire Pkwy. Call Kim Donahue 317-926-4127.

Systematic Training for Effective Parenting (STEP) classes con-

Holy Family Church, Oldenburg, Indiana

## FESTIVAL

SUNDAY, OCTOBER 7

Chicken or Beef Dinners

10 a.m. to 2 p.m. — (Slow time)

Supper in Cafeteria

Beginning at 4 p.m.

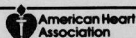
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October 21, 1990 — \$43.00

### NEW YORK CITY & ATLANTIC CITY

October 21-27, 1990 — \$645.00

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November 3, 1990 — \$60.00

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PRIZE

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SATURDAY MASS  
5:30 PM

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☆☆☆  
Benedictine Father Matthias Neuman will present a Coadmon Series lecture on "John Henry Newman: The Poetry and Prose of Religious Conviction," at 8 p.m. CDT in Room 106 of Bennett Hall, St. Meinrad College.

☆☆☆  
The Female Adult Survivors program sponsored by Catholic Social Services continues from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

October 4-5  
Lawrenceburg Daughters of Isabella will sponsor a Fall Sale at 1002 Birch St., Greendale.

October 5  
The Centering Prayer Workshop conducted by Gwen Goss continues from 9-11 a.m. at St. Paul the Apostle Parish, Greencastle.

☆☆☆  
The Women's Guild of St. Paul the Apostle Parish, Greencastle will hold a Fall Rummage Sale in the Parish Center.

☆☆☆  
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.

☆☆☆  
The Contemporary Issues in the Catholic Church series continues at 1:30 p.m. and again at 7:30 p.m. at St. Thomas Aquinas Church, 46th and Illinois Sts.

☆☆☆  
Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-8:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆☆  
St. Augustine Parish, 315 E. Chestnut St., Jeffersonville will hold a Prayer Service at 7 p.m. Father John Jude will speak on "God's Love For Us."

☆☆☆  
Little Flower PTO will sponsor a Fall Follies from 4-8 p.m. in the gym. Fun, fellowship, games. Pre-sale tickets 20 cents, 25 cents at the door.

☆☆☆  
Catholic Charismatic Renewal of Central Indiana will hold First Friday Mass at 8 p.m. in St. Joan of Arc Church, 4217 Central Ave.

Praise 7:30 p.m. No supper scheduled.

October 5-6  
The Archdiocesan Board of Education Meeting and Morning of Reflection will be held at Fatima Retreat House, 3553 E. 56th St.

October 6  
St. Bridget Parish will begin its Annual Festival at 11 a.m. Live entertainment 2-5 p.m.; dinners served 11 a.m.-8 p.m.; drawing for 1990 Plymouth Sundance 1 p.m. For tickets call 317-635-6604.

☆☆☆  
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 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 devotees and a FIRE chapter meeting will follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆☆  
Separated, Divorced and Remarried Catholics (SDRC) will attend Canal Ditch at Metamora. Meet at Catholic Center at 9 a.m.

☆☆☆  
The Altar Society of St. Joseph Parish, Terre Haute will hold a Rummage Sale from 7:30 a.m.-12:30 p.m. in the Gregorian Room.

October 6-7  
The 8th Annual Third and High Festival of the Arts sponsored by the PTO of St. Charles Borromeo Parish, Bloomington will be held from 9 a.m.-6 p.m. sat. and from 11 a.m.-6 p.m. Sun. More than 40 arts and crafts booths, children's activities, live entertainment, country store, sweet shop, chicken barbecue Sat., pig roast Sun.

☆☆☆  
Immaculate Conception Church, Milhousen will be open for public tours from 1-3 p.m. Sat. and from 2-5 p.m. Sun. in conjunction with the Arts and Crafts Fair sponsored by Knights of St. John #227.

October 7  
Respect Life activities will be held: Workshop 2 p.m., Catholic Center; Vespers 4 p.m., SS. Peter and Paul Cathedral; dinner 5

p.m., Catholic Center, 1400 N. Meridian St.

☆☆☆  
The October Pilgrimages to the Monte Cassino Shrine, sponsored by St. Meinrad Archdiocese begin at 2 p.m. CDT with Benediction. Father Gregory Chamberlin speaking on "Mary, Mother and Friend." Rosary March 2 p.m. today.

☆☆☆  
Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahive Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7343 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆  
St. Joseph Hill Parish, Sellersburg will sponsor a Turkey Shoot and Chicken Dinner at 11 a.m. Adults \$5; senior \$4.50; children \$2.50; five and under free.

☆☆☆  
Holy Family Parish, Oldenburg will hold a Fall Festival featuring fried chicken or roast beef dinners served 10 a.m.-2:30 p.m. slow time. Homemade turtle soup, games, supper 4 p.m.

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

Bingos:  
MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council #138, 695 Pusville Rd., Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3-9 p.m.

# Jesuits named directors

WASHINGTON (CNS)—Jesuit Father Joseph R. Hacula, director of the National Office of Jesuit Social Ministries of the Jesuit Conference in Washington, has been named executive director of the Campaign for Human Development.

The campaign is the U.S. bishops' domestic anti-poverty program, begun in 1970, which funds educational and self-help projects around the country.

Father Hacula, who will take the post Jan. 1, succeeds Father Alfred LoPinto, who was named executive director of Catholic Charities in the Diocese of San Bernardino, Calif.

Timothy Collins, the campaign's deputy director, will serve as acting director until January.

"As coordinator of justice and peace issues for his Jesuit colleagues, Father Hacula has demonstrated profound insight into the theological significance of such work," said Msgr. Robert N. Lynch, general secretary of the U.S. Catholic Conference and National Conference of Catholic Bishops.

"His superb combination of pastoral

vision and administrative talent make him unusually well suited to lead the Campaign for Human Development," he added.

It was announced on Sept. 12 in New York that Jesuit Father James J. Yannarelli has been elected as executive director of the Catholic Mission Board.

He replaces Jesuit Father Joseph J. Walter, who is retiring after serving since 1967 as executive director.

Father Yannarelli joined the mission board in June as associate director.

Ordained in 1971 as a priest of the Diocese of Scranton, Pa., Father Yannarelli joined the Jesuits in 1973. He completed doctoral work and taught at Fairfield University, a Jesuit-run school in Fairfield, Conn., and later completed Fairfield's nursing program.

A spokesperson for the board said that in 1989, it shipped more than \$15 million worth of medicine to aid the sick poor in 2781 missions in 57 countries, and recording an all-time high number of 127 medical volunteers to the missions.

## NATIONAL PILGRIM VIRGIN STATUE OF OUR LADY OF FATIMA VISITS AREA CHURCHES

# HOPE

For the World



## COME—HEAR THE MESSAGE OF FATIMA

Hosting Parishes Welcome You:

Monday, October 8	St. Louis de Montfort, Fishers	7:00 PM
Wednesday, October 10	St. Thomas More, Mooresville	7:30 PM
Thursday, October 11	St. Michael's, Brookville	7:30 PM
	Personal Devotion	3:30 til 7:30 PM
Friday, October 12	St. Augustine Home, Indianapolis	2:30 PM
	(Open to the public)	
Friday, October 12	St. Luke's, Indianapolis	7:30 PM
	(All night vigil, joining people of all faiths in prayer for an end to abortion)	
	Benediction	7:00 AM
	Mass	8:15 AM
Sunday, October 14	St. Joseph's, Corydon	4:00 PM
Monday, October 15	St. Mary's, Indianapolis Mass	12:00 PM
	with Exposition of the Blessed Sacrament	
	til 5:15 PM closing Benediction	

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## October & November 1990 TV Mass Schedule:

Date	Celebrant	Congregation
Oct. 7	Fr. Tom Schliessmann	Members, Holy Spirit Parish, Indianapolis
Oct. 14	Fr. Francis Bryan	Students & Staff, Marian College, Indianapolis
Oct. 21	Fr. Robert Drewes	Members, St. Mary Parish, North Vernon
Oct. 28	Fr. Boaventura Knaebel, OSB	Residents, St. Paul Hermitage, Beech Grove
Nov. 4	Fr. John Ryan	Members, St. Anthony Parish, Indianapolis
Nov. 11	Joseph Schaefer	Members, St. Monica Parish, Indianapolis
Nov. 18	Fr. Paul Koeltter	Members, St. Agnes Parish, Nashville
Nov. 25	Fr. Stephen Schwab	Members, St. Luke Parish, Indianapolis

# Youth News and Views

## Teens confuse legality, morality

by Mary Ann Wyand  
Second of two parts

Many Americans confuse legality with morality when considering abortion and other moral issues. Jesuit Father James DiGiacomo of New York City told youth ministers, religious educators and parents Sept. 15 during a workshop at the Catholic Center in Indianapolis.

Father DiGiacomo's keynote address on "Moral Formation of Catholic Youth" was sponsored by the Catholic Youth Organization and the Office of Catholic Education.

"There's a lot of confusion around," he said. "We've got freedom of choice and we've got privacy in this country. Americans by and large do not respond to moral imperatives. They increasingly behave any way they want to. They have been told to trust their consciences, and that's what they are doing. Most adults have reduced morality to legality, and so we have privacy and choice."

Author Ernest Hemingway tried to figure out what made things right and wrong, Father DiGiacomo said. Hemingway decided that right is what you feel good after doing and wrong is what you feel bad after doing.

However, the Jesuit priest and educator said, "People sometimes feel good after doing things that are bad."

Formerly, the educational consultant said, pro-abortion supporters tried to make arguments justifying abortion, but they lost interest in that because the arguments weren't holding up. They decided to just say "We're pro-choice."

"What a marvelous slogan," Father DiGiacomo said. "How clever! Who can be against choice? That's what makes us Americans. We're free to make choices. But the underlying assumption is, 'If I choose it, then it's automatically right.' It's a mixed-up world. How do you help the kids out through the confusion?"

As an illustration, Father DiGiacomo said that when he questioned a group of students about their feelings on abortion, the students generally told him that, "Well, it's her choice."

"I said, 'Yes, I know. What choice do you think she should make?'"

"The kids said, 'Well, it's up to her.'"

"Yes, I know it's up to her," I said. "What I'd like to know is what do you think she ought to do?"

"Well," they said, "it's her choice."

In recent years, the educator said, teen-agers have

accepted the inference that, "Whatever we do is okay with God. He's a nice God."

Ironically, Father DiGiacomo noted, "You notice how much more liberal and more understanding God is getting every year? He used to be a scary God who would get mad if you did some stuff and might even punish you. But then, several years ago, we folks in youth ministry decided that we would try to avoid the guilt trips that they made all those off-Broadway shows about. We got tired of trying to scare kids into being good, and we said, 'We're going to tell them about the God of love—a friend, lover, and companion. We're going to tell them that God doesn't make junk.'"

Because teen-agers need a positive self-image, he said. "We told them that God loves them just the way they are. In fact, he even loves them unconditionally no matter what they do. This God never stops loving them. Kids need very much to hear that, but do you see the problem? When we say, 'God loves you unconditionally,' we mean 'God loves you no matter what you do.' But what they hear us saying is 'God loves you so much that God doesn't care what you do.' Does their God challenge them at all, or do they have a God who just wants people to enjoy themselves?"

Quoting sociologist Craig Dykstra, Father DiGiacomo explained that, "The moral agent is not just a thinking person. The moral agent is a feeling, hoping, laughing, fearful person."

"You have to help kids think straight," the priest emphasized. "You have to offer ways to help kids think through moral decisions in a more responsible way and to somehow elicit or appeal to the effect of the emotional side, because that's where decision-making takes place."

First, the teacher said, help teen-agers understand why people disagree. Then encourage them to consider who is right and who is wrong. Further, ask them to think about what values underlie people's choices. Other questions they need to ask include, "Which way do I, the teen-ager, want to go? If I go that way, where will it lead? What will happen to me and to those whose lives I touch?"

"All of this fits in very well with the basic task of adolescence, which is the search for identity," Father DiGiacomo explained. "Who am I? What kind of person am I becoming? What kind of person do I want to be? What kind of world do I want to live in?"

In dealing with the abortion issue, he said, point out the fallacies in the pro-choice argument.

"When people say they are not pro-abortion, they are just for freedom of choice," Father DiGiacomo said, "take their reasoning to its logical conclusion. When we catch muggers, we put them in jail. Why? Because they chose to act unjustly in violation of the rights of others. We impose

our morality on muggers, rapists and embezzlers. We interfere with their freedom of choice."

Draw a conclusion there, he urged. "Saying you are in favor of freedom of choice does nothing to solve the abortion controversy. You must talk not just about freedom but about abortion. What are you doing when you have an abortion? Who is involved? Whose rights are at stake?"

Of course, he added, "Some kids will say that abortion is different from robbery and rape because robbery and rape are against the law. And there you have it again—the equating of morality with legality."

Remind teen-agers of a little history, the priest and educator continued. "A century ago, it was legal to own slaves in this country. Forty years ago, it was legal to refuse to serve blacks in a restaurant or motel and to segregate white and black children in separate schools. Fifty years ago, it was legal in Germany to exterminate Jews. And 75 years ago, in this country, it was legal to refuse women the vote."

Those practices didn't become wrong the day the laws were changed, Father DiGiacomo said. "They were always wrong. And when enough people recognized the immorality of those practices, they got the laws changed. Now abortion may be legal today, but that doesn't mean it's right. It has to be justified on its own grounds, not on the basis of slogans but on honest moral analysis. Young people can understand reasoning like this."



**TEEN PREGNANCY**—This teen-age student pauses by her school locker after finding out that she is pregnant. (Graphic by Debbie Cathcart from a photograph taken by Jim Whitmer for Catholic News Service)

## Pacer Reggie Miller says good readers go far

by Mary Ann Wyand

Good sports and good readers go far.

That's the message Indiana Pacer Reggie Miller hopes students will remember during their school years.

The National Basketball Association All-Star participated in the Indiana Celebrity Read-Out Sept. 21 at the Indianapolis-Manion County Central Library. His guest appearance was arranged by project sponsors WFYI-TV 20, WISH-TV Channel 8, and the Indiana Libraries Association for National Literacy Month.

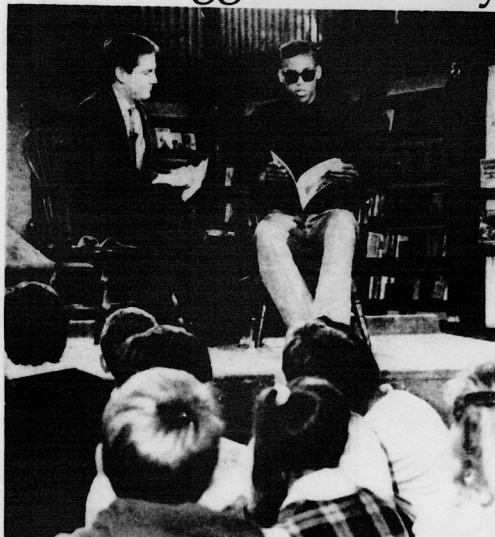
"You definitely have to balance athletics and academics," Miller told *The Criterion* before reading "What You See You Can Be" during the literacy awareness program. "You can't be an all-star basketball player or football player and not be an all-star in the classroom."

He said the basics for education start with reading and that he loves to read because it is informative and enjoyable.

"Everyone needs to know how to read," he said. "Reading goes a long way. Anything can happen. This is America. All you've got to do is read and get your education and listen. That's the key—listening to your parents and to your teachers."

Indiana Pacers fans enjoy watching Miller expertly handle the ball because it is obvious that he loves basketball. Enthusiastic cheers of "Reggie! Reggie!" are common at Pacers home games.

Last season, the 6-foot, 7-inch guard finished second in the NBA's three-point shoot-out behind Craig Hodges of the Chicago Bulls during All-Star Weekend. For the Pacers, he set a club record with 150 three-pointers and was the team's leading scorer with a 24.6 average last year.



**CELEBRITY READ-OUT**—Indiana Pacer Reggie Miller reads "What You See You Can Be" while host Ken Owen, a news anchor for WISH-TV Channel 8, and students from St. Roch School in Indianapolis listen during the Indiana Celebrity Read-Out Sept. 21 at Central Library. (Photo by Mary Ann Wyand)

"This will be my fourth year with the Pacers," he said, "and I've loved every year. I want to give the kids a good time. People are paying good money to see us play, and I want to put on a show for them. That's why I'm so exuberant."

Sportsmanship goes with the game, the UCLA graduate explained. "You've got to be a good sport. I'm not a dirty player, and I don't condone being a dirty player. I just want to win. I'll do whatever it takes to win, but within the guidelines of the rules."

Miller also finds time to host "Teen Talk with Reggie Miller" on Comcast Cable Channel 36 and American Cablevision Channel 17.

"It's not a basketball-format show," Miller said. "This is a show for the kids." Discussion topics include issues like teenage pregnancy, drugs, and gang violence.

"Teen-agers are at a critical age," he said. "They're on the verge of doing something good and on the verge of doing something bad. They can easily go either way, and I just want to give them a positive outlet and let them know that. Hey, it's okay to be square. It's okay not to drink. It's okay not to use drugs. I'm really trying to get that message across."

Miller said he grew up as a "super dud" and didn't get to go to any parties in high school. He also chose not to attend his high school prom.

"My parents were very strict," he said. "I could have gone to my prom if I really wanted to, but I just wasn't into it. I was into doing my homework, watching television, and being with my family and friends. It's okay to be like that."

Faith is important too, Miller added, because, "Being a Christian and being baptized gave me the basic principles of what is right and what is wrong."



## DEAR MOM

# Soldier's letter reflects challenges of military life in the Saudi desert

(Editor's Note: Army Specialist Kevin Brown of Indianapolis left for Saudi Arabia in August. He is the son of Marilyn Hess, the associate director of the archdiocesan Family Life Office. Kevin enlisted in the U.S. Army after graduating from Warren Central High School in 1988. He agreed to share one of his letters with Criterion readers in the hope of increasing correspondence to American soldiers stationed in the Persian Gulf region.)

Dear Mom,

We are now going into the fourth week in the Saudi Arabian desert. The temperature tops 120 degrees every day and the sandstorms are horrible. The night cools off a bit and is fairly comfortable.

I went to Mass today. It was rather informal, but the priest talked to me and made the thought of being over here a lot easier.

We'll be moving closer to the Kuwait border in a few days, and they're saying we'll be here six months but nobody knows for sure.

The mail system is in shambles and our support is lacking. It's hard to get the items we need out here such as soap, razors and toothpaste because the AAES (supply) plane with these items on it crashed in Germany. So it will be another couple of weeks until they get everything running smoothly.

We are all hoping and praying for a peaceful end to this situation, and it looks now like we might get one. Things are looking better every day. Many Iraqis have defected to Saudi Arabia and very few of them actually want to fight for Saddam Hussein.

Anybody in the church wanting to write in support of the American troops can use this address. These letters will be greatly appreciated by the soldiers.

Please write to: "Soldier" in care of Desert Shield, 24th Infantry Division, APO, N.Y. 09315.

Love,  
Kevin



Army Spl. Kevin Brown

## Youth Events

Sept. 28-29—High School Overnight Experience for girls at the Beech Grove Benedictine Center, 4:30 p.m. Friday until 1 p.m. Saturday. To register, call Benedictine Sisters Joan Marie Massura or Juliann Babcock at 317-787-3287.

Sept. 28-29—St. Ann Parish, Terre Haute, Fall Festival, 6 p.m. to 10 p.m.

Oct. 1—"When Your Parents Call It Spits," a support group for adolescents and teen-agers, begins regular meetings at 7:30 p.m. at the Catholic Center in Indianapolis. It will be facilitated by students from Cardinal Ritter High School under the guidance of Franciscan Brother Martin Masler. For information, call the archdiocesan Family Life Office at 317-236-1596.

Oct. 6—Indianapolis South Deanery Lock-In at the CYO Youth Center, 10 p.m. to 10 a.m. The cost is \$10 per person. Call the CYO Youth Center at 317-632-9311 or South Deanery parish offices for registration information.

Oct. 7-13—Catholic Youth Week observances at parishes throughout the archdiocese.

Oct. 7—Respect Life Sunday "Walk-a-Thon" in downtown Indianapolis from Monument Circle to St. Peter and Paul Cathedral, 2:45 p.m., followed by a Vespers Service at the Cathedral at 4 p.m. and the Respect Life Awards Dinner at the Catholic Center at 5 p.m. Dinner reservations are \$5 per person. Contact the CYO office at 317-632-9311 for information or reservations.

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## BOOK REVIEW

## Books of interest to Catholics

By Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"Stories From the American Soul," by Jesuit Father Robert F. Drinan, Loyola University Press, \$14.95, 133 pp. Essays and articles for newspapers and magazines written by a priest who has served in Congress, taught law, been dean of Boston College Law School, and a leader in the drive for legal and human rights.

"Philippine Duchesne: A Woman With the Poor," by Sister Catherine M. Mooney, Paulist Press, \$12.95, 259 pp. Biography of a saint who worked on this nation's frontier to bring education to young women, the poor and Native Americans.

"Turn Over Any Stone," by Edna Hong, Harper & Row, \$8.95, 109 pp. Suffering and pain yield to the discovery of Jesus on the cross and God's affirmation of life with its way to accept tribulations and sorrows.

"Process, Person, Presence: A Theology for Today's Believers," by Raymond A. Parr, Thomas More Press, \$11.95, 240 pp. Innovative argument by a long-time member of the faculty of Alverno College, Milwaukee, for the creation of a new theology that reflects the insights mankind has gained into the mystery of the universe and into the mystery of human being and being human.

"Sister Henrietta of Hough," by Msgr. Robert C. Wolff, Loyola University Press, no price given, 222 pp. Biography of Sister Henrietta Gorris, who during the '60s used a wide range of resources to salvage a Cleveland neighborhood from decay and hopelessness.

"The Celtic Vision," edited by Esther de Waal, St. Bede's Publications, no price given, 263 pp. Anthology of prayers and blessings drawn from the six-volume "Carmina Gadelica" of Alexander Carmichael, a treasury of Celtic spirituality.

"Dear God Hear Us," by Assumptionist Father Andrew Seve, New City Press, \$7.95, 109 pp. Overview of different ways of praying which deals with the difficulties, struggles and objections to prayer.

"Leisure: A Spiritual Need," by Leonard Doohan, Ave Maria Press, \$4.95, 100 pp. Contends for the integration of authentic leisure into every aspect of our lives and shows that leisure is of the essence of Christianity and a vital component of spiritual growth.

"Integral Spirituality," by Donald Dor, Orbis Books, \$12.95, 301 pp. Stresses the importance for a holistic spirituality of an option for the poor, interpersonal respect and responsibility, and personal balance and integrity.

"The Sacraments: Seven Stories of Growth," by Joseph Martos, \$4.95, 159 pp. Utilizes seven short stories to reveal how the sacraments can bring new meaning to daily life.

"Transcended by Love," by Sister Margaret Magdalen, Resurrection Press, \$5.95, 81 pp. Anguish and despair to those who are broken in spirit, bemused by relationships, and convinced their situations are hopeless.

"Friends in Faith," by Jesuit Father Gerald O'Collins, Paulist Press, \$4.95, 71 pp. Scholar tells of his conversations about religious beliefs with members of a group of teen-agers drawn from the Alban Hills south of Rome.

"Gathered Before the Lord," by Father Joseph Lange Christian Classics, \$9.95, 161 pp. Liturgy from the perspective of one who regards the parish as a community that nurtures saints and the weekly liturgy as a regularly scheduled meeting of the community to further the process of making saints.

## † Rest in Peace

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

here, unless they are natives of the archdiocese or have other connections to it.)

† **ALDRIDGE, Robert F.**, 63, St. Michael, Carleton, Sept. 11. Husband of Mary Lou (McCarthy); father of Christopher, Patti, Mary Lisa Bennett, Sara Corn and Gina; brother of William L. and Sarah Cabage; grandfather of nine.

† **CANCEL, Lily (Perez)**, 81,

Little Flower, Indianapolis, Sept. 11. Mother of Anthony R. Hilton and Les, sister of Angelica Medina; grandmother of 10.

† **CANGELOSI, Sam J.**, 70, St. Lawrence, Indianapolis, Sept. 13. Husband of Julia L.; father of Rosemary Drouzas, Marietta Jackson and Candice; grandfather of six.

† **CASEY, Ray E.**, 80, St. Joan of Arc, Indianapolis, Sept. 16. Husband of Mary; father of Donna Rief and Carole Leuer;

brother of William, Florence Monnett and Margaret Lajli; grandfather of six; great-grandfather of five.

† **ELLIOTT, Richard R.**, 70, Sacred Heart, Jeffersonville, 95. Husband of Marjorie (Keel); father of Rick and Patty; brother of William, Charles, Martha Sheler and Ann Schindler; grandfather of five.

† **GEBHART, Jean Eleanor**, 69, St. Bernadette, Indianapolis, Sept. 5. Mother of Carl Prater,

Karen Blacketer, Mary Stanger, Martha and Michael; sister of Donald Boswell, Rita Brinson and Dore Scott; grandmother of 13; great-grandmother of one.

† **GRAY, Jeremy Shannon**, 15, St. Lawrence, Lawrenceburg, Sept. 16. Son of Gerald, and Emily Cash; brother of Yancy and Tawni; grandson of Clare McCol.

† **KRAFT, Betty (Hohweiler)**, 55, St. Mary, Aurora, Sept. 14. Mother of William, Carl and Bonnie Oppelt; sister of Paul Hohweiler, Ruth Ross, Esther Bowman and Rose Rost; grandmother of four.

† **KRUPSKI, Bronislava**, 70, St. Mary, New Albany, Sept. 13. Husband of Dorothy; father of Kevin, Sharon, Garabowski-Le and Katherine Badger; grandfather of five.

† **LINDAMOOD, Ethel A.**, 74, St. Elizabeth, Cambridge City, Sept. 12. Wife of Ernest; mother of Pat Sharp; daughter of Ada Cordell; sister of Homer and Carl Cordell and Florence Sullivan; grandmother of five; great-grandmother of six.

† **LIPPS, Mildred E.**, 88, Our Lady of Perpetual Help, New Albany, Sept. 5. Mother of Henry W. Sr., Aileen Elliott and Rita Woodruff; grandmother of 13.

† **MARTIN, Gerald F.**, 54, Holy Spirit, Indianapolis, Sept. 9. Husband of Mary Margaret "Midge" (Walsh); father of Kathleen, Rodde, Peggy Boughton, Michael, Kevin and Patrick; son of Florence (Gallagher); brother of James W.; grandfather of five.

† **OSTERMAN, Helen M.** (Sheehan), 90, St. Gabriel, Indianapolis, Sept. 16. Mother of Fran Young and Jody Rost;

grandmother of five; great-grandmother of five.

† **SAUERHEBER, Mildred J. (Arnold)**, 87, St. Bernard, Frenchtown, Sept. 10. Mother of John, Roland, James, Keith, and Delia Jane Brooks; sister of Frances Atkins; grandmother of 16; great-grandmother of 30.

† **SCHNEIDER, Elizabeth**, 90, St. Paul, Tell City, Sept. 15. Aunt of Anna Labhart and Jane Parker.

† **SWORD, Carl G.**, 65, St. Mary, New Albany, Sept. 13. Husband of Mary Jean; father of Carl G. Jr., Eric B. and Marc P.; brother of Norma Howard.

† **UNDERWOOD, Magdalene "Midge"**, 76, St. John the Apostle, Bloomington, Sept. 16. Mother of Eileen Crain, Suelien, and Patricia Bartolini; sister of John, Francis and Ralph O'Neil. Hennes, Zita Kohane, Dolores Herkenrath and Eileen Purnell; grandmother of six.

† **VOLZ, William C.**, 71, Holy Guardian Angels, Cedar Grove, Sept. 10. Husband of Mary Louise (Campbell); father of William E., Patricia, Karen Sue, and Mary La Vern Speelman; brother of Joseph, Edward, La Vern Campbell and Florence Nunier; grandfather of three.

† **WAGNER, Robert J.**, 62, St. Mary, Rushville, Sept. 9. Husband of Willa Mae; father of Regina Spaeth, Mary Sherwood, Lon, Robert A. and Christopher E.; brother of Charles, Virgil, Frank, and Catherine Curtis.

† **WEBER, Mary Jane**, 66, Holy Spirit (buried from St. Philip Neri), Indianapolis, Sept. 16. Wife of Frank C.; mother of Jan Taylor, Lynn, Lorenzo, Bruce, Mark and Jim; grandmother of seven.

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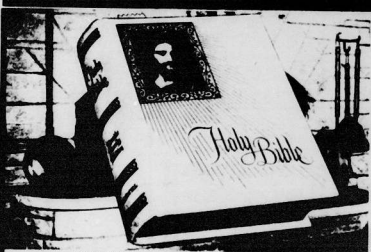
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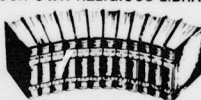
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# Bishops discuss delay of women's pastoral vote

ORLANDO, Fla. (CNS)—Abandoning the U.S. bishops' pastoral on women would be "tantamount to proclaiming" that the bishops cannot support church teaching banning ordination of women to the priesthood, said retired Bishop Thomas J. Grady of Orlando.

Bishop Grady, a member of the bishops' committee writing the proposed pastoral letter, said that the debate over the pastoral has focused on the ordination of women and that many times "equality and ordination" have been seen as synonymous.

"As a result, many times that the letter has to say about women working in the home or in the marketplace or even in the church have been ignored," he said.

Bishop Grady made the comments in a column published in the Sept. 21 issue of *The Florida Catholic*, newspaper of the Florida dioceses of Orlando, Palm Beach, Pensacola-Tallahassee, St. Petersburg and Venice.

He said that the seven-year process of writing the proposed pastoral has been "of great service to the Catholic community because it has called attention to the concerns of women, raised the sympathy and consciousness of many people" and generated popular and scholarly interest.

From the beginning the subject of the pastoral was controversial, said Bishop Grady.

"The committee took as a given that it would respect church teaching with regard to the ordination of women, reproductive rights and family life," he said.

Both liberals and conservatives "had strongly held positions before the pastoral was initiated and have never moved away from those positions," he said.

Many of those with strong opinions on the letter have never read it, said the bishop.

"The subject of the letter will not go away," said Bishop Grady. "As the draft continues on, riding the rough seas of controversy, what is needed is less rhetoric and more peaceful guidance of the Holy Spirit," he said.

Bishop Grady said the Sept. 13 announcement of the decision by the 50-member U.S. bishops' Administrative Committee to delay a vote on the pastoral letter on women "does not mean that the pastoral letter is terminated but that

consultation about it (will) be broadened to an international scale."

The decision was made after Archbishop Daniel E. Plazycky of Cincinnati, president of the National Conference of Catholic Bishops, received a request from Cardinal Agostino Casaroli, Vatican secretary of state, that voting on the second draft of the proposed pastoral letter on women be delayed until the bishops consult with bishops' conferences of other nations.

The vote had been expected to take place in November at the general meeting of the U.S. bishops.

A number of critics have said the letter suffers an internal contradiction because it insists on women's equality on the one hand but at the same time supports the church ban on women's ordination to the priesthood.

Several bishops, saying the letter would hurt the church's credibility, indicated recently that they planned to oppose passage of the letter this fall.

Bishop Grady noted that international consultation was "very helpful" to the bishops who worked on the 1983 pastoral letter on war and peace.

He said he and other bishops on the writing committee "welcomed the suggestion" of broader consultation.

"It was the conviction of the committee that women in every country, to quote Pope John XXIII, 'are becoming ever more conscious of their human dignity... and demand rights befitting a human person both in domestic and public life,'" said Bishop Grady.

Bishop Joseph A. Fiorenza of Galveston-Houston, a member of the NCCB Administrative Committee, said in a statement that the decision to delay the vote was not a decision to abandon the pastoral.

Bishop Fiorenza's statement was issued for the Sept. 28 issue of the *Texas Catholic Herald*, diocesan newspaper. He said it would be a mistake to abandon the pastoral "because it addresses the concerns of many women, perhaps a majority of women."

Bishop Fiorenza said "there was much in the pastoral that would help in addressing sexist attitudes in the church and society." He said the pastoral should not be "held hostage to those who want more from it than is possible, or to those who think the pastoral has gone too far."

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# News briefs from nation, world

By Catholic News Service

## NATION

**BALTIMORE (CNS)**—Catholic Relief Services is continuing to monitor the circumstances of refugees from Iraq and Kuwait living in Jordan because of the Persian Gulf crisis. A five-member fact-finding delegation visited Amman, Jordan, Sept. 8-16 and found "adequate food, water and shelter" at the Jordanian refugee camps. "But the situation could change very quickly" if there were a new influx of refugees, said Doug Broderick, CRS assistant desk officer for Eurasia and a member of the delegation.

**WASHINGTON (CNS)**—The U.S. bishops' pro-life spokesman has praised the House of Representatives' defeat Sept. 18 of a proposal which would have required military hospitals overseas to provide facilities and personnel for elective abortions. Vincentian Father John W. Gouldrick, director of the bishops' Secretariat for Pro-Life Activities, said the 216-200 vote "is particularly significant because, ever since the Supreme Court's Webster decision of last year, some have predicted a string of defeats for the pro-life agenda."

**HARTFORD, Conn. (CNS)**—Connecticut's Catholic bishops and other church leaders have called for action to reverse a trend toward racial segregation in the state's public schools. In a statement released Sept. 11, members of the Christian Conference of Connecticut said that "the racial segregation of our schools and our neighborhoods stands in contrast to the ministry of reconciliation to which Christ calls

each of us." The five-page statement calls attention to a "lost generation" of young people who are emerging from childhoods unable to function in society.

## WORLD

**VATICAN CITY (CNS)**—A Vatican commission began reviewing proposed changes to a draft universal catechism and said the text had been generally "well-received" by bishops worldwide. Meeting at the Vatican Sept. 10-15, the 10-member commission and an eight-member editing committee analyzed reaction from episcopal conferences and reviewed a summary of the principal observations and "important tendencies" that had emerged. "In general, the number and the tone of the responses show that the draft catechism prepared for consultation has been well-received by bishops," a Vatican statement said Sept. 21.

**VATICAN CITY (CNS)**—Vatican officials are planning a mid-November meeting with international Jewish leaders to mark the 25th anniversary of the Vatican II document on relations with non-Christian religions. A Vatican official said it was likely that the meeting participants would be received



**VISIT**—Pope John Paul II shares a smile with former President Ronald Reagan and his wife Nancy, following a private audience Sept. 20 at the pope's summer residence at Castel Gandolfo, Italy. (CNS photo from UPI-Reuters)

by Pope John Paul II, which would be the first time in three years that Jewish leaders have spoken directly with the pope.

**HONG KONG (CNS)**—Many Hong Kong churches are installing air conditioning, but one priest said "there is nothing luxurious" about the change. Father Francis Wong Tak-cheung, pastor of St. Teresa's Parish, which has more than 25,000 parishioners, said the diocese recognizes that living conditions in Hong Kong have changed during the past decade and sees the need to "live in this age of great progress."

**MANILA, Philippines (CNS)**—The Catholic Bishops' Conference of the Philippines has called for a national debt relief strategy based on church teachings on human development. At a Cabinet meeting the same day, Sept. 19, President Corason Aquino instructed Finance Secretary Jesus Estanislao to push for a five-year write-off of interest payments to commercial creditors. Calls for debt relief followed the July 16 earthquake on Luzon island, the outbreak of tensions in the Middle East and other problems.

## PEOPLE

**OKLAHOMA CITY (CNS)**—To work for peace in the Persian Gulf, Archbishop Charles A. Salata of Oklahoma City urged Catholics to "guard the truth," which he said often "takes a beating" in wartime. During wars and times of preparation for war, the enemy nation is frequently "painted in grotesque shapes," "wild rumors" are circulated and "ethnic groups, in the present case, Arabs, are insultingly treated in the various media as well as in everyday conversations," he said. Archbishop Salata made the comments in a Sept. 10 statement sent to priests of his archdiocese.

**TOLEDO, Ohio (CNS)**—A leading Jesuit scholar, hailed as one who "changed the face of moral theology," returned to his hometown to mark his 50th anniversary in the Society of Jesus. Father Richard A. McCormick, professor of Christian ethics at the University of Notre Dame in Indiana, celebrated the anniversary with a concelebrated Mass at St. John High School in Toledo.

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