

Bishops' meeting has heavy agenda

Topics include sex education, drug abuse, social justice, evangelization, schools

by Jerry Filleau
Catholic News Service

WASHINGTON—The U.S. bishops face a heavy agenda for their Nov. 12-15 national meeting in Washington with action pend-

ing on 20 items—among them guidelines for sex education and catechetics and statements on substance abuse, social justice, evangelization, family ministry and Catholic schools.

The document "Human Sexuality: A Catholic Perspective for Education and

Lifelong Learning" takes up 185 pages—two-fifths of the 462-page book of action items sent to the nation's bishops a month before the meeting.

Money issues on the agenda include proposals to start a special national collection for the church in Eastern and Central

Europe and to allocate one-fourth of future increases in the yearly Latin America collection to U.S. Hispanic needs.

The bishops will be asked to approve criteria for use of inclusive—non-sect—language in liturgical texts.

(see BISHOPS' TO TAKE, page 24)

THE CRITERION

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Church leaders seek to cool Mideast hot spots

by Catholic News Service

WASHINGTON—A few extra days in Iraq paid off for Bishop Michael H. Kenny of Juneau, Alaska, and a Muslim businessman as they secured the release of four American detainees from Iraq.

Bishop Kenny and the businessman, Tarek Mohammed El Heneidy of Rockport, Mass., stayed behind to negotiate for the detainees' release after the U.S. peace delegation of which they were members headed back after a week in Iraq.

Bishop Kenny arrived in Amman, Jordan, with the four detainees Nov. 3. Bishop Kenny, who represented the Catholic peace organization Pax Christi U.S.A. on the delegation, returned to the United States Nov. 5. Detainees were to come back via different routes.

The delegation, sponsored by the Fellowship of Reconciliation, a religiously based pacifist group headquartered in Nyack, N.Y., had delivered 1,000 pounds of vitamins and medicines and met with Iraqi officials and citizens in an effort at "humanizing the face of the Iraqi people," said Chuck Quilty, a delegation member.

The bishop's efforts marked one of several attempts by Catholic leaders to bring Christian perspectives in the aftermath of three galvanizing events in the Middle East in as many months: the Iraqi invasion of Kuwait; the crushing of a rebel Christian force headed by Gen. Michel Aoun in Lebanon; and the shooting of Palestinians at Jerusalem's Temple Mount by Israeli soldiers.

Vatican Secretary of State Cardinal Agostino Casaroli met briefly with President Bush Oct. 31.

A White House statement after the



DISCUSS IRAQ—Vatican Secretary of State Cardinal Agostino Casaroli meets with President Bush at the White House Oct. 31. They discussed the crisis in the Persian Gulf. (CNS photo by Al Stephenson)

meeting said, "The president expressed appreciation for the Vatican support for U.N. sanctions against Iraq and reiterated our position that nothing short of complete implementation of the U.N. Security Council's resolutions is acceptable."

The statement added, "Both leaders expressed the hope that a peaceful resolution to the current crisis could be found."

The Vatican denied published reports that Pope John Paul II had asked the United States and France to guarantee General Aoun's safety. Aoun took refuge in the

French Embassy in Beirut Oct. 13 as his forces were overrun by Syrian troops. The French have offered Aoun political asylum, but Aoun has not been allowed to leave Lebanon.

The Italian news agency ANSA reported Oct. 29 that the pope had asked Vatican diplomats to contact their U.S. and French counterparts to "guarantee the life" of Aoun.

While Aoun's case should be resolved "for humanitarian reasons," Vatican spokesman Joaquin Navarro-Valls said, "there has not been an intervention" by the

Vatican to the U.S. and French governments.

Cardinal Bernard F. Law of Boston, in an Oct. 28 speech at Seton Hall University in South Orange, N.J., said the United States should join with France in seeking United Nations help in "restoring calm" in Lebanon.

"No one can deny that foreign forces, Syrian and Israeli, have invaded the country and compromised its territorial integrity while the rest of the world has done little or nothing to help a people prostrated by protracted warfare and violence," Cardinal Law said.

"Allocation of blame is not the point," he added. "What is important is to stop the bloodshed, to restore peace and to give the Lebanese people the opportunity to rebuild their country free of foreign domination."

Cardinal John J. O'Connor of New York defended Israel against the United Nations' Security Council condemnation of Israel's role in the Temple Mount incident as a show of continued world solidarity that started with the pressure against Iraq.

"I don't like the timing" of the resolution, Cardinal O'Connor added. "Suddenly the whole world seems mad at Israel. It's too coincidental."

Cardinal O'Connor suggested he and some other church leaders had been supporting U.S. Persian Gulf policy with so-e reluctance, and that the action against Israel made their support more questionable.

"To what end?" should U.S. policy be backed, Cardinal O'Connor asked. "To see a restructuring of alliances at the expense of Israel?"

Catholic high schools to have open houses Sunday

by Margaret Nelson

"FutureQuest... The Adventure of Your Life" is the theme of the promotion for this Sunday's (Nov. 11) open houses

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at the six archdiocesan interparochial high schools.

Bishop Chaturd, Cardinal Ritter, Roncalli and Secunia Memorial high schools in Indianapolis; Our Lady of Providence in Clarksville; and Shawe Memorial in Madison will receive sixth- to eighth-grade students and their parents, beginning at 1 p.m. Sunday.

G. Joseph Peters, coordinator of school services for the archdiocese, said, "The object of FutureQuest is to allow both Catholic and non-Catholic parents and students to make an informed choice about their high school program."

"Advertising is not the major thrust of FutureQuest," said Peters. "The advertising only supports local efforts of the high schools to tell their stories to potential students and their parents."

"For example, committees of parents at each parish served by Our Lady of Providence will invite prospective parents to attend the open houses," Peters said.

Secunia students will visit their former elementary schools to tell the younger pupils about their positive experiences at the high school, according to Peters. At Chaturd, parent representatives from each parish will assist with open houses and other outreach activities. The high schools also sponsor "shad-

dow" programs where junior high students are encouraged to visit the high schools. Some special events are planned, such as Ritter's evenings when younger kids share activities like basketball games or religious services with high school students.

Attempts will be made to follow up with all families that have been contacted but do not attend the open houses. The schools will then concentrate on getting registrations for the February placement tests.

Though the major effort is local, 20,000 large direct mail pieces have been sent to homes of students in Catholic schools and religious education programs, as well as to homes in selected zip codes.

A follow-up mailing will go to the students' parents, offering free Pizza Hut incentives to the youth who attend the open house programs. Some schools are offering scholarship drawings and other methods of encouraging attendance.

Peters said 30 billboards are posted in the Indianapolis metropolitan area—most sponsored by Arbor Hospital. Newspaper and radio campaigns will be conducted in the Clarksville and Madison areas.

Contributions pooled by the schools, as well as sponsorships (including one anonymous \$5,000 donation), funded this year's campaign.

Some of the Indianapolis version of the direct mail piece were inadvertently sent to southern Indiana addresses by the mailing service, Peters said. On Nov. 2, the appropriate version was mailed first class, he explained.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Some of Poland's shrines and churches

by John F. Fink

JASNA GORA, Poland, Sept. 18—This afternoon our group on the *Criterion*-sponsored trip to five Eastern European countries had Mass at the Shrine of Our Lady of Czestochowa. This is Poland's holiest shrine and where the so-called "Black Madonna" is displayed in the chapel of a Pauline monastery.

The "Black Madonna" painting is attributed to St. Luke who supposedly painted it on a cypress table board from Mary's home in Nazareth. However, experts say that the wood really seems to be from the sixth or seventh century. It has been at Czestochowa since 1384.

The painting of the Blessed Mother with the infant Jesus was done on natural untreated wood, so the wood has gotten darker through the centuries. That is why the painting is called "Black Madonna."



WE PARTICIPATED in the 3:30 Mass, jammed together in the tiny sanctuary of the shrine with the 20 priests who celebrated. Hundreds of people were standing behind us on this Tuesday afternoon. The altarpiece behind the altar was painted all in black, with gold statues here and there. On the walls of the church behind us were crucifixes and silver or gold hearts indicating cures that were effected through the intercession of Our Lady.

At 3:30, to the sound of trumpets, the silver cover over the painting was electronically lifted, revealing the painting itself. The only parts of the wood of the painting that are visible are the hands and faces of Mary and Jesus, and these are dark brown rather than black. The rest of the painting is covered by jewel-encrusted robes for the two figures and they wear gold crowns. There are two slashes

on the right cheek of Mary, said to be inflicted by a frustrated Tartar who tried the painting getting heavier and heavier as he tried to steal it in 1430.

The altar under the painting was facing the wall, so the main celebrant had his back to the congregation for the offertory and eucharistic prayer. Communion was only on the tongue because they still don't have Communion in the hand there. The Mass ended with Benediction.

☆☆

KRAKOW, POLAND, SEPT. 17—Today we visited Wawel Hill where the royal castle and the cathedral are located. The cathedral, built in the 14th century, was Pope John Paul's while he was archbishop of Krakow.

The tombs of many Polish kings are in the cathedral, including King Casimir (1333-1370), who was called "the Great," and the only queen Poland ever had—Queen Jadwiga, who was beatified four years ago. Also buried there is St. Stanislaus, Poland's patron, who died in 1079. He lies under a large canopy near the entrance.

One of the shrines in the cathedral is the "black Christ," a crucifix all in black. There are also several chapels, the most famous of which is the Sigismund chapel, built between 1519 and 1533 on the orders of King Sigismund by Italian architects and sculptors. On the outside of the church this chapel has a gold dome while three other chapels have copper domes. The towers of the cathedral are the highest landmark in the city.

From the cathedral we went to St. Mary's Church. While the cathedral was the church of royalty, St. Mary's was the "citizen's church," built by the common people at about the same time as the cathedral. This church is at the most popular spot in Krakow, the Market Square, and is much more accessible than the cathedral at the top of Wawel Hill. I noticed many people making a visit this morning, especially at an altar where the Blessed Sacrament was exposed in a monstrance. People were also going to confession in one of the confessionals.

The altar in St. Mary's, including elaborate sculptures above it, is a masterpiece. Built of Linden wood from 1477 to 1489, the outside has 12 sculptured scenes, all gilded and painted, that tell stories from the lives of Jesus and Mary. Then every hour a nun opens the altarpiece to reveal more sculptures on the inside—smaller sculptures and one large one. The whole polyptych is 36 feet high and 42 feet across when fully open. The sculptures have much gold leaf on them. In all these sculptures there are about 200 human faces, all modelled on Krakow citizens of some 500 years ago.

The altar and its sculptures were stolen by the Germans in 1939. After the war they were found in Nuremberg. It took from 1945 to 1957 for them to be renovated and reinstalled in Krakow.

☆☆

WARSAW, POLAND, SEPT. 20—From the royal palace the bus took us to see the shrine dedicated to Father Jerzy Popieluszko, the Polish priest who was killed Oct. 19, 1984. Popieluszko was a friend of priests who ruled them. Unable to silence him legally, a couple members of the Polish militia stopped him one night, beat him severely and killed him, and then threw his body into the river. It was found a couple weeks later. His murderers were tried, convicted and sentenced to prison, but those who ordered the murder have not been yet.

Father Popieluszko's shrine is outside St. Stanislaw Koska Church. It has a large stone in the shape of a cross in the center of a plot of grass surrounded by large rocks connected by large iron chains, forming a huge rosary. There are flower beds and many bouquets of flowers around the grave and on the fence around it. Inside St. Stanislaw Church there is a large painting of Father Popieluszko in the sanctuary. He is definitely being venerated as the saint that he one day probably will be proclaimed. He's a modern martyr.

Catholics, Lutherans pray for Christian unity

by John F. Fink

Catholics and Lutherans joined together to pray for Christian unity during a liturgy at St. Luke Catholic Church in Indianapolis on Tuesday, Oct. 30.

Approximately 200 people, about half Catholics and half Lutherans, prayed the Liturgy of the Word and expressed the hope that someday they would also be able to share in the Eucharist.

In his homily, the Rev. Harry Huxhold, pastor of Our Redeemer Lutheran Church, said, "In both our Roman Catholic and Lutheran parishes we live out the drama of God's grace each time we celebrate the Holy Eucharist in which we discern the Real Presence of Our Lord among us. It is in that sacramental life that we are reminded that God cares about this creation. It is the same Christ who comes to our separate churches, and hopefully one day our separate churches will come together in him."

Rev. Huxhold noted that, during one local Lutheran-Catholic dialogue, "one good priest wondered out loud why we could share our ideas which were our own, but we were not allowed to share the Eucharist, the one place where we could be sure that Christ would give of himself."

Rev. Huxhold expressed the hope that "our worship tonight is only a beginning." He pointed out that Catholics and Lutherans in both Chicago and Minneapolis have

signed covenants that affirm "a common faith in a Triune God and embrace Christ's plea for unity in a common prayer." He suggested that something similar be done in Indianapolis.

Father Thomas Murphy, director of ecumenism for the Archdiocese of Indianapolis, made brief remarks at the beginning of the liturgy. Rev. Huxhold and Father Steven Schwab, associate pastor of St. Luke, presided. Msgr. Francis Tuohy,

St. Luke pastor, was also present in the sanctuary.

The liturgy was arranged by the St. Luke liturgy committee, chaired by Lucy Cahill. The congregational singing was led by Joe Cahill and the St. Luke Contemporary Music Ensemble. Organist was Kurt von Schakel of Our Redeemer Church.

A reception in the parish reception room followed the liturgy.

Archbishop O'Meara's Schedule

Week of November 11

FRIDAY, Nov. 9-16—National Conference of Catholic Bishops/United States Catholic Conference Plenary Assembly, Washington, D.C.

SATURDAY, Nov. 17-20—Pontifical Council COR UNUM, Rome, Italy.

Former Vatican appointee to the WCC visits

by Margaret Nelson

"I am very impressed with the (ecumenical) dialogue that is going on in the U.S. at the local level," said Maryknoll Sister Joan Delaney, who completed service with the World Council of Churches (WCC) in Geneva in December, 1989.

Sister Joan was in Indianapolis to visit friends she met through the WCC, including Father Thomas Murphy, director of the Office of Ecumenism, who visited Geneva a year ago. She contacted Dr. Paul A. Grove, Jr., world president of the Council of Christian Unity for the Disciples of Christ, who resides in Indianapolis.

During her visit last week, she met with Archbishop Edward T. O'Meara, whom she knew when he was national director of the Society for the Propagation of the Faith, and attended an ecumenical service at St. Luke Church with Our Redeemer Lutheran Church.

Sister Joan had just attended the Mission in the USA conference in Chicago. She was returning to New York, where she is doing mission research and keeping up the ecumenical connections for Maryknoll.

The only Catholic working for the council at the time she was appointed by the Secretariat for Christian Unity at the Vatican in 1984, Sister Joan served as the Roman Catholic consultant on mission to the Commission on World Mission and Evangelism (CWME) of the WCC.

About her acceptance as a Catholic at the WCC headquarters, she said, "They were very pleased to have someone. They considered it a very positive move by the Catholic Church. I kept them informed about the Roman Catholics and I kept the Roman Catholics informed about what was happening in Protestant and Orthodox circles."

Before going to Geneva, Sister Joan spent 19 years in Hong Kong, doing

research work and teaching at a high school, a university and a Catholic seminary. In 1976, she began four years in Rome as executive secretary of a mission center for 45 religious congregations.

In Rome, she worked with the Secretariat for Christian Unity and was a delegate to the Melbourne Conference of the CWME of WCC. After serving in India and Washington D.C., she became a Vatican delegate to the Sixth Assembly of the WCC in Canada.

Sister Joan said that participation in dialogue by the different churches has gradually advanced the understanding of each other's traditions. But she said, "We have reached the point where we are really going to have to deal with the doctrinal differences."

"You have to be careful of people who

are keen on evangelization, but are not ecumenical," Sister Joan warned.

Noting that she felt U.S. local communities were doing well in ecumenical dialogue, she said that it has to be done on both the local and global level. "Somehow we have to keep both in," she said.

"We need to increase our membership in the National Council of Churches (NCC)," Sister Joan said. "The Catholic Church is in the NCC in more than 37 countries. The latest thing was the whole reorganization of the English Council of Churches in order to include the Catholic Church."

"Another encouraging sign is that France has become a member of the Council of Churches. This is notable because the majority of the people in France are Catholic—something like 80 percent," she said.



REMEMBRANCE—Father Joseph Bautenberg leads a gathering of bereaved parents and representatives of St. Francis and St. Vincent hospitals in prayer during a Nov. 2 memorial service at the Infants' Circle in Calvary Cemetery on the Indianapolis southside. The dedication service on All Souls Day included the blessing of two markers in memory of infant losses.



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Booklet about divorce removes misconceptions

by Mary Ann Wyand

Researchers report that the divorced Catholic respects the sanctity of marriage and hopes to aspire to a happy marital union that will last the remainder of his or her lifetime.

But researchers also found that many separated, divorced, and remarried Catholics are confused about or have received misinformation about church teachings and canon law on the indissolubility of marriage.

Valerie Dillon, director of the archdiocesan Family Life Office, and Father Frederick Easton, judicial vicar of the Metropolitan Tribunal for the Archdiocese of Indianapolis, have prepared a new booklet about the Catholic response to divorce called "Divorce, Catholics and the Church" in a joint effort to dispel misinformation about divorce, remarriage, and the annulment process.

The booklet costs 50 cents per copy and may be ordered by writing to either agency in care of The Catholic Center, P.O. Box 1410, Indianapolis, IN 46206. Bulk discounts are available upon request.

According to the introduction, "Divorce, Catholics and the Church" was written "to state clearly the Catholic Church's teaching on marriage and divorce, to describe the pastoral assistance the church provides to both its married and divorced members, and to offer information about the status of divorced Catholics, their potential for remarriage in the church, and some details about the annulment process."

In her ministry to families, Dillon said she often is asked questions that indicate confusion about church teachings and canon law.

"The misinformation is often the result of people not being up to date in terms of the new code of canon law, the current applications, and the new pastoral understanding," she said. "It is not enough simply to say, 'This is your status and these are your rights,' but also to understand the pain and grief and loss that is the lot of divorced Catholics."

Generally, she said, "Catholics bear a much heavier burden after divorce than those who are not Catholic because they not only feel they have lost their partner, they have lost their marriage, they have sometimes lost their children, and in some cases have lost the support of their family, but they have also lost their standing in a church that may mean a great deal to them."

Writing the booklet was a bittersweet experience, Dillon said, because "so many Catholics still don't know that they remain full members of the church even after they divorce. I know so many of our divorced people in the Separated, Divorced, and Remarried Catholics group, and I know

how painful it has been for them to feel like they have failed to live up to what the church expects and have been called into question in terms of their membership in the church."

Dillon said Family Life staff members often receive telephone calls from people representing parishes throughout the archdiocese who want to know if they may receive the Eucharist.

"If the person is only divorced," she said, "it's an easy answer. The response is 'yes.' But it is 'no' when a divorced Catholic remarries outside of the church."

Dillon said this aspect of canon law can be very painful.

"This is very tough for a Eucharistic people for whom Communion has been very important all their lives," she said. "I would say that is the most difficult and the most painful thing for people, and it was the most difficult to deal with in the booklet. Our hope was that by joining our efforts, the Family Life Office and the Metropolitan Tribunal could show that both agencies are concerned about the lives of divorced people. Our responsibilities are to be pastoral, to provide opportunities for ministry and support on a peer level, and to assist people to do what they can to move their lives forward."

While compiling information and writing the text for the booklet, Father Easton said, "We tried to do it clearly and fairly and kindly and yet put in the balanced picture. A divorce merely means the ending of the civil effects of marriage. It does not end any of the church effects of marriage."

Unfortunately, he said, "Some people think that the very status of being divorced in some way or other excommunicates them. They're not speaking in the technical sense necessarily, but there's a feeling of alienation, a feeling that the church does not want them and that they can't go to Communion, all of which is not true."

In America, both Catholics and non-Catholics tend to believe that after a divorce they are no longer married, Father Easton said. However, the reality is that Jesus said marriage is "until death do us part" when he reaffirmed God's great gift of the sacrament of matrimony.

The judicial vicar also noted that Australian Bishop Geoffrey Robinson, the author of "Marriage, Divorce and Nullity: A Guide to the Annulment Process in the Catholic Church," said that if Christians today were establishing norms about marriage they would include divorce.

"Jesus, obviously speaking in concert with his heavenly father, said what he did (about the sanctity and permanence of marriage)," Father Easton said, "but we would not have had the courage to do it. So we just sit in awe of that teaching and we have to respect it and honor it. We can't change the rules. We are simply sitting



under and living by and trying to implement in our church life what Jesus taught, an understanding that has been with us for centuries."

Following Vatican Council II and the recent Synods of Bishops, particularly the "Synod on the Family" in 1980, he said, the sanctity and permanence of the marriage vows continues to be affirmed in church teachings and canon law.

"It's not new stuff," Father Easton said. "It's old stuff. But it's not old and dusty. It's old and very much alive because it keeps getting repeated and restated in new words, in more modern language, by

succeeding pontiffs. In our own times, you can look to papal teaching and council teaching and you find the repetition of the indissolubility of marriage. Divorce is only a civil matter, not a church matter."

During the annulment process, he said, Tribunal staff members seek to determine whether a couple did or did not have a valid marriage.

The booklet notes that "The church realizes that there are serious situations that can lead to irreparable breakdown, including abandonment, alcoholism, and physical violence, as well as two very contemporary reasons cited by Pope John Paul II—mutual lack of understanding, and inability to enter into interpersonal relationships." The church tries to reach out to its faithful members who painfully struggle to rebuild their lives."

Archbishop Edward T. O'Meara and many archdiocesan priests have praised "Divorce, Catholics and the Church" for its clearly stated explanations of the most common misconceptions related to divorce, remarriage, and the annulment process.

And the pastors of the three Catholic communities in Richmond recently ordered multiple copies of the booklet for parishes of St. Andrew, St. Mary, and Holy Family churches because they believe many people need a better understanding of the painful experiences surrounding divorce.

Outreach assistant utilizes 'brash style' to combat racism

by Margaret Nelson

A north side Indianapolis parish drew unfavorable media attention last week when the intention of the pastor's assistant for outreach was "misunderstood."

In reporting about the annual Sept. 13-14 Urban Parish Cooperative (UPC) Assembly in the St. Joan of Arc newsletter, Gary Rietdorf gave some census data for the population within the boundaries of the parish. Similar material was distributed to the leaders of 11 other UPC parishes for planning purposes, following the conference theme "Grow or Die."

After noting that the demographics showed "66 percent of our community is Afro-American," he added, "Our survival depends upon our ability at St. Joan of Arc to welcome in the Afro-American community. The greatest potential for evangelization in our parish now is in our school and Neighborhood Youth Outreach."

After giving reasons for seeking financial resources from outside parish boundaries, Rietdorf stated the importance of providing a Catholic education for the poor, noting, "Jesus said the sign of true Gospel is when the poor have the good news preached to them."

"The church has two major obstacles in inner city growth. One is parochialism and

the other is racism," he wrote. Parishes that do not want to "share identity or resources" or support poor parishes were called "parochial."

The uproar resulted from this section of his last paragraph: "Racism in our church is the other serious obstacle to our growing. We the church perceive blacks to be inferior in every way. They are ruining our school and holding more intelligent kids back. Does St. Joan of Arc fear growing and becoming more black?"

In a letter to "the school and church communities of St. Joan of Arc," Rietdorf said, "I am sorry for any misunderstanding that my strong language and brash style have caused." He explained that the intention of the "strong language used was to help sensitize us in the white church community of the unconscious racism in our societies."

Noting that the article was his own personal opinion, he denied that "our school and its staff, the church staff, or the UPC are in any way involved in racist policies." Instead, he said they are "actively engaged in fostering the education and betterment of all people in the center city through many ministries within the Afro-American community—neighborhood schools, St. Vincent de Paul, St. Joan of Arc Neighborhood Youth Outreach, food pantries, etc."

Group seeks to bring Eternal Word TV Network to Indianapolis

A campaign to bring Mother Angelica's Eternal Word Television Network (EWTN) to the Indianapolis area was begun Oct. 18 at a meeting at the Southside K or C in Indianapolis.

Members of a group of Catholics United for EWTN include Jim Wells, Bob and Joan Smith, Bud and Dorothy Woody, Hank and Mary Ann Schoenoff, Diane Liptack and Mary Anne Barothy.

Gene Baker, marketing representative from EWTN in Birmingham, Ala., gave the history of EWTN and a brief account of

Mother Angelica's life and how she came to found the cable TV network.

"EWTN's purpose is to evangelize and catechize," Baker said. "It provides good, solid Catholic programming. It appeals to Catholics of all ages and to other Christians as well."

The committee plans to meet again this month to formalize plans to bring EWTN to the Indianapolis viewing area. It is currently available in the Terre Haute area and to those in the archdiocese who live near Jasper.

Meinrad Seminary in 1985. He will receive his master of divinity degree in theology at St. Meinrad School of Theology in May.

Stewart provided summer ministerial assistance at St. Jude and St. Catherine St. James and received training in clinical pastoral experience at Methodist Hospital in Indianapolis. His 1990 assignment was at Our Lady of Perpetual Help, New Albany.

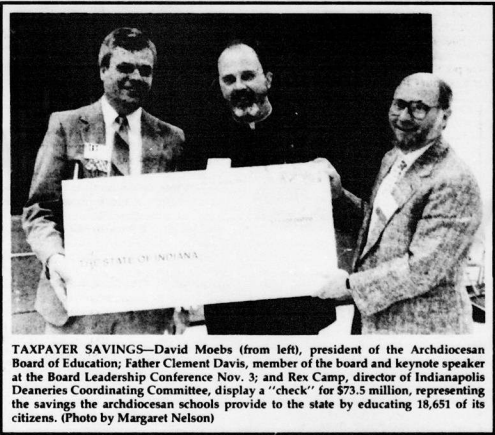
Stewart is scheduled to be ordained to the priesthood on June 1, 1991 at St. Peter and Paul Cathedral, Indianapolis.

Stewart ordained to diaconate

Jonathan Stewart was ordained to the diaconate for the Archdiocese of Indianapolis on Saturday, Nov. 3 at 2 p.m. at the Archbishop Church at St. Meinrad Seminary. Archbishop Edward T. O'Meara presided.

Stewart, the son of John and Ada Stewart, is a member of Christ the King Church. He became a convert to the Catholic faith in 1979.

After studying at Indiana University from 1982 to 1985, Stewart entered St.



TAXPAYER SAVINGS—David Moebis (from left), president of the Archdiocesan Board of Education; Father Clement Davis, member of the board and keynote speaker at the Board Leadership Conference Nov. 3; and Rev. Camp, director of Indianapolis Deaneries Coordinating Committee, display a "check" for \$73.5 million, representing the savings the archdiocese schools would lose to the state by educating 18,651 of its citizens. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

The Meat Loaf Ladies do important 'little bit'

by Antoinette Bosco

A group of women from a number of small towns around the city of Waterbury, Conn., have earned a rather unusual, homey-sounding nickname. They are called the Meatloaf Ladies.

At first mention, that may not sound overly flattering, but once you hear the story of how they got the name, it takes on a very fine flavor, indeed.

These women, all members of Church Women United, have taken on a commitment. Once a month they deliver between 40 and 60 two-pound meatloaves to two



drop-off points. St. Thomas Roman Catholic Church and Trinity Episcopal Church, both in the little town of Thomaston, Conn. From there, the meatloaves are delivered to the soup kitchen at St. John's Episcopal Church in Waterbury.

This is a busy place, feeding some 250 hungry people a day—men, women and children of all ages. It is directed by Thomas Cornell Sr., a deacon at St. Thomas Roman Catholic Church in Waterbury, whose dedication to the poor and homeless has its origins in the Catholic Worker Movement, founded by the incredible Dorothy Day.

The idea to start the meatloaf ministry came from a mother of two young children, Suzanne Pinard, who is a parishioner of St. Thomas Church in Thomaston. As she tells it, it was not an original idea, but one actually "stolen" from something she had heard was being done in another city.

She and a few other churchwomen thought this was something they could do for the soup kitchen in nearby Waterbury. When they issued a call for meatloaf makers, representatives of nine area churches answered their call, said Pinard.

One important thing about the meatloaf ministry is that it is a dependable offering. As Pinard said, "It's something a lot of people can be included in without too much effort. It's a project that keeps people involved every month, not just during the holidays or Christmas."

Interestingly, this would be right in keeping with the beliefs of Dorothy Day, who always indicated that the world is made better not so much by great deeds, but by the steady, good ones.

Pinard said that she has learned "if you just put the word out, it multiplies. People are very willing to help." One grocer in town, she said, donates 20 pounds of meat each month to the soup kitchen and several elderly women also can make an extra meatloaf whenever they can afford it.

And now the meatloaf ladies are finding their donations are especially welcome because the situation of the poor and homeless is worsening on two fronts. First, there are more and more of them, given the economic recessionary climate which is putting far too many people on the margin. These are not your classic street people, Cornell says, but working people and families who just can't make ends meet.

And then there are the cutbacks in federal surplus foods and other programs that aid the poor, said a minister who also works at the soup kitchen. He said the



PORNOGRAPHY'S NEW CLOTHES

Council of Churches, the St. Vincent de Paul Society and individual groups, like meatloaf ladies, will have to "pick up the ball because we seem to be the ones who have hearts . . . who say we can't let these people go hungry."

The work these people are doing should be made known so that others could be inspired to add their bit. As Pinard admits, the meatloaf project won't solve the problem of hunger. "But it reminds me that if everybody did just a little bit, we could make a big difference."

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THE YARDSTICK

Do Catholic institutions recognize employees' basic rights?

by Msgr. George G. Higgins

In the 45 years I have been writing this column I have received my fair share of letters saying I was dead wrong about some matter. While I can't say I enjoy receiving them, they are better than the ones that charge me with hypocrisy for writing about workers' rights while remaining silent about workers' rights to organize in Catholic institutions.

These complaints are frustrating because I have, in fact, written many columns pointing out, as the U.S. bishops did in their pastoral letter on the economy, that "all the moral principles that govern this just operation of any economic endeavor apply to the church and its agencies and institutions. Indeed, the church should be exemplary."

Since I have recently received another



round of these letters, it is time to take up this subject again.

The 1971 Synod of Bishops pointed out that the Gospel includes a demand for justice in the world. Consequently, the church has "the right, indeed the duty," to proclaim justice at all levels of society and to denounce instances of injustice.

However, the synod emphasized that "while the church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes. Hence we must undertake an examination of the modes of acting and of the possessions and lifestyle found within the church itself."

The purpose of this self-examination is to make sure that within the church basic human rights are guaranteed. One of the most fundamental human rights is the right to organize for the purpose of collective bargaining.

Recent events in the United States have led some to question whether church-related institutions are prepared to honor this right in practice.

One widely quoted publicist has said that the U.S. church is guilty of "hypocrisy" because, in his view, "it persists . . . in preaching about social justice to others and refusing to practice it itself." He is referring specifically to the policy of Catholic institutions concerning the right of their workers to organize.

Another commentator alleged recently in a major national publication that church leaders in general are opposed to the unionization of the employees of Catholic institutions.

Statements of this kind could be multiplied indefinitely. It would be fair to say that most tend to generalize much too freely on the basis of insufficient evidence. Yet they must be taken seriously for, whether fully accurate or not, they reflect a growing sense of uneasiness within the Catholic community about the commitment of church-related institutions to the basic rights of their employees.

This widespread feeling of uneasiness, bordering at times on cynicism, cannot be ignored except at the risk of undermining

the credibility of the church. It is essential, then, for Catholic institutions, which in the aggregate employ tens of thousands of professional and non-professional employees, to unequivocally recognize their employees' right to organize if they so desire.

Any attempt to circumvent or interfere with the free exercise of this right will predictably lead to serious trouble—the kind that could divide the Catholic community for years to come and neutralize the effectiveness of ongoing church-related programs of social justice both at home and abroad.

One of the greatest mistakes made by American industry 50 years ago—when industrial unionism was coming into its own—was that it completely underestimated the intelligence, the determination, the skill and the drive of the workers it was dealing with.

Catholic institutions, for ethical as well as practical reasons, will want to avoid making the same mistake.

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THE HUMAN SIDE

Reasons Catholics don't score well in giving: poor catechesis, timing

by Fr. Eugene Henrick

The latest report of Independent Sector, a national organization that studies giving and volunteering, says that "a new spirit of caring" has arisen in the United States.

There is "a sharp increase in giving and volunteering among most segments of society, a growing positive attitude toward community service and a swelling majority of the baby-boom generation giving time and money to charitable causes," the organization reports.

"More than 98 million Americans, a dramatic 23 percent increase from 1987, volunteered their time and talent to charitable endeavors in 1989."

So much for the good news. The bad news is that among Catholics who contribute, the average annual household contribution is \$670 to all charities, including the church, whereas a Baptist, Lutheran, Methodist or Presbyterian household gives \$1,090 and Jews give \$2,506.



The study does not give specific reasons why Catholics rank lowest in giving, but it does sum up the major reasons why people give in the first place: 1) The feeling that those who have more should help those with less; 2) the sense of personal satisfaction gained; and, 3) to comply with religious commitments or beliefs.

On the other hand, neither the tax deductibility of contributions nor an organizational representative's encouragement to give do much to motivate giving.

No one would propose that Catholics are less inclined than others to help those who have less or that Catholics derive less personal satisfaction from giving. So why do Catholics rank lowest? Let's look at our tradition.

Historically, the use of homily time to appeal for money was despised. How many times did parishioners leave Mass grumbling because their hour of prayer was interrupted by a pitch to increase the collection?

Understandably, pastors argue that the Mass is the only setting in which to reach so many people effectively. They also contend that homily time is not tarnished by a talk on giving because it brings a parish's programs into focus and provides an account of services rendered. It is an

opportunity to reflect on how the parish faith community works together.

No matter what argument is used, however, using homily time for fund raising still irritates most Catholics and leads them to ask, Isn't there a better way than this? Often when done at some other time, people give more.

Catholic giving has never been outstanding and most Catholics do not have memories of a good custom of giving. In an era of Catholic triumphalism, shrewd pastors and bishops raised money easily, but no single tradition on giving was generated. From one immigrant parish to another, giving patterns varied and good systems of accountability were unheard of.

Catholics also have lacked a spirituality of giving. Unlike many Protestant denominations, Catholics until recently did not subscribe to the concept of stewardship or tithing. Because Protestants tied giving to the Scriptures, Catholics at an earlier time avoided this approach.

Even today, moreover, a good homily on economics, or on money and its uses, is rare. Yet, money represents our goods and possessions, and it is only natural in the faith community to focus on stewardship and the sharing of our possessions.

When all the factors are summed up, it is safe to surmise that Catholics don't give

as much as others because of poor catechesis and poor timing. We often make our pitch at the wrong time and when we do make a pitch we don't bring all its spiritual underpinnings into view.

The long custom of approaching things this way may be a reason why Catholics don't score well in giving.

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To the Editor

Archbishop Marino did the right thing

I need to respond to the letter by E.A. Marks in the Oct. 19 issue of *The Criterion* regarding Archbishop Marino of Atlanta. His short letter causes great concern.

There must be a clarification between the situation of Archbishop Marino in the Roman Catholic Church and the relationship between Jimmy Swaggart and Jim Bakker with the Assemblies of God Church. These two men were excommunicated from that church because they refused to step down from their ministries when their church listed that as one of the requirements for them to undergo reconciliation and rehabilitation. They rejected the terms of that church and thereby violated the lawful norms of their church. Their arrogance led them to separate rather than reconcile with the authorities of that denomination.

Archbishop Marino, on the other hand, did the proper thing: He resigned in accordance with 1 Timothy 3. He also sought reconciliation with the Catholic Church, and by seeking forgiveness, it is his. We cannot judge his truthful intentions, but pray that he has genuinely sought forgiveness, and thereby should not be denied serving our church in the future. Very few condone his behavior, but he owned up to his wrongdoings and did not leave the church in defiance, but humbled himself. All of us sin, and those of us who go to confession, leave knowing we are forgiven and free to continue in our Catholic lives as we did before, but to sin no more.

There are many of us even in this archdiocese who have witnessed the shortcomings of many of our clergy and teachers, not just in moral issues but issues of doctrinal or other subjects. This can lead to bitterness, confusion or other emotions. So what do we do? Seek reconciliation or confrontation and condemnation? Our church is about reconciliation, and even if we have been personally injured, we must forgive 70 times 7 and not become judgmental and embittered.

There are indeed pedophiles, practicing homosexual and secretly married clergy in the church. There are clergy and religious who are disobedient to the teaching authority of the church and even arrogant

in their acceptance of new-found philosophies. But we should love and pray for them as Christ would, and offer the chance for reconciliation as Christ would, and hope that all people, clergy and laity alike, find the strength and courage of Archbishop Marino to seek reconciliation. And we of the laity, rather than judge, should follow the wisdom of Romans 12:12-28 and rejoice in hope.

Darcy K. Troville
Indianapolis

Religious ed. and Carl Rogers

I read with interest the article in the Oct. 19 issue of *The Criterion* about the meeting of the directors of religious education. Overall, the meeting described in the article sounded productive.

My attention to the article was drawn when my eye caught the name Carl Rogers. Father Hays quoted Rogers as saying that "the only significant learning that influences behavior is self-discovery." While the context for this quote within the meeting of the DREs is not given, it might be worthwhile to shed some light on Carl Rogers himself. Rogers' psychology can be summed up in the statement that all authority is bad. This has obvious implications for a hierarchical church like the Catholic Church.

One of Rogers' students was Lawrence Kohlberg, who might be called the father of moral relativism. He believed and taught that all moral values are obtained in discussions of moral dilemmas. The teacher's role was to present the dilemma, but not to "inductinate."

Rogers' motto was, "I have my truth, you have yours." He must have known that Jesus Christ said, "I am the Truth." Those entrusted with religious education in our parishes must not for a moment come to believe that there is some way to Truth outside the church, most especially not believe that psychology is some substitute for sound teaching. Rogers' student Lawrence Kohlberg showed us where this road leads when he committed suicide on Jan. 17, 1987, by jumping into the icy waters of a tidal marsh in Boston Harbor.

Patrick L. Cole
Bedford

LIGHT ONE CANDLE

Break out of the doldrums

by Fr. John Catoir
Director, *The Christophers*

Have you ever suffered from a morbid dissatisfaction with your daily life, or been haunted by the feeling that the years are slipping by, too fast, and you're not becoming the person you always wanted to be?

Chances are you need a retreat or a day of recollection, or maybe as little as two hours alone with your thoughts. Robert Louis Stevenson once wrote, "Most of us lead lives that two hours of reflection would lead us to disown."

I'm not sure I completely agree with Stevenson. Most of us are on the right track, living the life God has called us to live, but our mental attitude is often burdened by needless worry and an unfortunate propensity to put ourselves down.

Three areas of difficulty need to be examined to break out of the doldrums:

1. the degree of one's inner censorship;
2. the extent of one's feelings of inferiority; and
3. the quality of one's kindness to others.

Take the third point first. The more you think of others, the less you will be preoccupied with yourself. Thinking of others will force you to cling to God more,



because it isn't always easy to be a loving person. Draw power from him every day, and your charitable nature will blossom like spring flowers.

Regarding point one, if you are worn out by your own inner censorship, it is probably a throw-back to your upbringing. The severe voice of a censoring parent has a way of remaining in the psyche. The trick is to learn to forgive yourself frequently, and laugh at your self more. God loves you and forgives you, so why act as though you are outside of his saving grace? Wake up!

Feelings of inferiority are a more complex emotional problem. With it, if you have the habit of putting yourself down by always underrating your abilities, try to change your thinking patterns. Fear is the enemy. Fear of criticism, fear of punishment and fear of failure will get you nowhere. Distance yourself from fear. The child in you is afraid, but you are an adult.

Take that frightened child by the hand and ignore all screams of resistance. Go out and meet the challenges of the day. You are under the Lord's blessing, so no matter what happens, cling to the knowledge of his love. God's life is in you. Can you imagine what that means? Lift your heart and have a new confidence.

(For a free copy of the *Christopher News Notes*, "Be Not Afraid," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, N.Y. 10017.)

(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

Why worry about an earthquake?

The Red Cross is trying to prepare us. So are the media as they feed us information about the possibility of its occurrence. It's the big earthquake that scientists are telling us will most likely rumble through the Midwest by the turn of the century.

But now, according to a well-known predictor named Ben Browning, the cracks in the New Madrid Fault could spark major problems for us as early as Dec. 3.

Schools across the country are planning earthquake drills. Some schools in Kentucky have even taken the warning a step further by canceling classes in advance for that day.

Experts are telling us to crouch under heavy tables, keep shoes under our beds at night to protect against broken glass, and have a stockpile of canned goods in our basements in case we find ourselves trapped.

Be ready! Be prepared, they say. But Christians shouldn't be alarmed by the big earthquake scare if their souls are prepared and ready and they are living life the way it should be lived—loving their neighbors; showing kindness and understanding; suffering little offenses in silence; giving people the benefit of the doubt; concentrating on making peace; setting good examples; staying close to the sacraments; mortifying themselves, praying and praising God daily for his many blessings.

Talk of the quake has simply made me take a long, deep look at myself. I certainly have some work to do in my life to improve

it, but I will continue trying to be a better Christian. But after all, isn't preparing our souls for that invitation into eternal life what should really concern us? And no one knows for sure when that invitation will come. But if we're ready and prepared, it won't really matter, will it?

Cynthia Schultz

New Albany

Catholic schools do things so well

A lot of press has recently been given to the educational system in the United States, most of it having a negative message such as "Crises in American Education." There have been TV network specials as well as print articles.

It seems to me that a lot of the successful public schools that were shown, along with potential solutions to the education problems, were methods and practices already being used by Catholic schools. These are such things as community formation, individual boards for each school, high parental involvement, teaching basic skills, discipline, more homework, morals formation, dissolution of middle schools back to kindergarten through eighth grade, fewer extracurricular activities, and even uniforms.

It is frustrating to be fighting declining enrollment when it is apparent we are doing things so well. I hope we continue to support our schools because I fear that if we let them close that in five to 10 years we will look back and wonder why we didn't keep such a good ministry going.

Stan Cridner

Greenfield



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Rev. James D. Barton, Archdiocesan Director

Father Jenco asks prayers and fast

by Margaret Nelson

Servite Father Lawrence Jenco began his convocation talk at Marian College by asking his audience to pray, fast and write letters so that those in control of the hostages still in Lebanon would be "touched by the Spirit" to release them.

"What the World Needs Now . . . New Hearts and Spirits" was the topic of the faith-filled talk by the Joliet, Ill. native on Oct. 30.

Father Jenco told of his first visit to Beirut in 1984 "to see what Catholic Relief Services (CRS) was all about there." He was impressed with the work that was being done in the hospitals and orphanages, noting, "It looked as if peace initiatives were taking root." He also met with the religious leaders there.

He became the CRS program director for West Beirut, Lebanon, in Oct. 1984, thinking "because I was a priest, I would be safe there." But Father Jenco said "the violence in the streets, 'I had never lived in a world like that."

On Jan. 8, 1985, he was abducted by Shiite Muslim extremists. Though he was not the intended prisoner (Joseph Curtin), he was held until July 26, 1986, when he was released in Damascus in Syria.

Father Jenco quietly told of his 19-month ordeal. Many times he thought: "I'm going to die now," as he was transported—in car trunks, blindfolded and taped tightly from head to toe—from one prison to another. Since it was difficult to breathe, he prayed each time he inhaled and exhaled: "Jesus, Son of David, have mercy on me."

He was always blindfolded when the young guards were present. But Father Jenco did "for the first time, look in the eyes of hate" of his guard before he was blindfolded. The guard began by calling him "Jenco," then months later, "Lawrence," and finally, "Abnab" (Dear Father) over the months of captivity.

He said, "I began to understand pain, suffering, sorrow and joy." He was denied medical treatment, physically mistreated, confined to tiny quarters, and seldom allowed to bathe. The guards decided when they could go to the bathroom.



Father Lawrence Jenco

Chained to a radiator, he said he had the sense of being a puppy, so he kept repeating: "I am not an animal. I am a person of worth and dignity. I am loved. I am redeemed and I do have a destiny."

The audience laughed after Father Jenco said, "At times I told God, 'I want to go home now. I am not here. Stop it!'"

But he said, "There was this gentle God in all of this." When Terry Waite failed in his negotiations to get them released before Christmas (1985), "the guards had wanted us to go. They brought in a cake that said, 'Happy Birthday Jesus' and they sang that to us."

Easter brought joy when a guard asked Father Jenco, "Can I come to your Mass." He brought flowers that day. "No bouquet of flowers will ever compare with that bouquet of Easter flowers," he said. Later he could hear the guard going up and down the corridor singing "Allelu! Allelu! Everybody sing Allelu!"

The evening he was to be released, his guard asked if Father Jenco remembered the first six months of captivity and wanted

to know if the priest forgave him. "It was a shocking question," Father Jenco said. He told the guard about "Jesus' sermon on the mountaintop" and assured him that he did forgive him.

But the priest said he cannot forget. "In the remembrance of a terrible injustice, we cannot consciously or unconsciously deny the wrong and the pain. The Gospel calls us to awareness, not amnesia; to healing, not repression. . . . Forgiveness that is pretense is of no value."

"We must allow ourselves to feel the hurt and express it, if forgiveness is to be of any use" to others, Father Jenco said. "How can they know, if we are silent? That was that glorious evening with Said."

During his captivity, he was able to celebrate the Eucharist with Arabic bread and to make a rosary from the string of a flour sack. Once he wrote on a wall with orange peel, "Abba, dear Father. I love you much. Jesus is Lord." Fellow hostage Ben Weir, who was alone in that room later, told him the message had encouraged him.

At one time, five Americans were all put together in the same prison. Father Jenco quipped that any book about the ordeal would have to include "how we ever survived each other."

But the different faiths of the men was no problem. They were allowed to pray together. Once, he and Terry Anderson, a Catholic, were allowed to be alone for

confession. After the lifting of blindfolds, "we wept, we hugged," he said.

Father Jenco told the students at the Franciscan college that the Prayer of St. Francis "became our daily prayer."

After he was "pulled from beneath the truck and dumped by the side of the road" at his release, he lifted his blindfold. "I had never seen God's creation for 19 months." He blessed the Lord for the sky and the earth. Earlier he told the audience, "Do we ever give praise and thanksgiving to God for the marvelous gift of sight?"

During the question period after the talk, a student asked Father Jenco if he knew Terry Waite. The priest explained that he met the English minister the day of his release and went to England with him, but that Waite was kidnapped later.

"I live with a roller coaster," Father Jenco said. "My hopes are built up that these folks will be set free. I hoped last week," he said. "I go to bed with a radio on, hoping to hear the good news." He said that the only way to solve the violence in the Middle East is to make peace, rather than greed, "the climate in their lives."

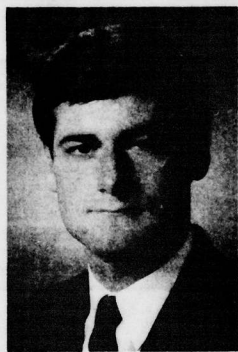
Long concerned with social justice issues, Father Jenco was one of the "Denver 14" jailed for protesting legislation against the poor by the Colorado Senate; worked with the aborigines in Australia; ministered in hospitals in India; and was serving in Thailand at the time he was asked to work in Lebanon.

Father Jenco now serves as campus minister at the University of Southern California. He said, "It strikes me now more than anything else, I am to be forgiving."

**Richard A.
Hahn, M.D.**

**Cathedral High School
Class of 1978**

**Cardiology Department
Methodist Hospital**



I am both proud and pleased to write a letter of support for Cathedral High School.

My family has had a long tradition with the Cathedral experience. Graduates include my father and uncles before me and several family members after me. I graduated in 1978 and therefore, was a member of the small group who spent time on both Cathedral campuses—the tradition-steeped site at 14th and Meridian and the open, flowing campus now located on east 56th St.

Those four years were among the best of my life as I prepared me well for the rigors of a college education at the University of Notre Dame and my medical responsibilities thereafter. In every respect, I was encouraged, inspired, and challenged, not only to fulfill my expectations but to exceed them; to search out and cultivate the highest moral, ethical and religious values; and to question and scrutinize the world around me.

Opportunities for achievement are boundless at Cathedral; students are given the opportunity to excel in academics, drama, music, student government, athletics, and service organizations. It is this commitment to a solid well-rounded education, coupled with her uniquely diverse student body, which makes Cathedral an institution without equal.

In short, I cannot recommend or thank Cathedral High School enough for the potential and promises which she offered me, and her excellence which I experienced.

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New Renew program underway

Thirteen pastoral units, representing 16 parishes, will conclude the first season of Renew next week. They began the season, which focused on "The Lord's Call," the weekend of Oct. 6-7.

The program is designed to revitalize the parish community spiritually through religious education and discussion. Renew is experienced by parishioners in four ways: weekend liturgies, take-home educational materials, large group events and small group sharing.

The parishes which are participating as a second "cluster," using the Office of Catholic Education as a resource, include:

St. Columba and St. Bartholomew, in Columbus; St. Gabriel, in Connersville; St. John, in Dover; St. Thomas, in Fortville; and St. Peter, which is located in Frank County.

Also, St. James, St. Michael, St. Catherine and Holy Angels, in Indianapolis; St. Augustine and Sacred Heart, Jeffersonville; St. Dennis, Jennings County; St. Lawrence, Lawrenceburg; Immaculate Conception, Millhousen; and St. Maurice, Napoleon.

During Season I, a total of 1,807 parishioners signed up to be in small groups in the participating parishes.

Christmas Store gets \$1,000 donation

Richard L. Kramer, director of the Catholic Social Services Christmas Store, has announced that the project has received a \$1,000 donation from the Jenn Foundation.

The Christmas Store will be open Dec. 3-7 to provide an opportunity for agency-referred low-income or unemployed family members to select gifts for other family members for little or no money.

more check-it-out...

(continued from page 6)
and Friday, Nov. 29-30 and Monday and Tuesday, Dec. 3-4, a 10 a.m. display on Wednesday, Dec. 5, and a public performance at 7 p.m. on Sunday, Dec. 2. The price is \$2.50. Call 317-929-0292.

Father Albert Ajamie, pastor of St. Thomas Parish in Fortville will present "Jesus Calls Us to the Fullness of Life" from 7:30 to 9:30 p.m. on Thursday, Nov. 29 at St. Gabriel Parish in Connersville. The program will be the second in the free Adult Faith Formation series sponsored by the Connersville Deanery, Board of Total Catholic Education. To register contact the Center at 317-825-2161 by Nov. 21.

An Ecumenical Celebration of the

presence and witness of the church in El Salvador will be held at 7:30 p.m. on Thursday, Nov. 15 in Northwest Christian Church, 4550 Central Ave. Lutheran Bishop Medardo Gomez of El Salvador will speak. The event commemorates the first anniversary of the killing of the six Jesuit priests and their co-workers in El Salvador.

The traditional Madrigal Dinners sponsored by Marian College will be held this year on Friday through Sunday, Nov. 30-Dec. 2 and on Friday and Saturday, Dec. 7-8 in the Allison Mansion. Each dinner begins at 6:30 p.m. except on Sunday, Dec. 2 when the performance begins at 1:30 p.m. The cost is \$20 per person, with reservations due as soon as possible. Call 317-929-0299.

Caskey named to H.S. Football Hall of Fame

by Mary Ann Wyand

When St. Barnabas parishioner Harry Caskey of Indianapolis recalls special memories from his years as head football coach at the former Sacred Heart High School, he mentions the boys who worked so hard on his teams rather than focusing on his own coaching achievements.

However, friends and associates from years gone by will be remembering Caskey's great coaching career that spanned two decades when he is inducted into the Indiana High School Football Hall of Fame on Nov. 15 following a 6 p.m. dinner at the Southside Knights of Columbus Hall, 511 E. Thompson Road.

Persons interested in attending the dinner and induction ceremony should contact Bob Lynch at 317-786-9525, John Oechsle at 317-632-3087, Tom Hall at 317-783-3454, or Bob Hoereth at 317-881-8382.

Caskey coached Sacred Heart football from 1948, when he was hired as the first full-time lay teacher by the Sisters of St. Joseph, until 1957 when he left the

southside Catholic school to coach in the public school system.

His scrapbook of newspaper clippings from those years is filled with stories about memorable games and tributes from sports writers. But as Caskey is the first to admit, one person doesn't win a football game. Winning requires a solid team effort, and parental support is important too.

"The thing that stands out in my mind and the advantage that we had in coaching in the parochial schools was the parent cooperation," he said. "I went on to coach for another 10 years in the public school system, and although I had some great kids and a few fine parents I did not have the complete parent backing that you had in the parochial schools."

Sacred Heart High School alumni will remember Harry Caskey as a dedicated teacher and coach who knew how to bring out the best in his students and players. But again, Caskey declines to accept all of the credit.

"I was the first full-time lay teacher hired at Sacred Heart High School," he explained. "Until that time Sacred Heart was staffed entirely by St. Joseph nuns,



MEMORIES—St. Barnabas parishioners Marge and Harry Caskey of Indianapolis look at newspaper clippings from his years as the head football coach at the former Sacred Heart High School. Caskey will be inducted into the Indiana High School Football Hall of Fame this month. (Photo by Mary Ann Wyand)

who were just outstanding. They really ran a fine school. I was hired in 1948 and was the head football and basketball coach. The following year I was able to hire an assistant, Francis 'Chic' LaRussa, and we served together until 1957."

During his tenure at Sacred Heart, Caskey said, "I don't believe I ever lost a kid through discipline. If you called a parent about a problem, you had 100 percent cooperation. Parents took great pride in their sons' participation."

His teams had perfect records in 1952 and 1954, he said, because the players were dedicated. There was no space for a football field on the Sacred Heart campus, so they practiced at a southside park.

"I think Sacred Heart kids were very, very unique because we practiced at Garfield Park, a distance of over two miles," Caskey said. "They put their tennis shoes on, carried their cleats, ran over two miles to the park, practiced, put their tennis

shoes back on, and ran back to the school. I don't know how you could ever get kids to do that today."

In those days, Caskey said, "The nuns were not allowed to go to the games, but they would be praying for us the whole time. They would sit up and wait until we returned, and the kids would go to their windows and holler up to them to give them the scores. Sacred Heart had a beautiful grove behind the church, and the boys would go to the shrine before and after the games."

During his years as a student at St. Patrick School and Cathedral High School, Caskey said, he learned the importance of friendship and later carried that emphasis into his coaching.

"When you're playing in a football game," he said, "you have to learn to trust people. You learn that when you go out in the world you need friendship."

St. Barnabas gets arts grant

St. Barnabas School in Indianapolis will have nine artists visiting the school this year, thanks to a grant from Indiana Arts Commission and the National Endowment for the Arts.

Of course, the school has to match these funds, with help from the parent teachers' organization, the fine arts department, and three Cultural Days—fundraisers given by students and parents.

"Rhythms in Our Lives" artists will present programs of music, dance, drama, and puppets for the pupils. One program will feature Starfire, a troupe of handicapped performers. The series will enhance the school's arts in education program, which has a multicultural focus.

To prepare for the first Cultural Day, five classrooms were designed to reflect the architecture, dances, art, music and foods of different countries. Parents shared their "roots" by providing recipes and helping the children. Then students learned the customs of the other countries by purchasing "passports" that entitled them to enter the transformed rooms.

Three of the performances of visiting artists will be shared with students from St. Michael School. If space is available, students from other schools will be invited to attend other shows. Members of the St. Barnabas Leisure Club will attend the Hampton Sisters' program.



MAGNIFIQUE—Amy Taylor (from left), Michael Laperchia and Sarah Bailey enjoy the French cafe during a Cultural Day at St. Barnabas School, after the students purchased "passports" to visit rooms portraying the arts, customs and foods of different countries. The event was a fundraiser to match a grant providing nine visiting artist programs to be presented this year. (Photo by Polly Connor)



GERMANFEST CELEBRATION—Residents of Marquette Manor retirement home located in St. Monica Parish, Indianapolis smile their appreciation of a traveltogue on "Bavaria" given by Doctors Eberhard and Ruth Reichmann recently as part of the Manor's two-day Germanfest celebration. From left are: Elsie Hopp, Mary Kermel, Helen Powers, Professor Eberhard Reichmann, Anne Middel, Marie Fox and Professor Ruth Reichmann. Dr. Eberhard Reichmann also spoke on "German Hoosiers" during the celebration.

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GROUP ENDEAVORS HAVE SPIRITUAL BENEFITS

Collaboration brings workers together in parish

by Fr. Robert Kinast

I was about to begin a workshop on collaboration between priests and laity in parishes, but first I wanted to see what the participants already knew about the topic. So I asked them.

One well-prepared person answered immediately. "According to the dictionary," the participant said, "it means cooperation with the enemy."

I could see everyone mentally trying to figure out who the enemy was in our workshop, and I decided not to pursue that one any further.

Collaboration is not a new idea in the church. What is renewed is the understanding of ministry—the understanding that all baptized people are blessed with gifts which they have the right and the duty to use.

Collaboration occurs when the talents in the parish are shared for the good of the church and those whom the church serves. It is reminiscent of the parable of the vineyard owner who hired workers all day long to work in the vineyard (Matthew 20:1-16). Everybody had a role to play and everybody shared equally in the rewards.

But what went on in the vineyard? How did they work together? What happened when the new workers came in with new ideas and new ways of doing things?

The Gospel doesn't answer those questions, but a good understanding of collaboration does.

Collaboration works well in a parish when four conditions are met:

►The task calls for collaboration.

Not everything that happens in a parish requires collaboration. For example, someone who seeks counseling for a personal problem doesn't need to discuss it with the whole parish staff.

In general, two types of tasks require collaboration: those which affect the whole parish and those which are too complex for one person to carry out effectively.

Planning the adult education program for the year or setting up a parish shelter for homeless people affects the whole parish. These are the kinds of tasks that require collaboration.

Visiting homebound parishioners or sponsoring support groups for adult children of alcoholics may affect only a few people, but the task is more specialized and demanding than one person could adequately provide.

The first step in collaborative ministry is to be sure the task calls for collaboration.

►Those who collaborate have clear roles which they understand and accept.

Collaboration can mean consultation: getting the advice of several people before making your own decision.

It can mean consensus: getting a group

col-lab-o-rate (kə lab'ə rāt') *vi.*
-rat'ed, -rat'ing [Latin: *collaboratus*,
pp. of *collaborare*, to work together]
1. to work together 2. to cooperate
with the enemy; to be a collaborationist
-col-lab-o-ra-tion *n.* -col-lab-o-ra-tive *adj.*
-col-lab-o-ra-tor *n.*



SHARED TALENTS—Collaboration occurs in parishes when talents are shared for the good of the church and those whom the church serves. People are blessed with many gifts which they have the right and the duty to use. (CNS illustration)

of people to help carry out a project which someone else has decided upon.

It can mean coresponsibility: getting a group to take over one area of parish life.

Collaboration requires that people know what their role is and that they are willing to play it. The best way to ensure that expectations are clear is to write them down. Then potential collaborators can say whether they are willing to do what they are being asked.

►Those who collaborate are accountable for completing their work.

This presumes that the line of accountability is clear and the resources needed for completing the task are available. A catechist is accountable to the religious education director for being prepared and punctual. The religious education director is accountable to the catechist for providing the space and teaching materials, and for designing and advertising the overall program.

►Those who collaborate share in the benefits, especially the spiritual value of ministry and the community value of working together.

Collaboration is not just task oriented. Working together should bring workers together. In the context of a parish, this should have a spiritual impact.

Every act of collaboration should be evaluated, not just to determine if the task was accomplished but also what the collaborators experienced in working together. Has it strengthened their faith, helped them realize their gifts, brought them closer to God?

Meeting these four conditions is not always easy. Why?

►Some tasks may not make the best use of a person's talents, or the same people may be called upon too often.

►Expectations may not always be expressed clearly or some persons may

agree to one role while functioning as if they had another.

►Resources are not always available and individuals can begin to compete with each other.

Collaborators have to be ready for these moments and willing to face one another when they think things are not going well. This is the literal meaning of confrontation—a face-to-face encounter that is honest and productive.

Is it worth it? Yes.

As Pope John Paul II said in his apostolic exhortation on the laity (No. 52): "The coordinated presence of both men and women is to be pastorally urged so that the participation of the lay faithful in the salvific mission of the church might be rendered more rich, complete and harmonious."

(Father Kinast writes for Catholic News Service.)

DISCUSSION POINT

Trust in the goodness of people

This Week's Question

What are two qualities or attitudes that people with different perspectives or roles need if they are to work together well in their parishes?

"Don't get carried away by the sound of your own voice. Your neighbor's ideas may be better than yours." (Margaret Olchy, Hackensack, New Jersey)

"To me the most helpful attitude is trusting in the goodness and good will of other people . . . Then when you disagree on an issue you don't have to question other people's motives. You have the attitude that they are trying to do the good thing." (Anne Healy, Hyattsville, Maryland)

"To have respect for the other person . . . To be respectful is to show the other person that he and his opinion are of value to you." (Joan Adams, North Arlington, New Jersey)

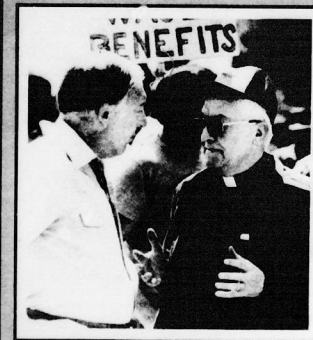
"Empathy and a sense of unity are important. Empathy enables us to recognize the needs of others. Unity helps us work together as family." (Elatine Schindler, Savannah, Georgia)

"I think the basic ingredient is one of inclusion. If people of different educational or social or economic backgrounds only see their own view, nothing can get done." (Wanda Wigfall-Williams, Great Falls, Virginia)

Lend Us Your Voice

An upcoming edition asks "What does happiness really look like? What are two qualities that happy people possess?"

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



Parishioners learn to work together

by Jane Wolford Hughes

"In the beginning, even though we had said we were willing to work toward collaborative planning, there were meetings at which the emotional weather was like the ominous hush that precedes a dangerous storm. Perhaps it was the opening prayers, Father Pat's good humor, or Joe's gentle composure in chairing the meetings—or perhaps all three—but the storms blew over. We moved from the world we had known into the unknown together."

That account of how the processes of collaboration developed at one parish was given by a parish school principal named Rose. It is just one story I have heard since publication of a workbook I co-authored with Mary Lynch Barns titled "Partners in

Catholic Education" for the National Catholic Educational Association.

Father Pat added to Rose's account.

"It took a year after I arrived at St. Monica's before I sensed we might be able to bridge the seemingly uncrossable gulf to collaboration," the sensitive young priest with a gift for laughter recalled.

"When I was first assigned," he explained, "I was 'Yes, Fathered' on everything I said. My early overtures were met with resigned looks and nothing happened. What this signaled for me was not so much unwillingness as stalling and testing."

Father Pat grinned when he observed that inaction is not his natural state. "But I was advised by priest friends to be patient. I studied books on parish leadership,

especially those by Evelyn and James Whitehead and Father Tom Sweetser."

Later he included materials by specialists like Gordon Lippitt on how organizational change is implemented in industry.

"Without being pushy, I offered the books to the staff and parish council," he said. "Some already had begun their own study. Our staff and parish council meetings grew more interesting, probing the meaning of community and collaboration. At one session Joseph, the parish council president, said, 'We think it's time to review our parish mission statement.'"

Rose laid the NCEA workbook on the table, suggesting it could provide a process for working on this together.

"The processes of the workbook helped us steer away from blockades, to anticipate how hard it was to come by even a modest show of humility when our personal turf was stepped on," Father Pat explained.

Joseph continued the story.

"Our transformation began when we really listened to each other and came to respect the passion and zeal every person carried into their areas of responsibility," he said. "We learned things. Putting all our efforts together, we were quite a parish. But efforts were being duplicated and there were blank areas we should have been addressing. We realized we could no longer be disconnected fragments and say we had a common vision."

Rose and Tony, the parish director of religious education, had already brought their educational staffs together to seek ways of cooperation, the council president explained. Their first project was an in-service day in bilingual education serving the Hispanic community, which represented a quarter of the parish.

"Then the education, worship, and service commissions acknowledged the need for a coalition to aid the Rite of Christian Initiation of Adults program," Joseph said. "Margarita, the rite's chairper-



TAKING TURNS—Two children turn on a swing to symbolize the collaborative process. In the parish environment, leaders must realize how fragmented they are before they can begin true collaboration. (CNS photo by John Fessler)

son, responded with, 'Wonderful! We won't feel like something tacked onto the parish anymore, but part of it.'"

And, Joseph concluded, "The adrenaline which animated us flowed into the parish. People were volunteering, offering suggestions, and taking an interest in each other and the community. In any human organization there are flaws, and I can't say we have buried all the carcasses of turfdom and probably never will. But we are a different parish—and it's great to be a part of it."

(Jane Wolford Hughes writes for Catholic News Service.)

What can impede collaboration?

by David Gibson

The people of a parish are not all alike. So what else is new?

What is new is the great need for people whose perspectives or roles are different in a parish to collaborate in achieving important goals.

Who collaborates? Priests and laity, young and old, rich and poor, married and single.

Various factors, however, impede collaboration:

- ▶ closed minds.
- ▶ the desire of one group or an individual to "win" whenever solutions to problems are considered or priorities are evaluated.
- ▶ undue self-reliance.
- ▶ lack of respect for other people's gifts.

Frustration, too, can hamper collaboration: frustration when a group expends great effort, but finds that actual progress is slow, and frustration over the common human foibles often encountered in group endeavors.

For collaborative efforts to succeed, commitment by those involved is necessary. It is vital that goals be realistic, that work be divided up, that individuals be reasonable and share credit for their work, and that people believe that what they are doing is worthwhile and also possible.

Good collaboration doesn't just happen. But it is easier to collaborate if individuals value the talents of others—not only when those talents resemble their own, but also when others' talents are truly "other."

(David Gibson edits Faith Alive!)

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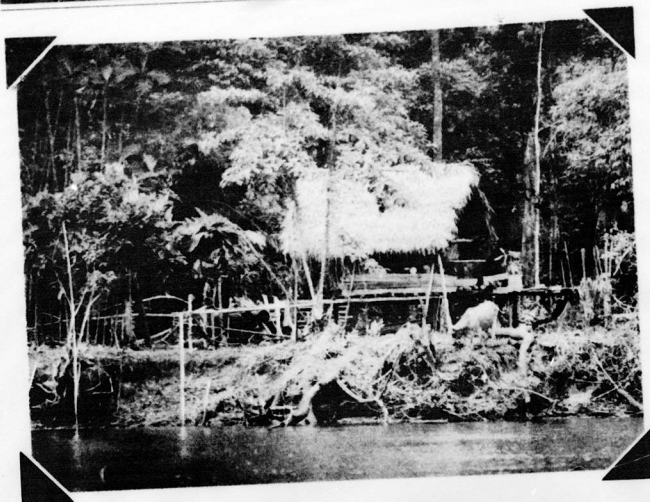
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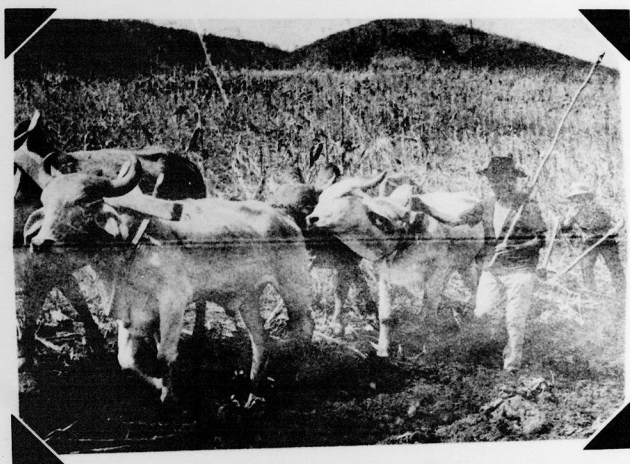
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I hope you enjoyed this look at the Comboni mission family. It is a family of hope and love. I pray that this Christmas you will be able to join us in giving your prayer and gift in celebration of Christ's birth. I thank God, and you for all your prayers and gifts in support of the Comboni missionaries and the children of God.

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THIRTY-SECOND SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, November 11, 1990

Wisdom 6:12-16 — 1 Thessalonians 4:13-18 — Matthew 25:1-13

by Fr. Owen F. Campion

The Book of Wisdom supplies the first reading in this weekend's Liturgy of the Word. Wisdom, or the Wisdom of Solomon, is one of those several books not included in the ancient Jewish canon, or the Scriptures, and consequently it is excluded from older, Protestant translations of the Bible such as the King James Version. It was written in Greek.

Those who compiled the authoritative Jewish canon could not imagine a work of Scripture appearing in any language other than Hebrew. It was written in Alexandria, in Egypt. That also disqualified it in the eyes of the ancient Jewish scholars who could not confer upon any writing composed outside the Holy Land the recognition of being inspired.

The church repeatedly has included it among the revealed works of the Scriptures. It is so regarded today, and it is a popular religious book.



As do other books in the same genre, Wisdom blends traditional Jewish piety and faith with Greek knowledge or logic. The technique is interesting. It personifies wisdom. Wisdom makes clear the existence and being of God. It is available to any person earnestly considering reality. In other words, reason points us toward God. This weekend's reading stresses that thought, and it calls us to prudence.

St. Paul's First Epistle to the Thessalonians again provides a scriptural reading for this season. It is frank in its lesson. The Lord will come again, at a moment surprising to most of us. The early Christians were fascinated by the thought that Jesus would return to earth. They saw his return not only as soon to occur, but as a vindication of their fidelity in the midst of paganism and sin.

St. Matthew's Gospel supplies this liturgy with its Gospel reading. Few events in ancient Judaism were as splendid and joyful as a wedding. The ceremony actually was brief and simple. The feast that followed was a major celebration. It was an honor to be invited to attend a wedding, an obligation to accept the invitation, and an absolute requisite to invite all relatives and

friends. The bride and bridegroom would be magnificently dressed, to the extent their family's economics allowed. There would be feasting and merrymaking. The story of the wedding feast at Cana suggests the details of such gatherings.

Then, as night fell, the guests would accompany the bride and bridegroom in a happy procession to the groom's home. Guests would carry torches to light the way. Often the procession was slow, as those in procession stopped to greet others or danced their way along. Torches would die. The intelligent and careful in the crowd would have additional fuel, specifically brought for the purpose of making sure the torches would continue to burn.

Friends of the bride and of the bridegroom would be special guests, as groomsmen and bridesmaids are in contemporary weddings.

Reflection

For weeks, the church has summoned us to authentic, constant Christian lives. It has spoken frankly to us in its Liturgies of the Word. In the process, it has admitted sin and virtue; human inclination to selfishness, and the strength and relief God's grace provides Christian lives.

This weekend, it continues in its call to Christian holiness. Just as frankly this week, it reminds us that life can change in an instant. Just as forthrightly, it reminds us that the inevitable for human beings, death itself, can appear at any moment.

It is a somber message. However, it is

not given in despair or harshness. It asks us to be prepared, but it also presumes that we can be prepared to face life's sudden changes, or the inevitable, as strong Christians.

Surely centuries of biblical interpretation have connected these verses with death, the inevitable in human lives. Indeed death is inevitable. Even Jesus died. No human is spared. However, the thought repels us all. We think of death rarely, unless circumstances seem to conclude that it is near.

No truly wise person can forget death. The readings call us to that realization, urging us to be prepared.

Death is not the only major event in Christian lives. There also are the moments of decision, when we can tilt toward sin, which is spiritual death. The church, through these readings, asks us to be prepared in those times too—to be strong.

As it warns us, the church in these readings also assumes each of us can prepare ourselves to meet the Lord. It assumes we can fortify ourselves to be strong in temptation. To be faithful to Jesus as we stand at the close of life, or as we face a decision either to obey God or to reject God, not only responds to God's command, but it is the wisest, most logical, most intelligent step we can take. Those who waste their lives in selfishness and self-interest, however achieving they may be in earthly measure, are foolish. Indeed, they are the least intelligent and the most foolhardy of persons.

THE POPE TEACHES

Scripture is special gift

by Pope John Paul II

Remarks at audience October 31

The one God has revealed himself as the Trinity of the Father, Son and Holy Spirit. This is the faith of the church, constantly proposed in the liturgy and recalled in the words of the Creed. "We believe in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified."

The church's belief in the divinity of the Holy Spirit is based upon God's Revelation. On the day of Pentecost, the Holy Spirit came down upon the church to remain with her forever.

The Spirit's presence is continually felt in the boldness with which the church preaches the word of God (cf. Acts 4:31), even in the face of resistance and persecution. It is also manifested in the divine gifts by which individuals are helped to grow in holiness, in the charisms by which they are enabled to encourage each other in faith, and in the hierarchical gifts (cf. "Lumen Gentium" 4) by which the bishops, the successors of the apostles, govern and lead the body of believers.

On the basis of Christ's revelation as handed down by the apostles, the church acknowledges the Holy Spirit as the creator Spirit, "the Lord, the Giver of Life," that is, the divine source of all things, including man and his life of grace.

This article of faith, which was solemnly defined at the First Council of Constantinople in the late fourth century, was reached by the Fathers of the Church, and down the centuries it has frequently been reaffirmed by the church's magisterium.

The Creed also says of the Holy Spirit that "he has spoken through the prophets," thus acknowledging that the Spirit is the divine author of prophecy who inspired the Old Testament prophets in their witness to the coming of the Messiah (cf. Acts 1:16; Hebrews 3:7, 10-15). With profound gratitude the church receives the Scriptures as a precious gift from the Holy Spirit.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in "My Journey to God."

Material not accepted for publication will be returned to the sender. Other submissions might be filed for later use.

Please include name, address, parish, and telephone number with submissions.

MY JOURNEY TO GOD

Take Time to Say 'Hi'

The next time we meet, allow me to say, "Hi!"

Please understand that this is more than a greeting. It is a prayer.

Even though we are busy, caught up in carrying out our daily mission, our meeting might be brief. But in that moment, the greeting I offer to you is in reality a prayer.

"Hi" heavenly Father, thank you for allowing me to meet this individual.

"I" impart your grace and love upon them. Amen.

So, the next time we pass, let us take the time to say "Hi!"

—Bill Greathouse

(A member of Holy Name Parish in Beech Grove, Bill Greathouse wrote this essay after he met a boy who "bounced off the elevator with a big grin and a large wave of the hand and said, 'Hi.'" Greathouse noted that, as a parish volunteer, he has become more aware of how important even the simple things are.)



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Entertainment

VIEWING WITH ARNOLD

'Memphis Belle' takes viewers into aerial war

by James W. Arnold

As the world teeters on the edge of still another war, it's not a bad time to ponder the realities of the battles of the past.

Recently we struggled, via a poetic but relentless TV documentary, through the Civil War. And now, in David Putnam's "Memphis Belle," we endure the traumas of the deadly air war over Europe during World War II.

Some reviews have described this film as heroic and romantic, but they must have been looking at re-runs of "Star Wars." That approach to an action that left 200,000 men dead would certainly have been outrageously irresponsible and phony, and this English production with an American cast avoids that mistake. The whole point of Monte Merrick's script is to contrast the terrifying reality faced by bomber crews flying missions over occupied Europe and Germany with the military's own clumsy efforts to glorify them.

"Memphis Belle" is the nickname (acquired by a female icon) on the nose of a real B-17 flying fortress, celebrated in a classic but seldom seen 1943 documentary by William Wyler (Daughter Catherine Wyler is co-producer of the new film). The elite Hollywood director went along on the Belle's 75th and final mission to record some of the grittiest aerial combat film of the war.

In this fictionalized version, no film is being made, but the crew has been selected by a fatuous public relations officer, Col. Derringer (John Lithgow) as the focus of a campaign to raise morale at home. The Belle is about to be the first bomber to complete its tour of duty of 25 missions over Europe "unscathed."

The CO (David Strathairn) is upset,

since he had hoped to give the crew an easy run on their last mission. Instead, they're sent over heavily defended Bremen, a major strategic target.

After about 30 minutes on the ground (most of it at a huge dance) getting to know the characters, the film is airborne and stuffed with action until the final seconds. The big question is whether the plane and its crew will get back in one piece, if at all. Meanwhile, there are a dozen smaller crises, from huge (should they risk a second bomb run when they find the target briefly clouded over on the first?) to agonizing but funny (a can of tomato soup explodes in the cockpit and the men think they're fatally injured). In another incident, one guy teasingly steals another's "lucky" religious medal and sends him into a panic.

(While this could hardly be called a "religious" moment, these fliers generally take praying rather seriously. There is also splendid if unexpected use of "Amazing Grace" as music, as background for the loading and boarding sequence.)

The revelation for 1990 audiences will likely be the nastiness of this kind of combat (surrounded by German fighters, ack-ack fire, and fellow bombers spinning down, with the screams of their crews over the intercom). At the same time, they'll recognize how unexpected it was men and machine linked to each other and bonded to a common and often anonymous fate in a strange and hostile environment above the clouds. The men begin as strangers and end as brothers in life and death.

"Belle" may not handle all this perfectly, but it's close enough for now. Its box-office power also has something to do with its young male cast mostly on the brink of fame. Worth special mention are Matthew Modine, as the pilot who makes some of the toughest moral decisions in memory, Eric Stoltz, as the crew's poet, Tate Donovan and D.E. Sweeney, as men who think they're immortal and doomed



MEMPHIS BELLE—Fliers scatter as a bomber comes in for a crash landing in "Memphis Belle," the story of the young crew of a B-17 bomber during World War II. The U.S. Catholic Conference classification is A-II, adults and adolescents. The Motion Picture Association rating is PG-13. Parents are strongly cautioned that some material may be inappropriate for children under 13. (CNS photo from Warner Bros.)

(respectively), and singer Harry Connick Jr., who whispers a version of "Danny Boy" at the dance, enabling its use as a moving theme as the film progresses.

Producer Putnam is the British dynamo behind such class 1980s films as "Chariots of Fire," "The Killing Fields" and "The Mission." He served a brief and stormy sentence as a studio head in Hollywood, which gave him the welcome usually accorded a mudslide in Malibu. "Belle" is his first movie since his escape back to England.

Director Michael Caton-Jones made his big screen debut with "Scandal," but the rest of the off-camera crew are world-class veterans. For all the male glamor on the screen, the film was really created by the skilled collaboration of cinematographer David Watkin ("Chariots," "Out of Africa"), special effects/model unit director Richard Conway, and editor Jim Clark ("Killing Fields"). Somehow they put together classic footage, miniatures and new material, using a dozen and a half vintage aircraft, to create a convincing and harrowing ride.

The two bomb runs are dazzling, high-action examples of their craft (as the image moves from target to crew in shaking plane to re-created and vintage outside shots to close-ups).

But on a human level, the highlight is a scene where the frustrated Derringer accuses the CO of not being concerned for his crews. "All you care about is results," he says. The CO responds by asking him to read the letters of wives and relatives of the dead,

thanking him for his personal notes of condolence and reassurance. As Derringer reads aloud, the film intercuts documentary footage from the original "Belle," showing real crews fighting and dying.

In my memory, Zanuck's "Twelve O'Clock High," which I haven't seen in many years, remains the most affecting movie about this part of the war (it's available on video). But it was ground-based and had little to compare with "Belle's" super-real scenes of sky combat and its claustrophobic terror, as well as its compelling camaraderie.

The B-17 remains an unforgettable microcosm of war's horror and its contradictory ability (at times) to extract from its warriors the best that is in them.

(Classic World War II emotion wringer: violence, sexual situation and language; satisfactory for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Jack's Leader	A-II
The Man Inside	A-II
Stephen King's Graveyard Shift	O
Vincent and Theo	A-II

Legend: A-I—sexual perversion; A-II—sexual violence; O—other violence; R—other violence; USCC classification is based on the film's content.

Disaster strikes Los Angeles area in 'The Big One'

by Henry Herz
Catholic News Service

A little more than a year after the San Francisco earthquake, NBC will air a TV drama featuring simulated apocalyptic-scale death and devastation in "The Big One: The Great Los Angeles Earthquake," on Sunday and Monday, Nov. 11 and 12, from 9-11 p.m. each night.

Sunday's episode is given over to gradually tightening the screws of tension as evidence mounts that the earth beneath Los Angeles is shifting in a manner similar to that which preceded major earthquakes elsewhere.

For several days after the first geological report of measurable earth movement, government seismologist Claire Winslow (Joanna Kerns) tracks the pattern of minor shocks that follow. After concluding that a major quake is imminent, Claire finds no one willing to heed her warnings. Her boss in Washington, local officials, a ruthless land developer and even her husband—each for their own reasons—refuse to listen, even as the shocks grow stronger.

A few days later, Los Angeles is rocked by a 5.7 earthquake, seriously damaging several parts of the city but leaving few human casualties. Everyone feels good that the city survived and congratulates Claire for her prediction.

Claire, however, knows that this wasn't "the big one" and predicts that within three days the city will be destroyed by an earthquake 7.5 or greater.

And within 24 hours—the next evening to be exact—viewers see how right she is, thanks to special effects wizardry that turns Los Angeles into what the shows describes as "the worse national disaster since the Civil War."

Director Larry Elikann crosscuts effectively from one set of characters to another without losing continuity or human interest. Besides Kerns, others in the cast who should be noted include Ed Begley Jr. as Claire's assistant, who leaks the news of impending disaster to a hot-shot TV newsmen

(Richard Masur) whose report panics the city; Joe Spano as a double-crossing city official in the pay of the sleazy land developer (Robert Ginty); and Bonnie Bartlett and Stephen Elliott as Claire's parents.

Viewers who feel relieved that they don't live in Los Angeles will have nothing to feel smug about after reading the postscript: "At least 39 states besides California are expected to have major earthquakes."

Because there are many tense and frightening scenes, especially of people trapped in life-threatening situations, it's inappropriate for youngsters to watch without parents.

TV Programs of Note

Sunday, Nov. 11, 9-10 p.m. (PBS) "Jeeves and Wooster." Based on P.G. Wodehouse's stories about a foppish upper-class gentleman and his impeccable valet, this five-part "Masterpiece Theater" series begins with the tale of how Wooster evades getting married to the "perfect wife" his Aunt Agatha has picked out for him.

Sunday, Nov. 11, 9-11 p.m. (CBS) "Fatal Attraction." Predatory, happily-married lawyer (Michael Douglas) has a fling with a compulsive admirer (Glenn Close) and both suffer dangerous consequences. Director Adrian Lyne's 1987 fatalistic romance begins as a moral tale and ends as melodramatic bloodbath. Graphic love-making scenes with violence and explicit language prompted the U.S. Catholic Conference to classify the R film O, morally offensive.

Sunday, Nov. 11, 10-11 p.m. (PBS) "Middle Adulthood." The fourth program in the "Seasons of Life" series looks at the age in which grey hair, wrinkles, and reading glasses appear. There is more time lived than life left, and some begin wondering if it's too late to change.

Monday, Nov. 12, 8-9 p.m. (PBS) "The Prediction Problem." In the third of four programs, "Fire on the Rim" looks at the frequency of earthquakes and volcanic eruptions along the Pacific Rim, where scientists, despite modern technology, can do little more than make intelligent guesses about movements of the earth.

Monday, Nov. 12, 9-11 p.m. (PBS) "Many Roads to War" and "An Arrogant Display of Strength." The six-part

series, "Korea: The Unknown War," premieres with two installments. The first describes Japan's annexation of Korea from 1910 to 1945 and its occupation by U.S. and Soviet forces after World War II. The second covers the war from the fall of Seoul in June 1950 to the landing at Inchon.

Tuesday, Nov. 13, 8-9 p.m. (PBS) "Killing Machines." The military wave of the future includes robotic weapons that seek out their targets for destruction. Their proliferation is likely to end superpower invincibility, according to this program in the "Nova" science series.

Tuesday, Nov. 13, 9-11 p.m. (PBS) "There Is No Substitute for Victory" and "An Entirely New War." Part three of "Korea: The Unknown War" goes from Inchon to Communist China's intervention in November 1950. The fourth segment covers the disastrous retreat of U.N. forces from the Yalu to the demilitarized zone.

Tuesday, Nov. 13, 9-11 p.m. (CBS) "Uncle Buck." Limited laughs in a situation comedy involving a cloddish bachelor looking after his brother's three children for a couple days. Directed by John Hughes, it's little more than a vehicle for John Candy's comic talents as a screen buffoon with a heart of gold. Some sexual situations, double entendres, and vulgar language led the U.S. Catholic Conference to classify the PG film as A-II for adults.

Wednesday, Nov. 14, 9-11 p.m. (PBS) "The Battle for Minds" and "Armed Force." "Armed Force" concludes with the fifth episode devoted to the slow progress of the peace talks, the propaganda use of prisoners of war, and the election of President Eisenhower, with the final segment on the armistice of July 1953 and aftermath.

Thursday, Nov. 15, 8-9 p.m. (PBS) "Save the Earth, Feed the World." Rebroadcast of a program from the "Race to Save the Planet" series shows how farmers in Australia, Indonesia, West Africa, and the U.S. Midwest are rediscovering traditional farming practices and using science and technology to work with nature rather than against it.

(Check local listings to verify program dates and times. Herz is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

Many early clergy were married

by Fr. John Dietzen

Q A non-Catholic friend of mine is interested in our religion. She told me that in earlier times priests, bishops, and popes were married. I'm wondering if this is correct. She also asks when this was changed. Is this a law of God, or could it change? Can you help? (Missouri)

A You're asking big questions. I'll try to answer as directly and briefly as possible.

Many early clergy, including St. Peter himself, were married. One married pope, St. Hormisdas (d. 523), was the father of another pope, St. Silverius (d. 538). The last pope who was married, as far as I know, was Adrian II, who died in 872. The first general law obliging the clergy to a celibate life



came in the fourth century under Pope Damasus (d. 384). During the next 700 years or so, marriage of the clergy generally was considered valid but unlawful.

In the 12th century, at the first and second Lateran councils, marriages of clergy in the Latin rite were considered not only unlawful but invalid, and all clergy were obliged to celibacy with that understanding.

In 1563, the Council of Trent reaffirmed the law of clerical celibacy. The bishops of that council affirmed the law of God, not only a law of the church.

In spite of this, in its official canons Trent refers to celibacy as a "lex ecclesiastica," a church law, not a law of God. As such, it is subject to modification by the church (Acts of the Council of Trent, Session 14, Canon 9).

The church altered its legislation on clerical celibacy at Vatican Council II when it instituted a permanent diaconate, including married deacons.

Q Will you explain the law of the church regarding going to Communion more than once a day? We seem to get different signals from different priests. (Ohio)

FAMILY TALK

Parents let prejudice alienate their daughter

by Dr. James and Mary Kenny

Dear Dr. Kenny: We have a problem with our daughter. In her first year of college, she began dating the assistant football coach. He's black.

She went with him for three months before we found out, and then she would not break up with him.

She went to live with her girlfriend because we and the rest of our family were very upset. We took her to several appointments with counselors—who told her that the odds were against her—but it made no difference.

When she finished the semester last May, she moved to Missouri to be near where he is from originally. She is 21 and acts like she can do whatever she wants.

Can you give us information on how to deal with this and keep our love for her. We were always good parents, and we cannot see why she has turned against us. (Ohio)

Answer: Your daughter is dating, enjoying the company of the opposite sex, and looking for a possible lifetime partner. This is normal. You are upset, however, that the man she is dating is black.

Nowhere do you comment on what kind of person he is. Is he decent and reliable? Does he do a good job as coach? Does he love your daughter? I gather that you have never even met him.

Nowhere do you comment on other aspects of your daughter's life. Is she doing well in college? Does she plan to continue? What are her career plans?

Instead, you focus your worries on the skin color of her boyfriend. You expected her to break up with him at your request, and when she did not, you wondered why she had turned against you.

As a legal adult, your daughter has the right to decide for herself what is best for her. After listening to your advice and visiting your counselors, she has decided to continue seeing her friend.

Since she is doing something reasonable and legitimate, she may perceive it is you who have rejected and failed her. Your attitude is prejudiced. Our Constitution tells us that we may not discriminate because of the color of a man or woman's skin. Our Christian religion teaches us that we are all God's children, regardless of color. Listen to the wisdom of your country and church.

Society is much different in its racial tolerance than was the case even 10 years ago. Blacks and whites work and live and play together—unselfishly—in many areas.

Prejudice, of course, remains strong in some areas. But it is wrong and unfair. You can point out to your daughter that this prejudice may be hard for her to handle. You can also tell her she is wise to look beyond skin color.

Are you concerned about the children they might have? As the parents of three biracial children, we can assure you that their strengths and weaknesses, their joys and sorrows, and their needs for nurture and guidance are just about the same as for our other nine children.

Whether or not your daughter continues to date the young man is her decision, not yours. You can counsel, but you cannot decide for her. Pressure will only make her decision more difficult. You are running the risk of losing your daughter.

Perhaps you cannot support her. If so, admit to yourself that the hatred in yourself, in your family, and in our society is so great that you cannot cope with it at this time.

If you do want to support her, plan some tangible way to demonstrate your support. You might write to her and tell her so. You might invite them out to dinner and at least get to meet him.

Prejudice is an ugly thing, leading to unfair judgments about our fellow human beings. Don't lose your daughter because of it.

(Address questions to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

1990 by Catholic News Service

Director of Development

The Roman Catholic Diocese of Lafayette-in-Indiana seeks an experienced administrator, with proven leadership abilities and collaboration skills, to establish and direct a comprehensive development program for the Local Church of Northcentral Indiana. This new development program will coordinate the current and long range fund raising efforts of the Local Church, including a biannual campaign to raise funds for diocesan programs and services, diocesan-sponsored capital campaigns, and the diocese's long term endowment development efforts.

The Director of Development will report directly to the Bishop and will serve as a member of the Bishop's Cabinet.

He/she must be able to represent and communicate the mission, values and objectives of the Local Church of Northcentral Indiana. A minimum of three years of experience in the field of development and institutional advancement is preferred, but consideration will be given to comparable work experience. Salary is competitive and commensurate with experience.

— SEND RESUME, INCLUDING COMPENSATIONS, TO: —

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The Active List

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

November 9

The Contemporary Issues in the Catholic Church series continues with "Women in Church and Society" at 7:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts.

☆☆

Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will meet for a hayride at 8:30 p.m. at South Eastway Park, Thompson and County Line Rds. Cost \$3-\$4. Call Dan 317-842-0855.

November 9-10

A retreat on "Renewed in God's Love" for past participants of CRHP and Renew and others will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7738.

November 9-11

Franciscan Father Dimitri Sala will present a Charismatic Retreat on "Less of Me, More of Christ" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338.

November 10

Medjugorje songwriter Jerry Morin and Mercy Sister Mary Lucy Astuto, both of Respond Ministry, will present "Medjugorje-To the World" in concert and testimony at 7 p.m. at Holy Spirit Church, 7243 E. 10th St. Call 317-265-5144 for details.

☆☆

The Office of Worship will begin a two-part Center Workshop series with "The Ministry of Cantor and Exploration of Repertoire" from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483.

☆☆

Madonna Circle of Our Lady of Perpetual Help Parish, New Albany will hold a "Harvest of Crafts" from 9 a.m.-2 p.m. in Wagner Hall. Tasting lunch.

☆☆

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at Our Lady of Mt. Carmel Church, 1045 W. 146th St. Carmel followed by

dinner at the Mandarin House, 1348 S. Rangeline Rd. Call 317-842-0855.

☆☆

St. Monica Singles will hike in Eagle Creek Park. Meet at church at 8:30 a.m. Call Cathy 317-879-8526.

☆☆

St. Christopher School, 16th and Lyrhurst will hold its 5th Annual Homecoming Chili Supper. Adults \$3.50, kids \$1.75 at the door.

☆☆

The Ladies Guild of Holy Family K of C, 220 N. Country Club Rd. will hold an Arts and Crafts Bazaar from 10 a.m.-4:30 p.m. and Luncheon from 10:30 a.m.-3:30 p.m. Door prizes, public invited.

☆☆

St. Catherine of Siena Court #109, Knights of Peter Claver will sponsor "Fashion for the Holidays" from 12:30-3:30 p.m. at Quality Inn East, 3525 N. Shadeland Ave. Call 317-257-2475 or 317-271-7678 for tickets.

☆☆

November 10-11
The Sisters of St. Francis of Oldenburg will hold a Vocation Awareness Retreat in Olivia Hall for single Catholic women age 18 or older. Call 812-934-2475 for details.

☆☆

A vocation experience Weekend for Single Women age 18 or older will be held at Our Lady of Grace Benedictine Monastery, Beech Grove. Call 317-787-3287 for details.

☆☆

The Altar Society of Holy Trinity Parish, 2518 W. St. Clair will present its Fall Bazaar from 10 a.m.-7 p.m. Sat. and from 10

a.m.-2 p.m. Sun. Serving Sat. 12 noon-7 p.m., brunch Sun.

November 11

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

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

☆☆

Family therapist Dr. William Steele will continue the Contemporary Issues for the Christian Family series with "Keeping Your Marriage Alive and Well" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahm 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.

☆☆

A Pre-Can-Do Day for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required; fee \$15. Call 317-236-1596.

☆☆

A Calix meeting will be held at 9:30 a.m. preceding 10:30 a.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave. Call 317-787-9138.

☆☆

The Indiana Bell Gospel Choir will sing at 5 p.m. in St. Andrew Church, 3922 E. 38th St.

☆☆

The Altar Society of St. Joseph Parish, 1401 S. Mickleby will hold its Annual Bazaar from 8 a.m.-3 p.m. Spaghetti dinner served 12 noon-3 p.m. Crafts, bakery, raffle 3 p.m.

☆☆

Mother Theodore Circle #56.

KICKS.

Illustrated by Susan Hubbard
Written by Marie Lou Alexander © 1988
Kids Inspire Countless Kartoons



Daughters of Isabella will meet at 2 p.m. in the conference room of St. Elizabeth's, 2500 Churchman Ave. Social follows.

☆☆

A Eucharist Party will be held at 3 p.m. in Ryan Hall, St. Anthony Parish, 379 N. Warren Ave. Cost \$3.

☆☆

The PTO of Annunciation Parish, Brazil will sponsor an All-You-Can-Eat Spaghetti Dinner from 12 noon-4 p.m. Adults \$4, kids \$3. Take-outs available.

☆☆

November 12

The Divorce and Beyond recovery program and "When Your Parents Call it Splits" adolescent support group (both

now closed to new participants) continue at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆

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

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. in the Adult Learning Center of St. Lawrence Parish, 4650 N. Shadeland.

☆☆

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November 16-18

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sored by Catholic Social Services continue from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-226-1500.

☆☆

Systematic Training for Effective Parenting (STIEP) classes sponsored by Catholic Social Services and St. Francis Hospital continue from 7-9 p.m. at the hospital Education Center, 7216 S. Madison Ave. Call 317-865-8554.

☆☆

The Female Adult Survivor program continues from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-226-1500.

☆☆

An Ecumenical Service commemorating the first anniversary of the murder of six Jesuit priests and their co-workers, and celebrating the presence of the church in El Salvador will be held at 7:30 p.m. in Northwest Christian Church, 4550 Central Ave. Everyone invited.

☆☆

Georgetown University professor Father J. Bryan Hehir will deliver the free St. Meinrad School of Theology Lecture on "The Church in the World" at 8 p.m. in Room #106 of Benet Hall, St. Meinrad Seminary.

☆☆

Valerie Dillon will present a Leisure Day on "Communication in the Family" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

A Natural Family Planning class will be held from 7:30-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-226-1596.

☆☆

Socinea Parent Support Group will meet at 7:30 p.m. in the school library for a program on "How to Motivate Your Teenager and Keep Your Sanity." Enter east doors.

November 14-15

The National Council of Catholic Women (NCCW) will hold a Board Meeting and Day of Reflection at St. Jude Guest House, St. Meinrad Archabbey. Call

Dorothy Demuth 317-545-3136 for details.

November 15

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Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 5-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois St. Tickets \$5.

☆☆

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. in Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

K of C #3660, 511 E. Thompson Rd. will hold a Monte Carlo from 7 p.m.-1 a.m. Sandwiches, refreshments. Admission \$2.

A Monte Carlo for the benefit of athletes will be held from 7 p.m.-1 a.m. at Little Flower Parish, 13th and Bosart. Tickets \$3.

November 16-18

A men's retreat on "Spirituality Means Growing Closer to God"

will be conducted by Father Roger Gaudet at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for more information.

☆☆

A Marriage Encounter will be held at the Sisters of St. Joseph Motherhouse in Tipton. Call Dave and Mary Timmerman 317-897-2052.

☆☆

Franciscan Father Martin Pable will conduct a men's retreat on "Real Men Do Have Spirituality" at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338.

November 17

Catholic Alumni Club (CAC) will attend "Little Mary Sunshine" at Footlite Musical, 1847 N. Alabama St. at 7:30 p.m. Tickets \$10. Call Dan 317-942-0855 by Nov. 11 for reservations.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians and the Irish American Heritage Society of Indianapolis will hold their annual Irish Celi at 8 p.m. in St. Philip Neri Parish gym, 550 N. Rural St. Admission \$4. For details call 317-899-3092.

☆☆

St. Catherine of Siena Parish, 2245 Shelby St. will sponsor its annual Craft Fair and Bake Sale from 9 a.m.-4 p.m. Booths, luncheon served.

☆☆

The Cantor Workshop Series sponsored by the Office of Wor-

ship concludes with "A Practicum for Cantors" from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

The Catholic Widowed Organization (CWO) will hold a Thanksgiving social and meeting at 6:30 p.m. at the Catholic Center, 1400 N. Meridian St. Bring covered dish.

☆☆

A family Youth Carnival to benefit needy families will be held from 11 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

A Christmas Bazaar will be held from 9 a.m.-4 p.m. at St. Malachy Parish, 326 N. Green St., Brownsburg. Chicken noodle dinner, 14 craft booths, Santa Claus.

☆☆

St. Bernadette Parish, 4826 Fletcher Ave. will hold a Monte Carlo at 7 p.m. \$3 charge includes dinner, snacks, beer and soft drinks.

☆☆

Rosecrest Neighborhood Association will host its free 2nd annual Musical Festival at 2 p.m. in Martin Center College performing arts center, 2171 Avondale Ave. Reception follows.

☆☆

Holy Trinity Adult Day Care will celebrate its 10th Anniversary with Open House from 1-5 p.m.

☆☆

St. John Parish, Dover will hold a

Holiday Bazaar from 9 a.m.-5 p.m. and Country Fried Chicken Dinner served 11 a.m.-7 p.m. Wood items, ornaments, wreaths.

☆☆

Sacred Heart Parish, 1530 Union St. will sponsor a silent-retreat on "Coping with Serious Illness" beginning with 8 a.m. Mass. Call 317-638-5551 for details.

November 17-18

St. Luke Parish, 7575 Holiday E. Dr. will sponsor a Christmas Bazaar from 9 a.m.-6 p.m. Sat. and from 8 a.m.-2 p.m. Sun. in the school cafeteria. Christmas crafts, gifts, Santa's Snack Shop.

☆☆

St. Lawrence Parish, Lawrenceburg will hold its 3rd Annual Boutique and Bake Sale and PTO craft sale. Handmade items.

☆☆

The Altar Society of Sacred Heart Parish, Terre Haute will sponsor a Bake Sale and Boutique in the school hall beginning 3 p.m. Sat.

November 18

Sign Masses for the Dead 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.

☆☆

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

☆☆

The Altar Society of Holy Name Parish, 21 N. 17th, Beech Grove will sponsor a Christmas Bazaar and Eva's Famous Chicken and Noodle Dinner from 12 noon-5 p.m. Adults \$3; kids \$2; preschoolers free. Games, country kitchen, white elephants, crafts. Santa arrives 3 p.m.

☆☆

A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. preceding 9 a.m. Mass. Call 317-787-9138 for details.

☆☆

St. Monica Singles will attend Footlite Musical at 2:30 p.m. Snack later. Tickets \$10. Call Ann Schumacher 317-286-0409 for reservations.

☆☆

The Adult Catechetical Team of Our Lady of Perpetual Help Parish, New Albany continues its Theology Night Out series at 6 p.m. EDT with "Catholic Update: Life After Death." Buffet dinner 6:30 p.m.; presentation 7:30 p.m. Cost \$6.50; required reservations due by Nov. 12. Call 812-948-0185.

☆☆

Catholic Adults Reaching Out (CARO) will hold a Wine and Cheese Social at 7 p.m. at 1540 N. Franklin Rd. \$2 cost. Call 317-352-0922 for details.

☆☆

St. Monica School 6th- and 7th-grade parents will host an ala carte Panca Breakfast from 8 a.m.-12 noon. Cost \$2-\$2.50.

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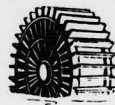
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Youth News/Views

Respect 'Mother Earth'

by Mary Ann Wyand

"We believe that everything on this earth has a soul, from the smallest rock to the mightiest tree," Griz Hockwalt, a Native American, told St. Luke junior high youth group members Oct. 25 during a fireside talk about Indian heritage and symbols. "We believe that everything has a soul and a spirit of its own."

The Cree and Cherokee Indian and his wife, Helen Dancing Fire, now live at Middletown, also spoke to the teen-agers about their concern for the environment.

"When you're talking with young people," Dancing Fire explained, "you're sowing seeds for thought. It might be years before it actually germinates. As adults, we have to be responsible to our children and make sure the seeds that are planted are a positive type of seeding as opposed to some of the negative things that children can be involved with."

Respect for Mother Earth was a primary theme as Dancing Fire assisted Griz with a ground blessing ceremony that incorporated the symbolism of the sacred pipe and other Native American beliefs.

The pipe is a bridge, it's a tool," he explained. "It's considered a gift from the creator to be used to pray. Every part of the pipe has a meaning and represents a part of our world or the gifts that were given to us by the creator."

Most Native American people still practice their beliefs. Griz said even though many were also attracted to Christian religions. Catholicism was one," he said, "mainly because they could identify with the rituals. There's a lot of ritual in our ceremonies."

As the pipe carrier for the Midwest Cherokee Alliance, Griz said he is a minister, not a medicine man or doctor.

The pipe carrier is charged with the care of the sacred pipe," he explained. "Whenever the pipe is called for, he has to take it to whoever calls for it for whatever reason—if they're asking for prayers because of sickness or if they want what we call a lodge blessing."

The bowl of the sacred pipe represents the people, he said, as well as the stones and mountains of the earth. "The wooden stem represents growing things—the grasses and the trees—and the pipe is decorated with parts of the two-leggeds, or the animals, and the wingeds, those that fly, so it represents all things in creation."

Native Americans believe the circle is sacred, he said, because it symbolizes a great medicine wheel with four stations marking the four directions.

"We believe that each person is born at one of the stations on the medicine wheel," Griz explained. "Each station also has an animal and a personality trait. To the west is strength, to the north is wisdom, to the east is enlightenment, and to the south is humility. Each person has one of these basic personality traits, and the object is to strive to obtain the other traits as you work yourself around the great circle of life. Once you have achieved the other personality traits of the stations, you're a complete or a whole person."

A pipe carrier's home must always be open to friend or enemy alike, he said, and the Native American always offers shelter and food to guests.

"Being a pipe carrier is a personal thing that brings you closer to your own creator," Griz said. "Each ceremony makes you a stronger person and makes the pipe a stronger bridge. It is also believed that when you hold the pipe and pray it is impossible to lie. That's where the term peace pipe came from."

Raising the pipe high above the campfire, Griz shared the words of a Native American ground blessing ceremony.

We offer this tobacco to the west, home of the thunder people, where the great storms remind us of the power of our creator but also bring the gentle rains that cleanse and nourish our mother, the earth.

We offer this tobacco to the north, home to the cold maker, who covers our mother's earth with his white blanket so she may rest and bring forth new life in the spring.

We offer this tobacco to the east, home to the sun, that brings light and warmth to our lodges and to our hearts.

We offer this tobacco to the south, the sacred place from where comes all life, the home of our people.

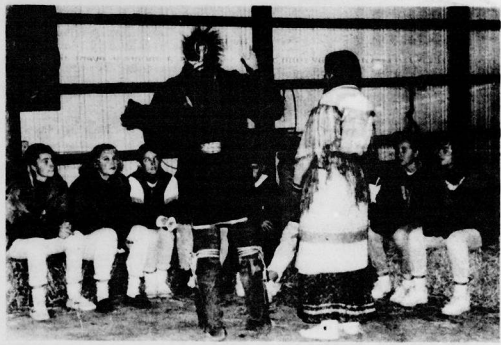
We offer this tobacco to the earth, our mother, who gives all of herself and asks only respect in return. We give tobacco to our mother so she may replenish her supply of sacred tobacco.

We offer this tobacco to the sky, home of the creator, who has given us all of these gifts.

Grandfather, we offer you this pipe and ask that you bless these grounds, bless all that enter here in peace. We thank you, Grandfather, for giving us the chance to make new friends, to pass along the ways of our people to strangers. Hopefully it will be passed from these children to their children and on to their children. Hear me, Grandfather. My voice is weak, for I am but a man who stands before you, creator of all things. This is my prayer.



BRIDGING CULTURES—Helen Dancing Fire Hockwalt of Middletown (top photo) listens as her husband, Griz, tells St. Luke Parish junior high youth group members about Native American traditions and symbols. As part of the Oct. 25 talk, Griz (at right) shows the junior high students how the Cree and Cherokee tribes conduct a fireside ground blessing ceremony using a peace pipe. After their ceremonial presentation, Griz and Dancing Fire (bottom photo) answer questions about Native American history. The Hockwalts also discussed the environment and current events. They said their son, Lance Red Hawk, is serving in the 101st Airborne Division in Saudi Arabia. Their talk was arranged by St. Luke youth ministry coordinator Bob Schultz and was held at John and Meg Spitznogle's rural Lebanon farm. She is the parish administrator of religious education. Junior high youth group members also enjoyed a cook-out and hayrides at the Spitznogle farm. (Photos by Mary Ann Wyand)



Children are valuable resource and hope for future

by Shaun Ancelet

God's children are our most valuable resource.

People are always talking about what we should do to conserve our natural resources—things like coal, oil, and trees. We don't even think about our most important resource—our children.

As John F. Kennedy said, "Children are our most valuable resource, our best hope for the future." But our world won't have a future if our children don't have a good education.

Research shows us today that one out of five adults is functionally illiterate and cannot read well enough to complete a job application or understand a newspaper article. Fifty percent of adults can't read an eighth-grade textbook.

Almost half of our eighth-grade students do not understand basic information on life and physical science. The teen-age suicide rate has more than tripled in the past 30 years, at a time when suicide rates for all other ages have been falling. Youth drug abuse remains very high compared to earlier decades, and drug abuse has become deeply-rooted for underclass youngsters. We are experiencing an

unprecedented crime wave detected at and by juveniles.

What can we do to prevent this? How can we give our children the future they deserve?

First of all, we need to know "What is an education?" Education is the process by which people acquire knowledge, skills, habits, values, or attitudes. This should help them become members of society. It should also help them develop an appreciation for their cultural heritage.

Second, we need to know "When does education begin?"

Education begins at conception. If a mother smokes, eats unhealthy food, or uses drugs, it can ruin the baby's brain cells. Thus the child will have learning disabilities.

Third, we need to know "How do we help children learn?"

Learning begins at home. At ages 3 and 4, parents can teach children basic skills such as the alphabet, forming letters, numbers, and shapes. If a child is prepared before school begins, chances are the child will do better in later years.

From grades one through four, children should be reading books on their own

level. In some schools, teachers and parents have decided not to hold children back a grade because chances are the child will do better in later years. They have also taken away grade levels where the students haven't "fit" to let them progress from one level to the next at their own rate.

Puberty is a very important developmental level in a child's life. Forty percent of 13-year-olds have trouble reading textbooks. In junior high, students do better if broken into groups. The school can make smaller groups of students "families" in junior high to make them feel more secure. The school can also promote cooperative learning.

High school is another important level in a child's life. Students have a lot of competition, and some children drop out of school during those years. By age 17, fewer than 10 percent of students have mastered algebra, geometry, and the ability to solve multi-step problems. Only 25 percent of 17-year-olds can write an adequate analytical paper from given information. Only 20 percent of them can write a persuasive letter. Only 28 percent of them can write an adequate imaginative essay.

Today not even half of our students go

to college, much less graduate, and some end up with poor jobs.

What can help our children stay in school? Good teachers.

Why aren't there enough good teachers? One reason is money. The average teacher makes less than \$30,000 a year. The lack of respect that some teachers get is another reason many bright college students go into other fields.

Parents can also help our children stay in school. Parents are probably the most important people in a student's life. We should help parents by giving them more choice, independence, and responsibility.

Students also need order. Aside from love, there is nothing they need more. Finally, students must also take responsibility. They should make sure they are doing homework and studying all they can. If we all work together, we can help our students. We can have a future for our country. We can have a happier, better world.

God's children are our most valuable resource, and they are our hope for the future.

(Shaun Ancelet is a seventh-grade student at St. Roch School in Indianapolis. She won the Catholic Youth Organization's 1990 speech contest with this essay.)

Cathedral junior works as page

by Jenny Lerner

Summer for most people is a relaxing season, but for Cathedral High School junior Damone Johnson it was a season on the go.

Damone spent six weeks in Washington, D.C. as a page for Indiana Congressman Andy Jacobs. His days were filled with answering telephones, running messages, and shaking hands with men like Nelson Mandela, Thomas Fowley, and Dick Gephardt.

Providence Sister Mary Anne Stewart has played a big role in introducing Damone and other Cathedral students to the program, which is open to high school juniors who live in the 10th Congressional District.

"The program is very opportunistic," Sister Mary Anne explained, "and Damone was smart to take advantage of it. He pursued it with an enormous amount of energy, and he really stuck to it."

Only one page is chosen for each representative. Indiana's 10th district congressman is one of the few legislators with enough seniority to have pages. Many Cathedral High School students have taken part in this program in previous years, but since the 1980 census—when the congressional districts were redrawn—most Cathedral students are no longer eligible to participate. Damone is one

of the few CHS students who still lives within the 10th district.

For admittance into the program, Damone was required to write an essay on what change he believed Congress needed the most. With the help of Cathedral government teacher Judy Birge, Damone successfully completed the essay and sent it to Rep. Jacobs' office. Later, Damone met with the congressman for an interview.

"The opportunity to meet the Deputy President of the African National Congress, Nelson Mandela, was definitely the most inspiring event of the program," Damone said.

The Cathedral junior said he wants to pursue a career as a political analyst or a position closely related to the government.

"This program was a hands-on look at how Congress really operates," Damone explained. "I definitely appreciate the system better. I got a few good contacts too."

The flag-burning issue was being debated heavily during the six weeks that Damone served as a page. His attitude completely reversed on the issue. "After listening to the other side, I think that flag burning is okay," he said. "I don't think it is right, but I believe it should be legal."

Recently Damone wrote to U.S. Senator Dan Coats to request admittance into next summer's program.

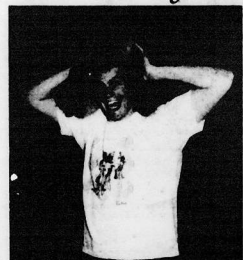
(Cathedral senior Jenny Lerner is the feature editor for *The Megaphone*. She is a member of Christ the King Parish in Indianapolis.)



CAPITOL NEWS—Cathedral High School junior Damone Johnson (left) talks with Congressman Joseph Kennedy outside the Capitol in Washington, D.C.

New Albany Deanery teen-agers mix costumes, faith, and fellowship

by Ray Lucas



HALLOWEEN HAT—Greg Bissig from St. Mary Parish at Lanesville could pass for Daniel Boone with this furry hat.

The October youth Mass for teen-agers from parishes in the New Albany Deanery probably looked more like a horror film than an evening liturgy!

Aliens, witches, clowns, jail birds, and an unusual assortment of other costume-clad teen-agers filled the pews at St. Joseph Hill Church on Oct. 28 for the monthly youth Mass and the annual Halloween dance that followed.

"It was an uplifting experience," Father David Coons, pastor of St. Joseph Hill Parish, said later. "Any time you see that many youth coming together as a church to worship, it's a wonderful experience."

The youth Mass, which is sponsored by the New Albany Deanery Youth Ministry Office, is a monthly event that rotates between the different parishes in the deanery. The liturgy provides an oppor-

tunity for youth from all over southern Indiana to come together and worship.

"The youth Masses allow me to express my faith freely in a relaxed atmosphere," Deborah Zielberg, a high school senior from St. Mary Parish at Lanesville, explained. "I get more of a understanding of how the church is a part of me because the priest puts the readings into a context that is relevant to my life."

After the Mass, the host parish provides some type of social activity ranging from dances to picnics to hayrides. At the October event, St. Joseph Hill parishioners organized a Halloween costume dance for the crowd of over 150 teen-agers.

"The social activities that follow the youth Masses are always a lot of fun," Dan Graf, a senior from St. Joe Hill, said. "I think all of the different costumes at the Halloween dance made it more exciting for everyone. The best part about the dances and hayrides is that they give everyone a

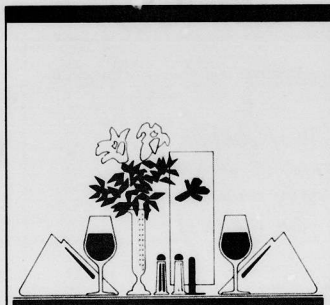
chance to meet new people. There are lots of kids from other schools that I never would have met if it weren't for events like this."

The New Albany Deanery has been hosting youth Masses for over nine years as a way to connect the youth from all of the parishes in the deanery. The monthly liturgies, which started as a follow-up to high school retreat programming in the deanery, also allow teen-agers to meet and get to know priests from the different parishes.

"I think youth Masses are so valuable to our youth," Father Coons added. "The liturgy is a way for them to celebrate their faith with other kids their age. The evening lets them meet other teens from all over the deanery. It shows them that their parish is part of a larger church community."

(Ray Lucas serves as coordinator of early adolescent ministry for the New Albany Deanery.)

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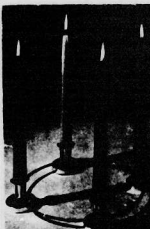
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BOOK REVIEW

Memoirs of a talented Jesuit

KING'S PAWN: THE MEMOIRS OF GEORGE H. DUNNE, SJ, by Jesuit Father George H. Dunne. Loyola University Press (Chicago, 1990), 502 pp., \$19.95.

Reviewed by Brian T. Olszewski

There's a risk in reading someone's memoirs. When that person invites you into his or her life to explain how and why things happened, you run the risk of hearing a story that is sappy rather than uplifting, vindictive rather than honest.

Fortunately, Jesuit Father George H. Dunne isn't sappy and vindictive. As a result in "King's Pawn" he has written a volume that is honest, almost to a fault, yet uplifting.

"King's Pawn" is an adventure as Father Dunne relates the struggles of pursuing his vocation, contending with politics within the Society of Jesus, and accomplishing great things wherever he found himself assigned.

This text serves several purposes. It is an informative narrative of the church's involvement in the settling of labor disputes (in this case a 1946-1947 strike in Hollywood's motion picture industry), in the desegrega-

tion of Jesuit-run universities, and in the ecumenical dialogue of the late 1960s.

It is also the story of a man who must struggle to find his vocation and then decide whether he wants to continue that vocation as a Jesuit. It is a story that seminarians and young priests may find inspirational.

If this book were only a report of Father Dunne's accomplishments—e.g., writing plays and articles, establishing a Peace Corps training program at Georgetown, as well as the above-mentioned events—it would be good to have found it inspirational.

Adventures of Jesuit missionary in Yukon

MEMOIRS OF A YUKON PRIEST, by Jesuit Father Segundo Lorente. Georgetown University Press (Washington, 1990), 223 pp., \$17.95.

Reviewed by Father James Gilhooly

The Jesuits first landed in Alaska in 1887. A hundred plus years later they still labor there. Father Lorente arrived in 1935 and called it a day 40 years later.

historical reading. However, what keeps the reader moving from chapter to chapter is the priest's honest assessments of people whom he personally encountered or who affected his life: fellow Jesuits, including superiors, actor Ronald Reagan, then-Bishop Timothy Manning, Archbishop John Glennon, and Cardinal James McIntyre, among others.

For those familiar with Father Dunne and his work, and who value both, this volume will be an enjoyable reminiscence. Those who are unfamiliar with him but who appreciate memoirs that are colorfully and honestly presented will enjoy this adventure in church history.

(Olszewski is editor of the *Northwest Indiana Catholic*, newspaper of the Diocese of Gary, Indiana.)

(At your bookstore or order prepaid from Loyola University Press, 3441 N. Ashland Ave., Chicago, IL 60657. Add \$2 for shipping and handling.)

More often than not this man from sunny Spain lived in the numbing cold of the Yukon sans radio, phonograph and electricity. He probably should be listed in the Guinness Book of World Records for the most nights spent in a sleeping bag. He would be a pity if, when God made Segundo, he or—if you prefer—she threw the mold away.

This volume rudely crashes the missionary stereotype against the wall. A few pages into these memoirs and you come to realize that you are dealing with a card-carrying mystic. If his lines do not get to you, your heart is hard indeed. Should you be planning a retreat down the road, I suggest you throw this book into your kit.

I found reading it in an small bites made the experience more profitable and pleasurable for me.

The Georgetown University editors were clever enough to supply us with a good map so, unlike Father Lorente, we would not get lost in what the author conservatively calls "one of the most hostile environments known to man."

In November 1988, Father Lorente was told he had cancer of the lymph nodes. He was assured it was treatable. His response was, "No, I'm 83 years old. I want to meet St. Ignatius and his first companions."

(Father Gilhooly has published in such journals as *America*, *Commonwealth* and *Christian Century*.)

(At your bookstore or order prepaid from Georgetown University Press, Georgetown University, Washington, D.C. 20057. Add \$2 for postage and handling.)

+ Rest in Peace

(The *Criterion* welcomes death notices from parishes and 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.)

+ **BEIDLER, Karen**, 42, St. Rose of Lima, Franklin, Oct. 25. Wife of Michael; mother of Veronica, Randolph and Larson.

+ **BERRY, "Ted" Terrell**, 65, St. Luke, Indianapolis, Oct. 26. Husband of Raymond; father of Elisea Green and Christina Marie Martzall; brother of William M. Jr. and Ronald H.; grandfather of two.

+ **CANNON, Edna E.**, 98, St. Paul, Tell City, Oct. 23. Grandmother of Dixie.

+ **GEYER, Charles**, 85, St. Monica, Indianapolis, Oct. 29. Husband of Leone (Hawkins).

+ **GREEN, Omar**, 75, St. James the Greater, Indianapolis, Oct. 21. Husband of Violet; father of Sharon "Addie" Teagarden and Nancy Kelly; brother of Mary Denny; grandfather of four; great-grandfather of five.

+ **HARAGAN, Joseph F.**, 56, St. Pius X, Indianapolis, Oct. 25. Husband of Patricia; father of Michael J. and Theresa.

+ **HERBERT, Donald W.**, 54, St. Mary, Rushville, Nov. 1. Brother of Leo, Delbert, Ralph, Robert, Albert Short, Rita Hornaday, Luella Gates and Frieda Johning.

+ **HOFFMANN, Father Patrick Henry**, 50, formerly of Little Flower, Indianapolis, Oct. 28. Brother of Paul.

+ **HUBER, Aline (Grantz)**, 73, Holy Family, New Albany, Oct. 24. Wife of Louis; mother of Rose Ann Davis, stepmother of Charles, and Patricia Carr; sister of Bill and Edward Grantz; Mary Margaret Rhodes, Helen Broadus, Lula Mae Mueller and

Irma Mahoney; grandmother of five.

+ **KERN, Scott E.**, 35, St. Pius X, Indianapolis, Oct. 27. Husband of Marianne (Alderson); father of Marilu and Scott E. Jr.; son of Lucille Hinshaw; brother of Stephen.

+ **KNIGHT, Goldie M.**, 83, St. Augustine, Jeffersonville, Oct. 27. Mother of Ernest E. and Mary R. Brookover; grandmother of seven; great-grandmother of 11.

+ **UNKLER, John H. Sr.**, 66, St. Meinrad, St. Meinrad, Oct. 25. Husband of Anna Mae (Becher); father of John Jr., Mike, Phyllis, and Vivian Phillips; brother of Ray, Oscar, Josephine Werne and Hilda Jent; grandfather of eight.

+ **LIDDY, Martin J.**, 69, Our Lady of Lourdes, Indianapolis, Oct. 29. Husband of Mary Elizabeth (Sahm); father of Mary Anne Deaton, Madonna Phelan, Martina Burkhardt, Mark and Matthew; brother of Robert J. and Mary Deete; grandfather of 10.

+ **SCHAD, Herman J.**, 72, St. Joseph Hill, Sellersburg, Oct. 25. Husband of Anna; father of Dennis, Kenneth, and Lucille Dowdle; brother of Earl, James, Raymond, Ruth Ann, Popp, Mildred Wood and Mary Garcia.

+ **STACHLER, Jessie O.**, 83, Christ the King, Indianapolis, Oct. 10. Wife of Alfred O.; sister of Ruby Burris.

+ **STATZ, Joseph W.**, 82, Christ the King, Indianapolis, Oct. 13. Husband of Ruth A.; stepfather of Catherine, Harcomb and David John. W. James, Walter and Dennis Ithenbach; brother of Mary G.; grandfather of 10.

+ **WATT, Paul R.**, 77, St. Gabriel, Indianapolis, Oct. 20. Husband of Eva Mae (Lombard); father of P. Nicholas, Michael R., D. Anthony, and Angela T. Rees, brother of Juanita Mulken; grandfather of 14; great-grandfather of seven.

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Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;

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

Some films receive high recommendation by the USCC. These are indicated by the "before the title."

After Dark, My Sweet . . . A-III

Air America . . . A-III
Akira Kurosawa's Dreams . . . A-II
Another 48 Hours . . . A-II
Archangel . . . A-II
Avalon . . . A-I
Back to the Future, Part III . . . A-II
Bird on a Wire . . . A-III
Cinema Paradiso . . . O
Darkman . . . O
Days of Thunder . . . A-III

Classifications of recent videos

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos is the same as those for theatrical movies in the list above.

All Dogs Go to Heaven . . . A-I
Always . . . A-II
Back to the Future, Part III . . . A-II
Bad Influence . . . O
Blaze . . . O
Blue Steel . . . O
Born on the Fourth of July . . . A-IV
Cadillac Man . . . O
Cook, the Thief, His Wife and Her Lover, The . . . O
Crazy People . . . A-II
Def by Temptation . . . A-II
Driving Miss Daisy . . . A-II
Family Business . . . A-III
Fire Birds . . . A-III
First Power, The . . . O
Flashback . . . A-III
Glory . . . A-III

Gods Must Be Crazy II . . . A-II
Gross Anatomy . . . A-III
Guardian, The . . . O
Hunt for Red October . . . A-IV
I Love You . . . A-II
I Thee You to Death . . . O
Impulse . . . A-III
Internal Affairs . . . O
Jettsons: The Movie . . . A-I
Joe vs. The Volcano . . . A-III
Last of the Finest, The . . . A-III
Lost Cannons . . . O
Lord of the Flies . . . A-III
Madhouse . . . A-III
Miami Blues . . . A-IV
Mountains of the Moon . . . A-III
Music Box . . . A-III
Nightbreed . . . A-IV
Nuns on the Run . . . A-III
Opportunity Knocks . . . A-II
Peter Pan . . . A-III
Pretty Woman . . . A-III
Q & A . . . A-III
Revenge . . . A-III
Shock to the System, A . . . O
Show of Force, A . . . A-III
Speed Invaders . . . A-III
Stanley & Iris . . . A-II

Steel Magnolias . . . A-III
Stella . . . A-III
Tales of the Darkside: The Movie . . . O
Tango & Cash . . . O
Teenage Mutant Ninja Turtles . . . A-II
Tremors . . . A-III
Total Recall . . . A-III
Tomb Raider . . . A-III
Vital Signs . . . A-III

Jungle Book, The . . . A-I
Kill-Off, The . . . A-III
King of New York . . . O
Landscape in the Mist . . . A-III
Lemmon Sisters, The . . . A-II
Life and Nothing But . . . A-II
Life is Cheap . . . But Toilet Paper is Expensive . . . A-II
Listen Up: The Lives of Quincy Jones . . . A-II
Man Inside, The . . . A-II
Marked for Death . . . A-IV
May Fools . . . A-IV
Memphis Belle . . . A-II
Men at Work . . . A-III
Metropolitan . . . A-III
Miller's Crossing . . . A-III
Mo' Better Blues . . . A-IV
Monsieur Hire . . . A-III
My Destiny . . . A-II
My Blue Heaven . . . A-II
Narrow Margin . . . A-III
Nasty Girl, The . . . A-III
Navy Seals . . . A-III
Night of the Living Dead . . . A-III
Pacific Heights . . . A-III
Postcards from the Edge . . . A-III
Presumed Innocent . . . A-IV
Pretty Woman . . . A-III
Problem Child . . . A-II
Pump Up the Volume . . . A-IV
Revelation of Fortune . . . A-III

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Bishops to take action on 20 items at meeting

(continued from page 1)

They also face action on whether bishops should be authorized to permit lay people to preside at a funeral liturgy if no priest is available.

One major item originally planned for their agenda will not be on it. A proposed pastoral letter on women's concerns has been delayed because of a Vatican request that the bishops consult with other bishops' conferences before issuing the document. During the meeting they are to hear a progress report on the pastoral by its drafting committee.

About 300 bishops are expected to attend the yearly fall meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference.

The proposed "Human Sexuality" document, drafted by a task force formed by the USCC Committee on Education, is designed to refine and update 1981 guidelines, with the aim of fostering "a greater appreciation of and respect for the precious gift of human sexuality."

A statement on Catholic schools forcefully reaffirms their value and sets plans for their future development, including seed money to establish "diocesan, state and national organizations of Catholic school parents" by 1992.

National guidelines for doctrinally sound catechetical texts spell out what such texts are expected to contain in the central areas of Catholic teaching and life.

Proposed criteria for the use of "inclusive language translations" of Scripture readings in the liturgy are aimed at maintaining "fidelity to the word of God" and at the same time dealing with the problem that many masculine terms once considered generic are "increasingly seen to exclude women" in contemporary American English.

In a partially related area, a separate proposal offers nine

principles for the liturgical adaptation of Scripture texts. In addition to the question of inclusive language, the proposal sets out principles for language concerning people with handicaps and adaptations of a translation for public reading.

The proposal for permission for lay people to preside at funeral liturgies in the absence of a priest is one of four other liturgical issues before the bishops. The others are proposals to add to the U.S. liturgical calendar three optional memorials—Blessed Miguel Agustín Pro Nov. 23, Blessed Juan Diego Dec. 9 and St. Paul of the Cross Oct. 20.

A proposed pastoral letter, "Heritage and Hope: Evangelization in America," sets out a new U.S. Catholic effort at evangelization as the centerpiece of the approaching 1992 quinquennial of Columbus' arrival in the Americas. The pastoral describes both the successes and failures of 500 years of evangelization in the Americas and calls for new evangelization programs to be especially sensitive to the "particular values, customs and cultural institutions of those who respond to God's revelation."

The plan for a new national collection for the church in Central and Eastern Europe is linked to the drastic financial needs of churches newly liberated from decades of communist repression. It is proposed as a collection of "limited duration," but no specific date of termination is stated.

A proposal to shift to the domestic Hispanic apostolate 25 percent of future Latin America collections above \$3.8 million—the estimated 1990 revenue—is coupled with a plea for more dioceses to participate in the collection.

The analysis accompanying the proposal suggests that the change will not cut into the collection's allocations for the Latin American church and could even increase them, because adding U.S. Hispanic ministries as a beneficiary will lead to wider interest and higher contributions.

The proposed pastoral message on substance abuse calls for a comprehensive program of education and action at the family, church, community and public policy levels to combat chemical dependencies and help those caught up in addiction to free themselves from their "slavery." While it focuses mainly on illegal drugs and alcohol abuse, the statement also notes the "newer abuse of prescription drugs," especially by the elderly.

Another pastoral message to be debated and voted on, "A Century of Social Teaching," summarizes basic social teachings of the church since Pope Leo XIII in 1891 issued

the first papal social encyclical, "Rerum Novarum," on the social conditions and rights of workers. It calls the 100th anniversary of that encyclical "a unique opportunity" to take up the challenges of Catholic social teaching "with new urgency and energy."

Other items on the bishops' agenda include:

► A proposed statement on "Promotion of the Spirituality of Priests in Pastoral Ministry."

► A statement reaffirming the bishops' 1980 "Plan of Pastoral Action for Family Ministry" and urging new efforts to implement that plan's "comprehensive vision of family life and of ministry with families."

► A proposal for procedures for the formal church approval in the United States of Scripture translations and their explanatory notes.

► Two alternative plans to increase the monetary value of church property transactions that a diocese may decide without prior Vatican approval. Currently any transaction involving the disposal or mortgaging of property worth more than \$1 million must first be reviewed and cleared by the Vatican.

The bishops also face their annual review of NCCB-USCC priorities and plans and approval of a 1991 budget and a 1992 diocesan assessment to help fund conference activities. The proposed 1991 budget is \$34.2 million, up \$2.7 million from 1990. Diocesan assessments, based on the number of Catholics in each diocese, bring in slightly more than \$8 million of that amount.

The proposed 1992 diocesan assessment remains at 15.7 cents per Catholic—a level set in 1988—but it is to be reviewed next spring when the bishops hold a special meeting on conference finances in St. Paul, Minn.

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