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New parish being planned in Indpls.

by John F. Fink

A new parish is being planned in the extreme northeast corner of Marion County, in the Geist Reservoir area, archdiocesan officials have confirmed. However, exactly when building might take place is still indefinite.

Father David Coats, vicar general, said that the Catholic population is growing quickly in that area "and we have to use our resource where the needs are."

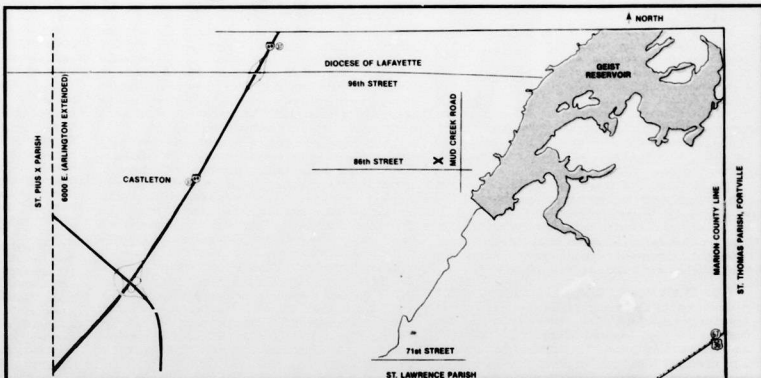
"The church is a living organism," he said. "By planning a new parish, we are responding to growth. The Catholic population has shifted and the church must shift with it. The pressure is on and we have to meet the need in the not-too-distant future."

The new parish will be situated at the corner of 86th St. and Mud Creek Rd. where the archdiocese already owns 20 acres of land that was purchased in 1957 by Archbishop Paul C. Schulte in case it might be needed for a future parish.

The new parish would be carved out of the present St. Lawrence parish, located at 4650 N. Shadeland Ave. St. Lawrence is a large parish geographically and Catholics who live in the Geist reservoir area live closer to parishes in the Diocese of Lafayette, north of 96th St.

The new parish's boundaries would be 96th St. to the north, the Marion County line to the east, and Arlington extended (6000 E) to the west. The southern boundary might be 71st St. Father Coats said, although that has not yet been definitely established. The Diocese of Lafayette would be to the north, St. Thomas, Fortville would be to the east, St. Pius X would be to the west, and St. Lawrence to the south.

Father Coats said that a recent study of three postal ZIP codes in the area (46250, 46256 and 46236) indicates that there are probably at least 1,244 Catholic families in those boundaries. And that's a very conservative estimate," he said. This means that the new parish would be a large one.



NEW PARISH—The approximate boundaries of a new parish being considered in the extreme northeast corner of Marion County at the intersection of 86th St. and Mud Creek Road. When the church will be built is still indefinite.

At present, the Catholics in this area are attending Mass at St. Lawrence, St. Pius, even St. Matthew in the Archdiocese of Indianapolis in addition to churches in the Lafayette Diocese.

The reason why it is still unknown how soon the parish might be established, Father Coats said, is because parishes throughout the archdiocese are now in the process of planning their future staffing. The declining number of priests is the biggest problem in establishing the parish, so decisions will await the results of the future staffing studies.

Parishes have been asked to consider seven options for their future and option number five is a new parish. The guidelines that have been given to parishes explain that this option is for parishes that are

growing or are already too large. (The seven options were explained in detail in the Aug. 17 issue of *The Criterion*.)

Other areas around Indianapolis have also been growing during recent years, Father Coats said, noting in particular the northwest and the south central. He said that the archdiocese owns property in these areas, but stressed that there are no current plans for new parishes there.

"There are similar population pressures in those areas," he said. "However, current parishes are now closer to one another than in the northeast."

According to the 1991 Archdiocesan Directory, St. Christopher parish, in the west central part of the city, is the largest parish in the archdiocese with 5,222 parishioners, followed by St. Pius X with

5,100 and St. Barnabas, in the south central, with 5,048. St. Lawrence parish has 4,846 and Our Lady of the Greenwood in Greenwood has 4,800.

A recent article by Carol Elrod in the Indianapolis *Star* reported that the Diocese of Lafayette is also planning a new parish in the Geist Reservoir area and that a priest has been assigned there. Father Philip A. Mahalic has been saying Mass in the Fall Creek Elementary School in the Lafayette Diocese.

The article quoted Father Mahalic as saying that demographers say the Geist area will need three or four new Catholics churches in the next 25 years. He also said that, of those who are moving into the quickly-growing area, one-third are Catholic.

Bishops back letter urging no war with Iraq

by Jerry Filleau
Catholic News Service

WASHINGTON—The U.S. bishops Nov. 12 overwhelmingly supported a letter urging the U.S. to avoid war with Iraq except as a last resort after all possibilities of a peaceful resolution are exhausted.

They said the stringent conditions needed to overcome the "clear presumption against war" must be considered in any policy the country adopts regarding military action in the Middle East.

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In response to requests by several bishops for an even stronger statement on the Iraq crisis, the bishops also decided to set aside time during their Nov. 14 executive session, closed to the press, to discuss the matter further.

The resolution on Iraq came in the form of adoption by the U.S. bishops of their own statement a Nov. 7 letter from Archbishop Roger M. Mahony of Los Angeles to U.S. Secretary of State James A. Baker III. It outlined just war principles and called attention to "the ethical dimensions" of U.S. policy choices in the new Middle East crisis.

They voted 249-15 to make the letter their own during their Nov. 12-15 general meeting in Washington.

The letter was sent to Baker by Archbishop Mahony, chairman of the bishops' International Policy Committee, the day before President Bush announced a second major military buildup in Saudi Arabia. The move was expected to bring U.S. forces in the Persian Gulf up to around 400,000 by January.

In discussing the letter, several bishops called for another way to make an even stronger statement. The text could not be modified according to the procedure under which the letter was brought up for a vote.

Bishop Michael H. Kenny of Juneau, Alaska, who returned Nov. 5 from a more than two-week visit to Iraq, said he was "appalled" that candidates in the November elections "hardly mentioned that we are poised on the brink of a catastrophic war."

He urged the bishops to make a statement going beyond the moral principles spelled out in the letter and apply

those principles practically to the situation in Iraq.

The bishops "don't hesitate" to say what people should do about abortion or about condoms, and "this is not a time to be hesitant or vague" about right and wrong in the Middle East crisis, said Bishop Kenny.

Archbishop Francis T. Hurley of Anchorage, Alaska, led the move for additional discussion of Iraq by the bishops, saying the letter "is good as far as it goes, but it does not go far enough. . . . We have to show much more forceful leadership."

In the letter, the bishops urged the Bush administration to "carefully assess the moral consequences of resorting to war" against Iraq. It outlined key elements of the Catholic "just war" tradition and urged the administration to base its policies on "the ethical criteria for the use of force," not just on "military and geopolitical considerations."

The bishops differentiated between "a strong military presence" of the United States in the Gulf region and the "resort to war." A military presence can assist "vigorous pursuit of non-violent solutions," they said, but actual use of military force would require that all the ethical conditions for a "just war" are met.

In the letter the bishops reiterated their previous condemnations of Iraq's "brutal aggression" and hostage-taking and their support for the U.N. sanctions and other forms of "international solidarity which seeks effective and peaceful means to halt and reverse aggression."

They called for "persistent pursuit of a

peaceful solution," saying the moral issues that would be raised by "initiating combat" require "an informed and substantive discussion of the human and ethical dimensions of the policy choices under consideration."

In the moral realm, the bishops said, the church's "long history of ethical reflection on these issues" should be taken into account, "not to offer a definitive judgment but to suggest some essential values and raise some key questions."

"For war to be morally permissible," (see BISHOPS LIST, page 16)

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

On celebrating the Columbus quincentennial

by John F. Fink

With the approach of 1992 and the 500th anniversary of Columbus's discovery of America, Pope John Paul II urged that, as part of the observance, we commemorate the role that evangelization has played in forming the civilization of the New World. You wouldn't think that would be particularly controversial, but it has proved to be so.

In May the National Council of Churches (NCC) passed a resolution condemning the celebration, saying: "For the descendants of the survivors of the subsequent invasion, genocide, slavery, 'ecocide' and exploitation of the wealth of the land, a celebration is not appropriate observance of this anniversary." It went on to condemn the importation of all these evils to the Caribbean Islands, Central and South America, and eventually, Hawaii and the Philippines.

The resolution went on to blame the Catholic Church: "The church, with few exceptions, accompanied and legitimized this conquest and exploitation. Theological justifications for destroying native religious beliefs, while forcing conversion to European forms of Christianity, demanded a submission from the newly converted that facilitated their total conquest and exploitation."

THIS STATEMENT SEEMS mad compared with a statement on the op ed page of *The New York Times* in August from a group called Columbus in Context. It deni that anything good came out of Columbus's discover Among other things it said, "The Indians of the Caribbean were destroyed within two generations by the Spanish discoverers. Not one of them was converted to the Catholic faith, which was supposedly a prime motive of those



voyages. They died when they were hanged, in rows of 13 'in honor of the Redeemer and his 12 apostles.' "

It went on to indict Columbus because Indians had their hands cut off for not bringing in gold dust, chiefs were roasted on fires and noisy Indians "were silenced with wooden slats put over their tongues." Columbus set into motion a sequence of greed, cruelty, slavery and genocide that, even in the bloody history of mankind, has few parallels."

THIS WEEK THE U.S. bishops approved "a pastoral letter on the fifth centenary of evangelization in the Americas." In this statement (40 pages in draft form), the bishops say that they "wish to call attention to the crucial role that evangelization has played in forming the civilization of the New World." It reviews the history of evangelization in the U.S. during the past 500 years, looks at the status of the church today, and "challenges and opportunities for today's evangelizers."

The bishops' letter (at least the draft that I have as I'm writing this) doesn't specifically mention the criticism of the NCC, but it does answer it. It says, "The effort to portray the history of the encounter as a 'black legend' in which only violence and exploitation of the native peoples was present is not an accurate interpretation of the past. The notion that Catholic Spain was uniquely cruel and violent in the administration of its colonies in the New World is simply untrue."

Later it says, "It cannot be denied that the interdependence of the cross and the crown that occurred in the first missionary campaigns brought with it triumphs and injustices. But neither can it be denied the expansion of Christianity into our hemisphere ought to the people of this land the gift of the Christian faith with its power of humanity and salvation, dignity and fraternity, justice and love."

It praises the "hundreds of missionaries" from Spain who "strove to serve the needs of the native population

combining their preaching of the faith with large scale efforts at improving the care, engineering, agriculture, and education through an elaborate mission system."

It has sections on the Jesuit martyrs in North America, the Jesuit St. Peter Claver who converted 300,000 slaves, St. Martin de Porres, Father Eusebio Kino, Father Junipero Serra, Elizabeth Ann Seton, and the many others who brought Christianity to the Americas.

BESIDES THE BISHOPS, a number of other Catholics have defended the observance of the Columbus quincentennial. One is Mario Tardes, executive director of the Northeast Hispanic Catholic Center, who replied to both the NCC and the group called Columbus in Context. He called the NCC resolution "a racist deprecation of the heritages of most of today's American peoples, especially Hispanics." He answered the criticisms of the other group in a long op ed piece in *Catholic New York*.

Another defender was James Muldoon, professor of history at Rutgers University. Writing in *America* magazine, he said the NCC "distorts the historical record in order to justify its charge of collective guilt," and he proceeds to prove it. He concludes that Columbus "was a brave man whose actions made a major contribution to the formation of the modern world. Should we celebrate the formation of the modern world, or Italy on Oct. 14, be praised the explorer for carrying Christianity to the Americas." "On board, he carried the cross," the pope said. And, despite "the weakness and errors of man," Christianity spread in the New World and "has left a deep mark in the consciences and hearts of the population," he said.

This controversy will probably escalate between now and 1992.

CHD collection will be taken up this weekend

The annual collection for the Campaign for Human Development (CHD) will be this weekend, Nov. 17 and 18, in all parishes throughout the country. Seventy-five percent of the funds collected is sent to the CHD national office and 25 percent remains in the local dioceses.

These funds are used for grants that provide seed money to support self-help projects of and for poor and low-income families across the country—regardless of their race, creed or ethnic origins. These projects seek to improve those conditions that adversely affect the lives of these people.

CHD projects have addressed issues such as:

- food and health care needs of persons living in rural areas of Minnesota;

- the provision of education and employment skills through a worker-owned cooperative of former migrant workers and refugees in Florida;

- access to programs, benefits and services for disabled people in Massachusetts;

- solving the problems of the pollution, health and safety problems in large refinery areas in California

- focus on high-school dropouts through an innovative program in Baltimore.

- support for an organizing effort of rural people in Indiana.

That last project, at a cost of \$33,000, was one of 200 community-based self-help

projects approved for grants during this past year. Grants approved this year totaled \$6,950,000.

The local share of the funds is directed to self-help grants, education grants, activities that promote awareness of the social teachings of the church and a better understanding of the many faces and situations wherein the disenfranchisement of people exists.

Local grants have been awarded to:

- Association of Parish Administrators of Religious Education and Office of Catholic Education for a justice and peace workshop, \$500;

- Rethinking Prisons Conference for attendance scholarships at the conference \$500;

Working to change the face of neighborhoods and communities

Dear Friends in Christ,

During his visit to Mexico earlier this year, Our Holy Father Pope John Paul II stated: "I invite all Christians and all persons of good will to awaken the social conscience of solidarity. We cannot live or sleep in peace while thousands of our sisters and brothers, very near us, lack the essentials for leading a dignified human existence."

On this, the weekend of the appeal for the Campaign for Human Development (CHD), it seems fitting to echo Pope John Paul's challenge as it applies here in our own locale: We cannot live or sleep in peace while thousands of our sisters and brothers, very near us, lack decent homes, jobs paying a living wage, safe neighborhoods and communities. We cannot live or sleep in peace while one of our sisters or brothers is a victim of discrimination—in whatever forms this evil manifests itself.

Twenty years ago, the Catholic bishops of the United States launched this campaign. During these past two decades, CHD has worked to increase the awareness and understanding of all our church's rich social teaching. Through the efforts of the campaign, we are able to support organized groups of low-income people working to change the face of their neighborhoods and communities. These two efforts have produced a new sense of solidarity in our land, a solidarity that expresses itself in many collaborative efforts, such as:

- Partnerships between community groups, local governments, and banks to build affordable housing;

- Partnerships between community groups, local business groups, and school administrators to prevent high school dropouts;

- Partnerships between seniors, local government, and pharmacies to provide prescription medication at affordable prices to older Americans on fixed incomes.

Last year's collection totaled \$107,101.39. I beg your help once again. Your generosity enables the church in the United States to work for justice in our local neighborhoods and communities.

Thank you for your support.

Sincerely yours in Christ.

+ *Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis



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Wanted: your Christmas stories

What was your most memorable Christmas? What made it so joyous, humorous or meaningful?

Each year the Christmas stories by our readers are the most popular pieces in our annual Christmas supplement. Therefore, we again invite you to submit your special Christmas memories for possible publication.

Stories should be true, involving a real event, should be typed double-spaced, and no longer than 300 words (about a page and a-half).

Deadline for receipt is Tuesday, Dec. 4. The stories to be published will be selected by the editors.

Families are also invited to send us information about special Christmas events planned in the parish.

RETIREMENT FUND FOR RELIGIOUS

Why collection for retired religious is required

by John F. Fink
First in a series of articles

The third annual collection for retired men and women religious will be held the weekend of Dec. 8 & 9.

It is a collection that has generated more money in its first two years than any other national collection. In 1988, more than \$25 million was raised, including several

one-time large gifts, and last year another \$21.5 million was contributed by Catholics who obviously were grateful for the services of retired religious.

Despite this, the magnitude of the problem of religious congregations' unfunded liabilities for their retired religious is so great that the situation has gotten worse rather than improved.

What has caused this situation?

For decades women and men religious

worked for very small stipends. Even today the median annual stipend for religious in the U.S. is still only about \$10,000 although some dioceses, including the Archdiocese of Indianapolis, now pay religious equivalent to lay people.

Most religious never paid much attention to how much their communities were being paid for their services. What money was received usually went into the education of the young members of the community to ensure professional competence in the schools, hospitals and social services agencies they staffed. The stipends that were received paid for both the active members and retired members.

Then, after Vatican Council II, there were suddenly fewer men and women joining religious communities. It wasn't long before the elderly members of the community outnumbered the younger ones.

The impact of an aging population that could no longer solely depend on the working members for support prompted congregations to enter the Social Security system in 1972 when the Social Security Act was changed to admit them. Although the initial cost for enrolling its active members put a severe strain on the savings of the congregations, it prompted them to address the retirement issue and to assess their financial assets.

It wasn't until 1985, though, that three conferences—the Conference of Major Superiors of Men, the Leadership Conference of Women Religious, and the National Conference of Catholic Bishops—combined to analyze the scope of the financial problem. The results of a retirement needs survey were startling—that even if religious congregations used all the assets they could make available only for retirement needs they would still be \$2.5 billion short of funds. That has since risen to \$3 billion.

As the chart accompanying this article shows, there are now more elderly religious than young. Most religious now fall between the ages of 50 and 80. The median age for sisters is 65 and for men religious 57. This means that the number of members who retire from active service each year will continue to grow and the revenue of congregations will get smaller.



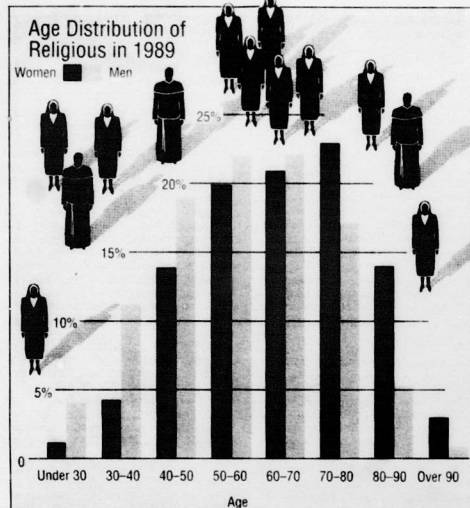
At the same time, costs of caring for elderly members continue to increase each year. The 1989 retirement needs survey showed that religious congregations need to spend, on the average, \$11,266 a year to care for each of their senior members.

The collection thus far has been able to help relieve some of this burden. The money donated goes to the Retirement Fund for Religious established by the three conferences. The amount of money on deposit on March 30 each year determines how much will be available to religious congregations. Ninety percent of the available funds is distributed in basic grants while 10 percent or \$2 million (whichever is less) is held back for supplemental grants to the neediest communities.

The money is distributed to religious congregations based on the number of members in the community over the age of 50. It must go into restricted retirement funds used only for the care of retired members and accounted for separately from other congregational funds.

Last year each congregation that received a basic retirement grant got approximately \$21 for each sister or brother over age 50. The grants went to 591 religious congregations in 48 states and the District of Columbia.

Next week: The retirement needs of religious communities in the Archdiocese of Indianapolis and how they benefit from the collection.



AGING POPULATION—The median age for women religious is 65, with 36,480 (37 percent) of them now retired from active ministry. Men religious have a median age of 57, and 5,264 (23 percent) of them are retired.

Holy Cross to feed more than 1,000 families

by Margaret Nelson

"I don't like asking for help," said Lana. "If it wasn't for my kids, I would never ask for anything."

Lana represents one of the 1,000 families that will receive Thanksgiving baskets at the Holy Cross Church food basket distribution next Tuesday. But she won't be waiting outside in the line that extends far down the second block of North Oriental.

She'll be inside working. And she will help pack the food boxes Sunday. In fact, Lana has worked at the St. Vincent de Paul food pantry all year round every Friday—and Tuesday, when there's enough food. Often working from 9:30 a.m. to 5 p.m. on the days the food line is open, she now serves as the volunteer secretary for the distributing group.

Lana said that there are nearly 30 people who volunteer regularly at Holy Cross and all but five or six qualify for the food baskets themselves. "But we get the same amount, the same kind of stuff, nothing different from our clients," she said. "They have clothes, too. I take them if I need them, but I try not to. Some people may need them more than I do."

The mother of three children—aged 10, 8 and 6—she "split up" with her husband about three years ago. The main reason was that he was dating other women. "I threw him out," she said.

Her last job was as a secretary for a utility firm. When her son was hit by a car, she missed some time from work to take care of him. She said her employer forced her to decide between the child and the job. "It's hard to find a job as a single parent," she said.

Now the only money coming in is Aid for Dependent Children (ADC). She said that the children would receive nothing if she—even temporarily—earned \$100 over

that check. But she would like to work, as a secretary.

She does not like to ask her working mother for money because she is still married to her stepfather. Lana said he physically attacked her when she was in her early teens. If her children's needs are really critical, she does call her mother though she does not feel the response is sympathetic.

But Lana said the other volunteers at the food pantry are like a family to her. The coordinator is like a mother to her. "We help each other when someone needs help. I like helping people."

She said, "I've seen a lot. You can tell by the expression in people's eyes if they are lying or not." Occasionally, a man will come in with alcohol on his breath and she must tell him to leave. But the neighborhood people know if someone tries to sell the pantry food at the bars.

Lana said that people don't have to beg for help at Holy Cross like they do at the local government office. "At the trustee's office, they make you feel so ashamed," she said. "People don't like asking for help," she repeated.

Because of a fire, Lana has her ex-husband's sister, her husband and her child temporarily living in her two-bedroom apartment. "She is my kids' aunt and she would have done it for me," she said.

"I always wanted life to be different for my kids," she said. "But I've taught my kids not to cry for stuff they can't get. I can't say they're perfect, but you don't see good kids like them very often. They accept things as they are. I want to teach them how to handle life as it is."

"Life is like a book," Lana said. "Just turn the page and go on. I accept life like it is. The food pantry is my way of helping people. I'm just glad they're like they are." "You never know how many people are out there who need help and are afraid to

reach out and ask for it," she said. "Some are on Social Security and some are on minimum wage. Every person has their own story."

Families with children, single parents with children, some young adults and senior citizens come to the food pantry.

"We're very fortunate," she said. "We have a lot of donated food. Students from the schools come in and help out. The kids who come in today were really great. Some of them just play, but these kids seemed to care about how things are for us."

"If I ever won a sweepstakes or a lottery, I'd definitely donate to this place, because it has helped me so much," Lana said. "They are doing a great job helping people in need. Anyone who doesn't believe that should come and visit to see what we're doing."

The volunteers will gather at 1 p.m. Sunday to prepare the baskets and on Tuesday before the 5 p.m. distribution.

"I relate to a lot of teen-agers these days," she said. "A lot of kids are too proud to ask for help and their mothers and fathers don't realize the trouble their own kids are having. If a lot of kids would have someone to turn to, they wouldn't be in trouble."

"They need a friend—someone there to talk to," said Lana. "Me and my kids have got an understanding. They are not to be afraid to tell me stuff the way I always was when I was a kid."

"I'm not poor, because I have my kids. They give me life. They keep me going. And I've got the people at the food pantry. Everybody needs to know they've got someone," Lana said.



FULL PEWS—Volunteers prepare for Holy Cross Church doors to open for distribution of Thanksgiving food to 1,000 families. (File photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

Untreated depression as a factor in suicide

by Antoinette Bosco

After homeless advocate Mitch Snyder died by suicide a few months ago, I wrote a column on the tragedy of such a death. I said I believed there was a common denominator in suicide. "I suspect it is despair," I wrote.

This month I received letters from two mothers. Both had lost a child through suicide and both gently scolded me for not talking about what they have come to learn causes the despair—untreated depression.

"You are correct that there is a common denominator in suicide. However, it is



being shown now in the medical and academic communities that the most common set of circumstances that leads to death by suicide is that of depression," wrote one mother.

"I could just weep whenever I read articles on suicide that don't address untreated depression," wrote the other.

To both, I humbly apologize for not including this in my previous article, because their criticism is justified.

This week I had the privilege of interviewing the noted Pulitzer Prize-winning author William Styron in his home in Connecticut. Styron himself was the victim of clinical depression in 1985—a "poisonous fog," a howling tempest in the brain that brought him to the brink of suicide—and last month, his book describing his ordeal was published by Random House. "Darkness Visible, A Memoir of

Madness" rose immediately to *The New York Times* best-seller list.

Only 84 pages, the book is a profound and powerful unfolding of an illness that is vastly misunderstood, all too often spoken of as a lack of moral strength instead of a potentially fatal illness.

In his book, Styron writes: "In depression, a kind of biochemical meltdown, it is the brain as well as the mind that becomes ill—as ill as any other besieged organ. The sick brain plays evil tricks on its inhabiting spirit. Slowly overwhelmed by the struggle, the intellect blurs into stupidity. All capacity for pleasure disappears, and despair maintains a merciless, daily drumming."

"One in 10 or 12 people will suffer this kind of major depression," Styron said, explaining that this is accompanied "by the impossibility of believing that this pain is ever going to disappear and that, it seems to me, is the crux of depression" and what leads one to seek relief in suicide.

At his darkest moment, when suicide seemed the only relief from his pain, Styron found himself watching a film in which he heard "a sudden, soaring passage from the Brahms 'Alto Rhapsody.'" This was a tune his mother used to hum.

Miraculously, the sound "pierced my heart like a dagger" and he was somehow able to connect with the sweetness of life, remembering the "joys the house had known; the children who had rushed through its rooms." It was a turning point. The next day, "I was admitted to the hospital."

He found healing in this "austere place," he said, and does not know exactly why. "I think that one factor was the



Red China again arresting Catholic bishops, priests

sequestration of the hospital, the sense that I was safe, that I had an ordered life in front of me for a while.

"Yet, there was a spiritual aspect, I suppose, that you could call faith in the future. I had a need to reaffirm that by living," he said.

Styron told me that hundreds of people have written to tell him what a great help it has been to them that someone has articulated and given expression to this terrible malady. This makes his personal disclosure "maybe worthwhile," he said. I wholeheartedly agree.

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THE HUMAN SIDE

The many faces of Catholicism within culture

by Fr. Eugene Henrick

Which of the following statements best represents your feelings about the relationship of Catholicism to American culture?

►The Catholic Church must be fully Catholic, adhering to its traditions, and at the same time must be fully American by embracing the principles of personal freedom, religious pluralism and democratic culture.

►A Catholic who becomes totally involved in politics and economic concerns is in moral danger because American culture is too materialistic, individualistic and permissive.

►Catholicism should concentrate primarily on the internal need to strengthen its sacramental life, and should look to



the culture only for that which will benefit this goal.

►Personal conversion and personal morality are at the heart of Christian community. The goal is to be as decent and perfect as one can be in an amoral world.

►Catholicism best represent Catholicism and influence society when they divorce themselves from American culture and commit themselves fully to the Gospel, to a life of perfection and to serving the poor.

After pondering those statements, I'll bet you feel like a character in Kuzdu who was told that life is a test and who responded, "But I prepared for a true-and-false test and it turned out to be multiple choice."

In a recent book, "The Catholic Church and American Culture" (Paulist Press, 1990), historian David J. O'Brien has an essay titled "The Church and American Culture 1787-1987." In it, he demonstrates that the one Catholic Church has never been one in its relationship to American culture.

Some Catholics want to interrelate the best of Catholic tradition with the best principles upon which America was founded. These Catholics believe in strong community commitments that enable them to serve others and to help each other grow morally. They also believe that as citizens they can contribute something special to

To engage in or not to engage in American culture . . .

building a civic community based on sound principles.

Other Catholics feel that Catholicism should take advantage of cultural trends and action by the government when this is in its interest, but that in general Catholics should not commit themselves to full involvement in their culture.

In this view Catholics belong solely to

the city of God. They don't hold dual citizenship in the city of God and the city of man.

Yet other Catholics feel that the church is not witnessing to the Gospel as fully as it should and that the best way to reform our culture is to create a new way of living within it that is dedicated solely to the Gospel. Along with the late Dorothy Day and the Catholic Worker movement, these Catholics would give up material possessions and live a life of perfection within communities situated within society.

To engage in or not to engage in American culture: That would seem to be the question that challenges Catholics here.

Should Catholics look upon their culture as corrupt and to be avoided? Or should they embrace their culture, promoting its growth through sound principles?

Catholicism, which is enjoying a unique moment of opportunity in American history, might lose the moment if coherent responses to this basic challenge aren't sought now.

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EVERYDAY FAITH

Americans constantly impatient for things to happen

by Lou Jacquet

A while back, I moved to the east to take a new job in the Catholic press. People went out of their way to make me feel welcome, but within days the traffic jams had sent my blood pressure into the stratosphere. Out here, I discovered, it's not at all unusual to sit for five minutes at even the smallest of intersections.

Yesterday, I had one of those mornings that brings out the worst in all of us. The day started badly with burned toast, then got worse when I couldn't turn out of my apartment complex because paving crews had traffic backed up for a mile in either direction. Finally, in anger, I slammed my fist against the steering wheel, shooting pain up to my elbow. Could the day get any worse?

Later, in the relative calm of a newsroom on deadline, I reflected on the morning I had just spent. Lots of things



had gone wrong. But all were insignificant in the larger scheme of things. Mostly, my reaction to the events of the morning was symptomatic of something ingrained in the American psyche: We hate to wait. We want satisfaction now.

You see that trait everywhere. Americans lined up at fast food restaurants grow impatient if not served within a minute or two. We start to watch one TV show but flip channels to see what else is on. At the gas pump, the guy behind us leans on the horn if he thinks we have taken a minute longer than necessary to fill our tank. At church, we look at our watches with restlessness if the sermon goes more than three or four minutes. Millions of us get our money from bank machines because we can't stand to wait in line inside the bank. Pizza franchises promise us free meals if we have been forced to wait more than a few minutes to be served.

This tendency causes problems with our spirituality. We might be able to get a remotely edible hamburger in 90 seconds or less, but developing a lasting relationship with the Lord takes a great deal of time and effort. There's no instantaneous gratification. Perhaps that's one of the

reasons why so many of us, living in the midst of so much plenty and so many choices, don't seem to show our evidence of wanting to deepen our spiritual lives.

Women can be as impatient as men in line, of course, but most seem better adjusted to the idea of waiting. They might get as impatient as I do in a traffic jam, but many seem to have more serenity about life. Mothers, in particular, seem better able to adjust to waiting. They carry a child for nine months in the womb; they know that some good things cannot be rushed. Most of the men I know don't share that sense of the long run. They get immersed in the details of the moment, enjoying the decision-making process without paying much attention to where their lives will be headed in a month or a year or more.

At any rate, there's no doubt that Americans of either sex are impatient when compared to folks in other nations. We are so used to instant gratification in so much of our everyday routine that a wait of any length at all drives us to the edge. This trait is so ingrained in our American psyche that we don't think about it much, but I believe that it plays

no small part in how we view everything from a wait in line at the Golden Arches to impatience with the Lord when our prayers seem to be answered on his timetable rather than ours.

We can't help wanting it all now, Lord. We're Americans.

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To the Editor

IDCC responds on teacher salaries

In response to the Oct. 26 letter from the editor from Paulette Anderson ("Teachers' Salaries Are Not Adequate"), I would like to provide a response on behalf of the Indianapolis Diocesan Coordinating Committee. The IDCC is an agency of the four Indianapolis dioceses' boards of education that determines teacher salaries in

Catholic schools in the greater Indianapolis area. The representatives are appointed by the deanery board and maintain communication with the deanery board and the local parish through representation on the deanery board.

Ms. Anderson indicated in her letter that teacher salaries are very inadequate. The IDCC is very aware of the excellent performance of our teachers and is working each year to improve our salary competitiveness.

Criterion readers will be interested to

know that the IDCC has met the policy of the archdiocese to pay 80 percent of the public school salary in the beginning year of teaching. This has been a small accomplishment since public school salaries have risen an average of seven percent per year in the past five years.

At the same time, over the past five years, we have raised the competitiveness of our top salaries from 67 percent to nearly 71 percent of the average Indianapolis public school teacher with 20 years of experience. Although we would admit that much progress is ahead of us, it is not true that "nothing has been done."

Even though this progress is slow, it is very important to understand that we are in an environment that requires uniform salaries in the four deaneries where many parishes are not experiencing growth in membership and collections are rising on average six percent per year. As a result, the IDCC has received considerable criticism about the level of salary increases. While it is true that the increases have surpassed most public and private environments, we believe the increases are justified.

We would applaud Ms. Anderson's

recognition that the parish school is the responsibility of the entire parish, not just the pastor, school staff, board of education, and/or the families being served. Recent studies document that the American Catholic community is the largest faith community in the U.S. We are also the best educated and, according to the 1989 census, the wealthiest.

At the same time, Catholics over the past 25 years have reduced their contributions to the church from over two percent of annual income to about one percent, according to the studies of Father Andrew Greeley. (Editor's note: A new Gallup Poll survey has found similar data. See article on page 2.)

If we as Catholics contributed as much as our Protestant and Jewish brothers and sisters, the church would be in a much better position to implement all of our important works including all educational ministries, whether that be just wages for educational staff or expanded programs and services for all Catholics and the broader community. What a glorious vision and marvelous problem if we were to double our Sunday and holy day collections.

In closing, I would like to thank Ms. Anderson for her interest and concern. I assure you that the IDCC will continue to work to find the proper balance between just wages and the financial realities of all Indianapolis parishes. I would encourage all Catholics to become more involved in your parish educational ministry.

Beyond that, we must all prayerfully consider our financial obligation to our parish and the entire archdiocese. God has blessed each of us with much goodness. By contributing back to God a portion of that goodness, we will be preparing for the kingdom, where there will be justice for all including a cadre of terrific Catholic school teachers.

Rep Cam
Director, IDCC

Indianapolis

Point of View

Listening to the cry of the poor

by Ivan J. Kaufman

Spending several days this past summer working for the Campaign for Human Development—interviewing poor people and people who spend large portions of their time working with the poor—was quite an education.

The church has always tried to help the poor, but CHD represents a new approach to charity. Instead of simply giving people things, CHD-funded programs help people to no longer be poor.

CHD-funded programs regard the poor as people who have minds and talents and resources. And when you listen to the people involved in these programs you discover they have a lot to teach us.

The most important thing is that the poor don't want to be poor. To them this is obvious, but for many of us in the white middle class it's a surprise to discover the poor don't like having to depend on charity and welfare to survive.

Of course there are crooks and swindlers among the poor—just as there are crooks and swindlers among the rich—but the vast majority of poor people are not

poor because they are lazy, or because they have a rip-off mentality. They are poor because they lack the mental and physical abilities, or the technical skills, required to survive in today's economy.

The second thing the poor have to tell us is that they want a helping hand, not a handout.

There's a saying, "If you give a man a fish he can eat for a day. If you teach him how to fish he can eat anytime." And in community after community across the United States poor people who are involved in CHD-funded programs have demonstrated they are eager to learn how to feed themselves—if someone will only take the time to teach them.

Most of us take the basic skills we depend on for our economic success for granted. They were taught us by our parents and other family members, or by our teachers and early employers. But for millions of people these basic skills are something they've never been taught. No one ever showed them how to work, how to get along with employers, how to learn new skills, how to look for a job.

Saying to people who lack these basic skills, "Your problem is that you're lazy. You could get a job if you wanted to," is not only wildly unrealistic, it's cruel. It's like telling someone with a broken leg he could run faster if he'd just try harder.

The third thing the poor have to tell us

is that they can't divide up the world into separate categories of religious and political, the way wealthier Christians often do. When you're poor it's very obvious that what happens in the political and economic sphere often determines whether you live or die. It determines whether your children have a future or not.

We almost automatically think of the poor as a burden—as a negative. But that is not the way I experienced them. Their ability to solve enormous problems gave me faith that any problem can be solved. I had never really listened to the poor before. What I discovered is that they are not a problem, they are a resource.

LIGHT ONE CANDLE

The best Thanksgiving

by Fr. John Catoir
Director, The Christophers

For most of us, giving thanks to God is a prayer that arises automatically from the heart. At times it's a warm-hearted feeling evoked by a sunset or the sound of children at play. Once a year, however, it's a staged event: a family reunion, with lots of turkey and pumpkin pie.

Always, it has to do with our attempt to give something back to God. We reach out to his invisible world of silence, not really knowing the one who is beyond time and space.

Where is God? Is he outside of the universe? We say that God is everywhere. What does that mean? You and I are giving thanks to the Creator who pervades and permeates the entire universe. Can you imagine distances of trillions of miles? I can't. Light travels at more than 186,000 miles per second. One light year is 5.9 billion miles. The farthest star in our own galaxy is over 80,000 light years away and there are millions of galaxies.

We are actually addressing the God of all creation. And what are we trying to say to this awesome one? We express a sense of gratitude; a feeling of reverence. We absorb the beauty of life all around us and we bow before the Lord in thanksgiving. What more can we do? What more could God need or want from us?



It is becoming clearer to me that God does want more. God wants his self-giving to be returned in kind. He gave himself to the world in Jesus Christ who is the perfect expression of the Father's desire to be present to us. But all he asks is that we accept him with love.

Most of us are better at offering words of thanksgiving rather than deeds. We get so deeply immersed in our own little corner of planet Earth that we can barely imagine the Divine Being who stands within and beyond time. We are distracted by the duties of our lives.

A mother who labors to produce a wonderful Thanksgiving Day meal may feel so scattered and exhausted at the end of the day that her prayer of thanksgiving will disappoint her. Let her know, and let all people know, that every act of kindness and love given by one person to another is taken personally by the Lord. It is as though you were doing your work just for him. To cook and serve a meal for the enjoyment of others is a noble act of love. To lighten another's burden by doing the dishes, or emptying the garbage, or walking the dog are also deeds of love.

In fact, the best thanksgiving we can give to Almighty God is expressed in the various ways we show love for one another.

(For a free copy of the *Christophers* News Notes, "Little Things Mean a Lot," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)
(Father Catoir's "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

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CORNUCOPIA

It's more natural than eating

by Cynthia Deves

A relative who shall remain nameless delivers table grace by saying, "Good food, good meat, good God, let's eat."

A friend addresses "Our Father, God before the meal with such warmth and eloquence that we think we must be listening to Bishop Sheen.

Is one of these people more grateful than the other?

Little Angela reveals an intimate relationship with God, thanking him for her red purse, her hamster, stuffed olives, and all her "friends."

The cousins, in turn, announce thanks for mashed potatoes and gravy, then drumsticks, then pumpkin pie. The litany of gratitude builds and elaborates, accompanied by punching under the tablecloth and giggling.

Are these offerings of thanks less than worthy?

One of the neighbors, a retired widower who is lonely and isolated by deafness, eats dinner alone without pronouncing a grace. No one, he thinks bitterly, would hear if he did.

Down the street, a young man and his girlfriend drink beer with their friends in front of a television set. The party ends at sign-off time with arguments and headaches.

Are these people properly thankful for whatever blessings their lives hold?

How or why or even if people are thankful is sometimes lost in the ruckus which Thanksgiving Day has become. Over the years it's evolved from a skimpy dinner shared by a few grateful immigrants and their native benefactors, into a

full-blown, four-day American holiday weekend.

I mean, is this a great country, or what? A celebration of simple gratitude for donated food and instruction in growing corn has become, for many of us, a ritual of pigging out.

Thousands of turkeys lay down their lives annually so that Thanksgiving feasters may slump in happy surfeit after eating too much. Millions of potatoes and pumpkins and apples and cranberries are sacrificed to gluttony and garbage, a far cry from the pitiful pickings we're told the Pilgrims and Indians gobbled up.

Furthermore, the early thanksgivers took only one day off for their celebration, no match for the time we spend on it now. Miles Standish and his pals could barely spare a few hours from scratching for a living in order to taste the wild turkey; and squish their new friends provided.

Luckily, many of us have hours and hours and hours of football games and parades on television with which to pass the holiday time. Not to mention championship prize fights and visits from Santa in a helicopter and trying to figure out how to fix and eat leftovers.

We've come a long way since our forefathers gave thanks for stringy meat and unfamiliar vegetables. But not too long, we hope, to remember to be grateful for food and leisure and entertainment, or however else, much or little, God has blessed us with.

No matter how we express it, giving thanks should be as natural as eating. In the case of Thanksgiving Day, maybe more so.

check-it-out...

The American Cabaret Theater, located in the Athenaeum at 401 E. Michigan Street, will offer two original Christmas presentations for the family during the

holiday season. A **Kabaret for Kids** will present its version of "The Night Before Christmas" every Saturday at 2 p.m. matinee. Group rates are available. On Friday and Saturday evenings at 8 p.m. Nov. 23-Dec. 29 A **Christmas Cabaret** will present Victorian carolers singing traditional carols, and Yuletides of the 20s until today displayed in song, dance and pictures. Tickets for the events may be obtained by calling 317-631-0334 or 317-631-0335.

Our Lady of Grace Monastery in Beech Grove will host **Advent Evening Prayers** at 5 p.m. on Sundays, Dec. 2, 9, 16 and 23 in the monastery chapel. The services will include the singing of hymns and psalms, listening to Scripture and reflection.

Beech Grove Benedictine Center will offer two programs in December, presented by Dominican Sister Dr. Patricia Benson. They are **Mornings With Mary** from 9 to 11 a.m. on Wednesdays, Dec. 5, 12 and 19, and the **Spirituality of Waiting**, featuring St. Catherine of Siena, Simone Weil, Dorothy Day and Karl Rahner, from 7:30 to 9 p.m. on Thursdays, Dec. 6, 13 and 20. The cost of each program is \$5 per person. Call 317-788-7581 for more information.

CORRECTION! The photos of Paul and Lillian Kirchner and Charles and Virginia Coarss, both couples celebrating their 50th wedding anniversaries, were inadvertently switched in last week's *Criterion*. The staff apologizes for the error.

A national workshop on "Religious Community and Celibate Living" will be presented from 9:30 a.m. to 4:30 p.m. on Saturday, Jan. 12 at the Athenaeum of Ohio Mount St. Mary's Seminary. Registration is \$35 with reductions for members of the Religious Formation Conference and three or more members from one community. Pre-registration is recommended by writing the national office: 8820 Cameron St., Silver Spring, Md. 20910, 301-588-4938. Bring a sack lunch; drinks provided. For more information call Franciscan Sister Janet Born at 812-934-5016.

St. Simon School is accepting applications for booth rental for its Christmas and Craft Sale to be held from 8 a.m. to 8 p.m. on Saturday, Dec. 8. No flea market items allowed. Rental is \$20 for 8 by 6 space. Call Mona at 317-898-1877 or Debbie at 317-897-2361.

St. Joseph University Parish in Terre Haute will distribute **Thanksgiving baskets** to needy families of that community. Non-perishable food items were brought by parishioners and placed at the altar of the Virgin Mary. Monetary gifts are now being collected for turkeys and other perishable foods. Make checks payable to the St. Joseph Samaritan Fund.

vips...

Franciscan Sister of the Poor Mary Louise Sahm, a native of Greensburg, has been named as one of two regional councilors of her order. Sister Mary Louise is Congregational Minister of the Franciscan Sisters of the Poor and has ministered as a social worker for many years in Ohio and Michigan.



SCHOOL PROJECT—Central Catholic first-grade students (front row, from left) Matt Denk, Nick Rutan, and Amanda Baase and seven-grade students (back row) Nick Caldwell, John Perkins, Christina Massing, and Bobby Smith deliver donated baby gifts to Birthline. (Photo by Mary Ann Wyand)

Sister of St. Joseph Eleanor Bernstein will speak on "Celebrating the Liturgical Year" from 7 to 9:30 p.m. on Tuesday, Nov. 27 at the Catholic Center, 1400 N.

Meridian Street. Sister Eleanor, who holds graduate degrees in English and theology and a master of arts degree in liturgical studies, is director of the Notre Dame Center for Pastoral Liturgy. The presentation is Session III of the Liturgical Ministry Formation Program series sponsored by the archdiocesan Office of Worship. The cost is \$8. Call 317-236-1483 for more information.



Mr. and Mrs. Leo Amberger will celebrate their Golden Wedding Anniversary with a Mass of Thanksgiving at 3 p.m. on Saturday, Nov. 24 in St. Mary of the Rock Church. Their children will host a reception for friends and family afterward in the parish hall. Leo Amberger and the former Ruth Zins were married Nov. 23, 1940 in the same church. They have 12 children: John, Richard, William, Albert, Stephen, David, Rosemary, Gander, Edith, Ernest, Mildred, Blanken, Dolores, Linkel, Margaret, Thielking and Ann Sutzwiller; one daughter, Alma, is deceased. The Ambergers also have 31 grandchildren and two great-grandchildren.



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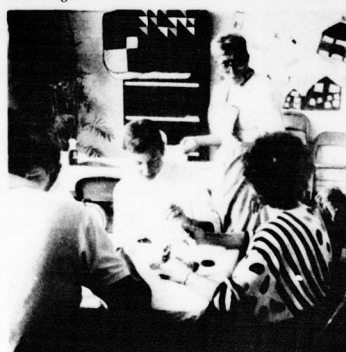
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PANCAKE HELPER—Principal Jeannine Duncan (standing), chats with Mary Mathis and Jessica Welch during the Sunday Pancake Breakfast. The monthly events were designed to benefit St. Monica School, but have resulted in closer parish and family relationships. Each class is responsible for planning, preparing and serving one of the meals. The students, parents, staff and other parishioners are cooperating to sponsor these fundraising events. See story on p. 10. (Photo by Terry O'Connor)

St. Patrick's ends 125th anniversary year

by Cynthia Dewes

It took more than the luck of the Irish to maintain the vitality of St. Patrick Parish during the first 125 years of its existence on Indianapolis' near-southside. According to the parish administrator, Father Patrick A. Doyle, St. Patrick's "consistency (over the years) has been the faith of its people."

On Sunday, Nov. 25, the parish will commemorate its faith at an 8:45 a.m. Mass concluding the 125th anniversary year. Archbishop Edward T. O'Meara will be celebrant and homilist. A brunch to which former parishioners, school alumni and friends are invited will be held afterward in the school auditorium. Brunch reservations are necessary and the deadline is Nov. 19. Call 317-631-5824.

In the beginning, St. Patrick was an ethnic parish composed mostly of Irish immigrants. "The school was a focal point of the parish," Father Doyle said, "with a ministry of providing strong Catholic education for Irish families." Many vocations to the priesthood and religious life, as well as firm commitments to lay involvement in the parish, were nurtured there.

"The Providence nuns used to walk here from St. John's to teach us," said Ralph McLinn, a parishioner at St. Patrick since his birth in 1918. He reminisced with fondness about the teaching sisters and about Msgr. John O'Connell, who was pastor of St. Patrick from 1913 until his death in 1949. "He was a rock," McLinn said.

As time went on, the immigrant parishioners moved upward economically and outward into the wider community, Father Doyle said, taking with them "the good foundation they had here."

Today the mission of the parish has changed. "It's even more important for St. Patrick to be here today as a strong presence in the inner city," Father Doyle said. "Our commitment as a parish is vital to the Fountain Square area."

Another long-time St. Patrick parishioner, Angie Shelburn, agreed. She serves as St. Patrick's representative on the Fountain Square Church Community Project, an organization of six area churches which helps low-income residents obtain homes without a down payment.

The group of volunteers has constructed four complete houses in the area. They also make repairs on other homes owned by elderly or disabled people. Students from area high schools and colleges occasionally join them, and neighbor boys are encouraged to make tool boxes and earn tools of their own by volunteering hours of work.

"This parish can be a real anchor in the neighborhood," Father Doyle said. He also cited the important presence of neighboring Holy Rosary Parish, which cooperates with St. Patrick in many of its ministries and outreach programs.

Several of St. Patrick's parish buildings are no longer needed for their original purposes, so "we are open to suggestions at this point" about their future use, Father

Doyle said. "We are trying to make them more functional."

At present, the upper floors of the former convent are used by St. Elizabeth's Home. The basement of the school, whose students now attend Central Catholic consolidated school, is an auditorium where large events take place. "We want to use the buildings in ways that respond to the needs of the community as well as ourselves," Father Doyle said.

The parishioners of St. Patrick are "very generous people," said Janice Maude, whose family has lived in the parish since 1957. Volunteers who are members of St. Patrick's St. Vincent de Paul Society Conference staff a food pantry for needy families once a week.

There are active women's and men's clubs in the parish, and assistance from two pastoral associates, Providence Sisters Charles Van Hoy and Mary Slattery. Joking affectionately about Sister Mary's abilities, McLinn said, "Don't go in her office or she'll give you a job!"

The parish tries to maintain a friendly, familiar relationship with the young women from St. Elizabeth's. They share needlework classes, let them help in the parish office, and accompany them on outings to the nearby Theatre on the Square.

On Saturday, Dec. 15, following evening Mass, St. Patrick will sponsor its annual Christmas dinner for the poor in the area. In addition to the meal and free transportation, St. Patrick will provide the visitors with information about the food pantry and other opportunities available to them through the parish.

St. Patrick was the third parish to be founded in the city of Indianapolis in the (then) Diocese of Vincennes. At the conclusion of the Civil War, it joined St. Mary and St. John parishes in serving residents of the future capital city of Indiana.

The new St. Peter Parish, as it was called, was organized in 1864-65 by St. John's pastor, and diocesan vicar general, Msgr. Augustus Besonnes, to serve growing numbers of Catholics. Father Joseph Petit, who was Msgr. Besonnes' assistant, was named as the first pastor. He built the small brick building which was to house the church for the next six years.

When the cornerstone was laid for a larger church by the next pastor, Father Peter R. Fitzpatrick, the parish was renamed in honor of St. Patrick. The name was chosen to honor the patron of the many Irish immigrants who lived within its boundaries.

The Gothic-style building was destroyed by an arson fire in 1927. In 1929 Bishop Joseph Chartrand blessed a new Spanish-Renaissance church, the first of its kind in the city.

The theme for St. Patrick's 125th anniversary, which began on St. Patrick's Day last March and included the annual festival in June and a picnic in September, is "We remember, we celebrate, we believe." According to Father Doyle, the theme is particularly appropriate because St. Patrick parishioners have a "great spirit of parish and its history."



ST. PAT'S PARISHIONERS—Long-time St. Patrick parishioners Ralph McLinn (left), Angie Shelburn and Janice Maude join parish administrator Father Patrick Doyle in front of the parish center at the Indianapolis church, which concludes its 125th anniversary year at a celebration Mass and brunch on Sunday, Nov. 25. (Photo by Cynthia Dewes)

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PAUL 6

'St. Chris' students participate

by Winifred Pushor

Why does a sizeable number of parishioners choose to attend the 9 a.m. Mass on Friday mornings at St. Christopher Church?

Most of the congregation is under the age of 12. The children enter the church with reverence, decorum and order. The group does not fit the modern-day profile of illiterate and undisciplined young people.

This weekly observance of Mass participation teaches the school children responsibility, as well as preparing them for a meaningful spiritual life.

The students serve as lectors, readers, ushers, prayer leaders and singers.

It was a little surprising when a little third-grader climbed atop a stool to reach the microphone and say, "If today you hear his word, harden not your hearts." Then a childish laugh launched into an articulate reading from the book of Job.

During the week the third-grade led the Mass, boys and girls took turns at the

microphone to announce the hymns, lead the responsorial psalms and say the prayers.

The prayers were a miniature lesson in social studies. They were offered for the military in Saudi Arabia, for the leaders of the newly-unified Germany, for those who are violent, for courage to do what is right and to teach others about God.

The dialogue homily given by the pastor, Father Michael Welch, was enhanced by the eager audience. They gave examples of good or bad events in their lives that were like the things that happened to Job.

Sharing the sign of peace was a happy experience—none of those limp handshakes and a murmured, "Peace be with you." The third-graders fanned out all over the church with smiles for all.

Music played a resounding part in the service and the liturgy concluded with a booming rendition of "Lord of Glory."

Adults in attendance could not help but feel a bit "glorious" after sharing worship with such a congregation, all under 12 years of age.



Collection Sunday — Nov. 18
Campaign for Human Development

Islam's growth shouldn't be feared, Muslim speaker tells Serra Club

by John F. Fink

The number of Muslims in the West is growing rapidly, a Muslim leader told members of the Indianapolis Serra Club Monday, but they should not be feared.

Dr. Isham Bagby, director of the Islamic Teaching Center in Plainfield, told the Serrans that there are now 4.6 million Muslims in the United States, making Islam the fifth largest religious denomination. It is expected that it will be the second largest by the year 2000, surpassing all other religions except Catholicism. Of U.S. Muslims, about one-third are converts and two-thirds immigrants.

Bagby acknowledged that the reaction to the growth of Islam has been negative in Europe, but said that so far that negativism has not developed in the United States. However, he said, among some intellectuals, Muslims have replaced the Russians as a group of people who should be feared.

"This sense of fear should not be allowed to raise its ugly head," Bagby said. A proper understanding of Islam should prevent that, he said.

Bagby explained that Islam is an Arabic word which means peace, purity, acceptance and commitment. As a religion, it states that there is nothing worthy of worship except God. "Everything belongs

to God," he said, "and our job is to follow his instructions, his will." A Muslim (or Moslem) is one who freely accepts the power of God and tries to organize his life in accord with his teachings, he said.

Muslims believe that Muhammad, who lived in the seventh century, was God's prophet, Bagby said. They also believe that the Qur'an (or Koran) was dictated to Muhammad and is what came from his mouth, he said.

"Believe and do good works, says the Qur'an," Bagby said. "The main focus of Islam is how you live out your belief," he said.

Bagby said that Muhammad taught that other religions made fundamental mistakes. Christianity, for example, "raised Jesus to the level of divinity," he said. "Muslims consider Jesus to have been a great prophet but not divine. Therefore, Muslims reject the concept of the Trinity."

Muslims have five obligations, Bagby said: 1. recite the declaration of faith, "I bear witness that there is no one worthy

of worship except God (Allah), and that Muhammad is his servant and messenger"; 2. pray five times a day; 3. fast from dawn to sunset during the month of Ramadan; 4. contribute to the poor and needy; and 5. make a pilgrimage to the Ka'bah in Mecca once in a lifetime.

Bagby said that Islam began as a very peaceful religion, but after Muhammad was forced to leave Mecca for Medina God revealed to him that Muslims should struggle against their enemies. "A just struggle is essential to the prophetic message," he said, but he emphasized that a just struggle does not include terrorism.

Bagby said that Saddam Hussein is considered "a bum." He said Muslims are concerned by the fact that some Arab rulers have "used" Islam and have not followed Islamic principles. This is also true of the Emir of Kuwait though, he said.

For the most part, Bagby said, Muslims in the U.S. are first generation Americans. "We are growing and ready to take our place in American society," he said. "And according to Islamic principles, we are obligated to live not only as good citizens but as the best citizens."

"We hope we will be able to take our place among other religions to make society good," he continued. He said that Muslims want to see morality become a stronger force in American life. Muslims are very opposed to abortion, he said, and they are progressive on social issues.



FUTURE QUEST—Hundreds of prospective students and their parents visit Socina High School at the Nov. 11 open house. The high school staff and students offered 1:30 p.m. talks and a slide presentation to demonstrate the programs and activities offered by the school. This was one of the six FutureQuest open houses presented that day by the inter-parochial Catholic schools in the archdiocese. At Socina, a huge banner proclaimed: "AA Regional Football Champ." There were displays by the special education department; the Students Assisting Youth (SAV) addiction prevention program; a prayer group of parents, teachers and students (started by the students); the newspaper and yearbook staff; cheerleaders' group; the drama group, which will produce "Grease" next spring; and sports activities. Father Karl Miltz, chaplain at Socina, explained the difference between the school and others as being: "Love of God and love of neighbor." Principal Larry Niedlinger explained the tuition charges, scholarship and work-study opportunities and said, "In the East Deansy, no student will be denied a Catholic education because of finances." (Photo by Margaret Nelson)

SMWC students observe fast as seven missionaries meet

"Sharing Global Experiences" was the theme of the Midwest Mission Task Force that visited St. Mary of the Woods College (SMWC) Nov. 12-15.

The task force is a group of religious women and men, as well as lay volunteers, who serve people in various countries. The seven missionaries, who have more than 100 years of combined experience, discussed their experiences from all over the world. They made presentations to more than 20 SMWC classes and to the general public during their stop.

"The missionaries have seen problem areas in Africa, Latin America and Asia," said Bob Watts, chairperson of the SMWC department of philosophy, theology and psychology. "They know first-hand about different social, economic and political problems."

"They also have an active interest in

peace and justice issues," he said. "We feel they will add a great deal to our campus during their stay." Watts encouraged people from the community to take part in their presentations.

On Tuesday, the missionaries presented an African liturgy in the afternoon. There was a Latin American liturgy on Wednesday afternoon. And on Wednesday night, Mary Jo Rannoe led a discussion on "Specific Aspects of Women's Issues in the Third World." She spent two years in Uganda as a nurse.

The SMWC campus observed a day of fast for world hunger on Thursday, Nov. 15. During the lunch hour, students and faculty watched a video presentation on world hunger and attended a prayer service. The money that they would have spent on lunch was given to the missionaries to help the poor and needy.

Alverna Retreat Center to close doors at end of this month

by Mary Ann Wyand

Alverna Retreat Center will close at the end of this month in a "blaze of glory" after a "wonderful 43 years" of ministry in the Archdiocese of Indianapolis, Franciscan Father Clarence Korgie, administrative director, told The Criterion.

Guests are invited to attend a public open house Nov. 25 from 2:30 p.m. until 4:30 p.m. at the Franciscan retreat center located at 8140 Spring Mill Road, Archbishop Edward T. O'Meara and Franciscan Father Robert Karris, provincial minister of the Sacred Heart Province, will attend the farewell reception. A slide show will feature the center's ministry since its beginning after the end of World War II.

"This was a tremendous ministry, a great gift to the church of Indianapolis," Father Clarence said. "We're very grateful for that. In the words of Jon Michael Talbot, 'This is a holy place, holy ground.' It was a place of healing, reconciling, spiritual growth, and renewal. Alverna has also been a place of empowering and enabling lay people to take part in ministry and church leadership."

The fate of the scenic 40-acre property hasn't been decided, Father Clarence said, but the 54 Franciscans who gathered at the retreat center for a friars' farewell Oct. 22-23 agreed that, "It was certain in our minds that Alverna was finished. The big hope is that a church group will be able to use it as is."

The purpose of the friars' farewell, he said, was to "give Alverna back to the Lord. It was a time of remembering, giving thanks, and celebrating. It was really a blessing and a gift to us, but now we cannot manage it, we cannot take care of it anymore, so we're handing it back. It was a time to say 'Thank you, Lord, for 43 years of Alverna.' We were able to share a lot of stories. It was really joyful." News of Alverna's unexpected closing came last January, when the Provincial Administration of the Franciscan Province of the Sacred Heart announced that the oldest retreat center in the state would phase out its present activities by the end of the year.

At the time, Father Robert noted that, "Current needs for local facility renovations and expansions and limited financial resources over the past many years were some of the key factors in the decision to close Alverna."

As Father Robert explained in a January 1990 press release, the Provincial Administration had been asked to authorize a \$55,000 study for renovation and expansion needs in September of 1989. A projected \$3.4 million expansion program with associated fund drive was to follow that study.

After reviewing available information, the Provincial Council decided that such a study and expansion for ministry was not consistent with the current priority thrust of the province. The council also noted the existence of other retreat facilities offering equivalent ministry in the archdiocese.

Declining vocations to the priesthood and to religious orders also may have influenced their decision, according to Father Clarence.

"We don't have as many qualified personnel anymore," he said. "Our numbers are down in the Sacred Heart Province, in the Franciscan order, and in the priesthood generally. Not that it couldn't be done by lay people. It certainly can."

The Franciscan retreat center dates back to 1947, when members of the Sacred Heart Province purchased the acreage on Williams Creek to begin a full-time retreat ministry with the blessing of Archbishop Paul C. Schulte.

Over the past four decades, Alverna Retreat Center has served the central Indiana area with a variety of ecumenical retreats and special programs—in Judib Tobit, Togetherness, Cursillo, men's and women's spirituality retreats, days of quiet, parish council workshops, drug addiction services, and programs for Adult Children of Alcoholics—which have enriched the spiritual lives of thousands of people.

Both the Marquette Encounter and Cursillo programs began there, and the 162nd Tobit weekend will conclude the center's programming this month.

"So many people had a spiritual and personal encounter with Christ here," Father Clarence said. "Their lives were changed because they had come to this place where they encountered the Lord in solitude, in quiet, and in prayer."

Alverna's name means "the green mountain" and comes from a mountain in Italy where St. Francis of Assisi was reported to have had many of his mystical experiences.

The Franciscan Friary at Knoxville, Tenn., has taken the

name Alverna Friary in recognition of the retreat center's 43 years of ministry.

"We're going to close our place of worship on Nov. 30," Father Clarence said, "but that doesn't finish the worship of the Lord. It's hard to say goodbye, but we will continue elsewhere. We need to give thanks. As we leave, our hearts are filled with gratitude because it was a good place, it was a good ministry. We're going out in a blaze of glory, stronger than ever."



FRANCISCAN FAREWELL—A statue of St. Francis of Assisi graces the entrance to the chapel at Alverna Retreat Center. The oldest retreat center in the state will close at the end of November. (Photo by Mary Ann Wyand)

Only one pro-lifer is added to Indiana Senate

by John F. Fink

An analysis of this year's elections in Indiana seems to indicate that the abortion issue was not as much of a factor as it appeared it would be earlier this year. It has not been demonstrated that any candidate either won or lost because of his or her views on abortion.

Nevertheless, the results of the election for the state Senate indicate a slight possibility that a pro-life bill could pass in next year's legislature. The election resulted in the addition of one pro-life senator.

Although only two new state senators were elected, it might be enough to pass such a bill since one pro-life bill was defeated this year by one vote. In this year's

legislature, the Senate killed an "informed consent" bill by a vote of 24-25 after it passed the House by 64-34. The bill would have required that a woman be fully informed about procedures, risks, fetal development and alternatives to abortion prior to an abortion. It also called for a 24-hour waiting period.

Another pro-life bill failed in the Senate by 23-26 after being approved in the House by 56-43. That bill would have prohibited the use of public facilities and public employees for abortions and required testing for viability at 20 weeks.

In Tuesday's election, all incumbent state senators were reelected except William Vobach and John Bushemi, neither of whom ran for reelection. Both voted against the "informed consent" bill. Elected in their places were

James W. Merritt Jr. of Indianapolis, who ran on a pro-life platform, and Rose Ann Antich of Merrillville.

Although she is a Catholic, Antich has stated that she is opposed to the "informed consent" bill. When asked if she would support "legislation that supports the unborn child," she replied that she is undecided and that the question is too vague for her to reply.

According to Dr. M. Desmond Ryan, director of the Indiana Catholic Conference, the election of Merritt in place of Vobach can be considered a victory for pro-life and would be sufficient to pass the "informed consent" bill by one vote if all incumbents voted the same way.

"The question, though, is how many of those pro-life votes are rock-hard solid," Desmond said, "or how many of those against the bill are solid."

Cathedral High School

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James R. Cain
Cathedral High School
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As I look back on my Cathedral experience, there were different emotions that I felt during my freshman year. Like other young boys, I was apprehensive about what lay ahead. Fourteenth and Meridian Street was a long way from home. I experienced life outside of my neighborhood for the first time. I'm sure boys from all over town who came to Cathedral had similar thoughts. I soon realized that I had a lot in common with students from other parts of the city.

The Catholic religion was a very big part of the total Cathedral experience. We never forgot what our religion was, or how important a part it played in our lives. We thanked God for what we had, and we prayed to Him for what we needed.

Spirit and Tradition are the heart and soul of Cathedral High School. She flies the banner of Spirit and Tradition every day. Most Cathedral graduates are living examples of these values. Cathedral people stay in touch, stay together, and stay "fired up!" When I look around at a Cathedral gathering, I see people who share my values. They are hard working, God fearing folks, trying to provide their children with a quality education, albeit at a substantial sacrifice for many of them. There is a feeling among them that the benefits of a Cathedral education are worth the effort.

I have stayed involved at Cathedral because I want to see the school continue to provide the same leadership for young people today, including my own children, as it did for me. We have a tremendous faculty and staff of dedicated individuals helping us nurture our students. We have a great reservoir of Cathedral alumni and parents who are spreading the Cathedral Spirit and Tradition every day! Cathedral was a tremendous learning experience for me. I hope that opportunity will be available to young people for many years to come.



Molly A. Cain
Cathedral High School
Class of 1989

St. Mary's College
Class of 1993

Whenever I reflect on the four years I spent at Cathedral, my heart fills with many warm memories. The memories consist of several different components. My Cathedral experience was much more than just an academic one. The lasting friendships I made with teachers and peers were most beneficial because from them I learned a great deal about living and learning.

The student body at Cathedral is composed of students who really care about their high school. There really is such a thing as "IRISH PRIDE." I will never forget the pep rallies before football and basketball games. Cathedral has a great school spirit, and it is a wonderful feeling to be a part of it.

The academics are very challenging. The students are competitive, yet supportive of one another. I am always proud to say that I am a graduate of Cathedral because it has such a tremendous reputation. It is amazing how many people outside the city have heard of Cathedral and know someone who either attends or has graduated from there.

Probably the greatest attribute of Cathedral is her faculty. The teachers are dedicated and have a genuine concern for their students. They are always willing to find time for each student on an individual basis, even if it means coming to school at seven in the morning and staying until five in the evening. I formed special relationships with several faculty members which I will cherish always. Each one had a significant impact on my life. They helped me to realize my potential and instilled in me the self-confidence I need to achieve my goals.

As a college student, I feel the curriculum at Cathedral more than adequately prepared me for academics at the college level. My extracurricular involvement at Cathedral were equally beneficial as I adjusted socially to college life. I am grateful to have had such a well rounded education.

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Board members taught to 'maximize resources'

by Margaret Nelson

To illustrate the value of Catholic schools, Father Clement Davis told leaders of boards of education. "Just the Archdiocese of Indianapolis will save the state of Indiana 73.5 million dollars this year." He displayed a giant "check" from the archdiocese to the state.

"We offer a better product at half the cost!" he added. Pointing to the \$1,966 cost of educating each of the 18,651 students in archdiocesan schools, he compared the state's 1989 figure of \$3,941 per pupil.

The pastor of St. Monica in Indianapolis and member of the Archdiocesan Board of Education said, "Development work has to do with the making available and maximizing of resources."

Father Davis told the members of boards of total Catholic education and development committees who attended the Nov. 3 meeting that this is a unique time because

the church has "redefined itself. To be participants in shared responsibility is to be really church." He said it is important for boards "to take true responsibility for the educational mission of the church."

Referring to Christ's mandate to "go forth and teach all nations," he said, "No one person, no one institution, no one group, can do all that." He said that it is important to realize that "we need collaboration."

Looking at resources and planning for the future is necessary if schools are to get beyond barely keeping up and maintaining them, Father Davis said. There is a need to combine the efforts of selling candy and Christmas wrapping paper with the "real need to be people of vision concerned about the big picture," he said.

"The first thing we need to do is find out where we stand in what we offer," he said. He cited several reports, including the Oct. 21, 1990, Rand Corporation report that

credits the Catholic schools as "the best schools operating in the country today," said Father Davis. "It is borne out in all testing that has been done. They are not only higher than state-supported schools, but higher than any other schools of the Christian community."

U.S. Catholics are now the largest single denomination in the country; they are the best educated of any religious group; and they have the highest per capita income, he said. But according to a 1989 report, Catholics are ninth among religious groups in contributions to the work of their church.

"Jesus said, 'Go forth and teach all nations,' not 'Go out, establish schools and then relax,'" Father Davis said. He suggested that parishes "enlist real financial support from alumni, graduates, the corporate world, endowments, yes, even look at and become fighters for tax credits and vouchers. Establish a stronger, wider, broader base."

Citing the need for "friend-raising," he called "Catholic schools are an answer to a parents' prayers." Noting that the cost "is really no higher today," he said it is different than when he was growing up and the cost was "paid almost entirely by men and women who dedicated lives of service" to the schools. He said that "the sacrifice is still there," because of the lower wages paid to teachers.

"Today the Lord is drawing us as church somewhere else," Father Davis said. "We've learned that we have to market who we are and what we do."

He said that people who give money want to know the specifics about the needs of the community. "The thing that amazes me is that we have good, educated, involved people who make arrangements to have money given to the Heart Association or the Cancer Society when they die." Noting that these are fine causes, he added, "Rarely do we see memorial gifts given to schools or parishes."

Father Davis gave "three concrete steps board members can take to assure a more development-minded approach." First, he said, "At board meetings, invest some significant time in prayer."

Next, he suggested that they also "make a personal priority to take advantage of some educational opportunity at the parish, deanery or archdiocesan level. You need to be knowledgeable of what is happening in the school program and the Sunday school program that you are in charge of."

Father advised that board members maximize available resources by asking themselves "What if? . . . What could we do? What will we do?"

He said he wondered, "What if we knew what it is that we as a community of faith invest in the state in the form of a donation of total Catholic education by our schools alone." Then he displayed the \$73.5 million check from figures compiled by Rex Camp of the Indianapolis Deaneries Coordination Conference, with the help of G. Joseph Peters and Frank Savage of the Office of Catholic Education (OCE).

Father said that, based on past growth, "What we, as archdiocesan schools, provide to the citizens of the state of Indiana who happen to be our students . . . will be an actual \$36.7 million during this school year. He did not include the savings from Catholic schools in the four other dioceses in the state.

"What we are offering to Caesar is at least helpful," he said. "We as church need to become more aggressive." In debates at the State House he said, "It will be helpful to have this kind of information at hand."

In bringing the message to the local community, Father Davis said to remember, "They need us. They need the salt that we bring."

The theme for the Nov. 3 conference was "Planning for the Next Millennium and Beyond: Boards and Development."

Other sessions dealing with development were: stewardship versus proprietorship; schools/development; budget development for boards of education; practical public relations; relation of mission and purpose of boards, and Catholic Community Foundation.

Sessions were given for the board members on conflict management, pastoral councils and boards of education, the role of the family advocate for councils and boards, and creating communities that "make it possible to live by the truth."

Other discussions covered: the role of the executive committee, parish administrators of religious education, growing in faith as boards, boards and youth, and deanery boards of education.

Also in the afternoon, two-hour sessions were given in in-depth studies on Developing an Adult-Centered Parish, by Matt Hayes, OCE director of religious education; and Creative Problem Solving, by Providence Sister Lawrence Ann Liston, OCE director of schools.



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St. Monica has 'friend-raiser'

by Paulette Anderson

What began as a way to help St. Monica School make money has become a family and parish event for the Indianapolis parish.

The new endeavor is a monthly Sunday Pancake Breakfast that is served through the cooperative efforts of school parents, teachers and students.

It has become more than a fund raiser. Families have a chance to sit together for breakfast. At the same time, families with children in the school have the opportunity to establish or maintain friendships with those with children in the religious education program. Many of the adult

religious education participants have taken advantage of being able to breakfast together.

Parents and teachers realize that most schools must participate in a number of fund-raising events to keep the costs of education down—or just meet the budget. Last spring they gathered to discuss ways to avoid the typical candy sale. The idea of the pancake breakfast was chosen to fulfill this purpose.

Each class will host one breakfast during the school year. The teaching staff served the Sept. breakfast and the eighth-grade hosted the Oct. event.

The next breakfasts are scheduled for Nov. 11 and Dec. 9. Serving hours are 8 a.m. to noon. All are welcome to attend.

Woods' students write to military

St. Mary of the Woods College (SMWC) has recently extended its "community" to include the Middle East.

The Indiana Legal Assistants at the Woods (INLAW), a student organization, and the paralegal students recently mailed their first group of letters and cards to the U.S. military personnel stationed in the Persian Gulf.

"Every year our students have a service-oriented project and this year, they were extremely interested in the Persian Gulf," said Kathy Myers, SMWC coordinator of paralegal studies. "If you are truly going to practice law, you must do it in a free society. After Iraq invaded Kuwait, the freedom was taken away from the people of Kuwait and that affects many different societies."

"One of the missions of the college is service and this project ties in with that," said Myers. "We don't know who will receive our letters, but we wanted the

people stationed over there to know that we care about them."

Last week, SMWC students sent more than 60 letters and cards to service personnel in the Middle East. Many of the correspondents are active military personnel in the U.S. and at the Woods. Many also included newspaper clippings, autumn leaves and packages of drink mix.

"We didn't send the letters to particular people on purpose," said Myers. "There are many service personnel who don't have families and we want to let them know we will make some people happy, and more important, appreciated."

The students will also send a holiday "care package" this month. It will include frisbees, games, playing cards and calendars.

"This is a small gesture, but we just want the people over there to know they are not forgotten," said Myers. "We hope we receive some letters of response."

Faith Alive!

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Is our mobile society a curse or a blessing?

by Fr. Eugene LaVerdiere

Imagine trying to organize a parish for nomads. Think of the Bedouin, nomads who live in tents and move freely from oasis to oasis across the deserts of the Near East.

How about parishes for the explorers who came to North America centuries ago, or for the old fur traders who plied the great water routes of what are now Canada and the United States.

Or consider migrant workers and their families, people whose movements are determined by the seasonal nature of the harvest.

What do nomads, explorers, fur traders, and migrant workers have in common with modern citizens in general?

All are very mobile people. In a highly mobile society, conducting a census is quite a challenge.

So is establishing a parish community. Mobile populations stretch the ordinary understanding of the parish. They demand flexibility and new approaches.

Of course, nomads, explorers, and fur traders of old, and migrant workers of today do not sink roots in a particular piece of land they call home, while ordinary modern citizens do.

Most people I know establish their home in a particular place, from which they travel and to which they return regularly. From time to time, they also leave a place that has been home and transfer to another part of the city or across the continent. The new place becomes home.

The mobility of our modern population is similar to that of the old Roman Empire, where commerce, professional opportunity, military service, and forced displacements because of wars or natural disasters played a role. So did climate. The Roman Empire also had a sunbelt!

A port city such as Corinth, Ephesus, or Rome had a highly diversified and changing population, where travelers from North Africa and the Black Sea mingled with established residents as well as new arrivals from Alexandria and Judea.

Or consider Jerusalem. The description of the crowds present there on the feast of Pentecost is an indication of high mobility in the Roman Empire's Jewish population.

With respect to mobility, the situation in Judea and the cities of the Roman Empire in the first century is not so very different from that of 20th-century New York, Toronto, London, or Sydney.

That means the challenges faced by the Christians of New Testament times are quite similar to ours. From the way those Christians dealt with their mobile society, we can learn a number of things for parish life today.

First we realize that a mobile society is

not a liability but an asset for evangelization and the dissemination of the Christian message.

Take the New Testament case of Prisca and Aquila. We learn from Chapter 18 of the Acts of the Apostles that they were natives of Pontus in what is now Turkey up by the Black Sea, but that at some point they moved to Rome. More recently, they had come to Corinth following an imperial decree expelling the Jews from Italy. At that time it was still normal enough for Christians to be identified with the larger Jewish community.

Paul stayed with Prisca and Aquila when he arrived in Corinth from Athens. Many months later, they accompanied Paul to Syria and took up residence in Ephesus.

In Ephesus they attended the synagogue and it is there that they met an Alexandrian named Apollos whom they invited to their home and instructed. With their blessing and prayers, Apollos then went on to teach the Christian message at Corinth where it had been planted by Paul.

The story of Prisca and Aquila is a good example of mobility among the early Christians and how it served the spread of Christianity. It shows that the Christians did not always have to travel to bring the Gospel to others. Others came to them.

It is the same in our own world. Standing on the steps of St. Patrick's Cathedral or in front of St. Jean Baptiste Church on the corner of Lexington Ave. and 76th St. where I reside in Manhattan, I can watch the whole world go by: Asians, Latin Americans, Europeans, Africans, New Yorkers, visitors from every continent.

Here is a Christian opportunity. It is also a challenge. People need to be invited and welcomed. In a mobile society such as ours, the parish needs to be above all a place of hospitality.

That, too, we learn from Prisca and Aquila. Consider the way this Jewish Christian couple welcomed Paul at Corinth and Apollos at Ephesus. Their ministry was primarily a home ministry, the antecedent for a modern parish's ministry of hospitality.

For the early Christians, hospitality was high on the list of values. Looking at the New Testament as a whole, we might even consider hospitality a mark of the church. To say church was to say hospitality.

In our own mobile society, it ought to be the same. When I hear someone say "I really like that parish. They make you feel very welcome there," my heart jumps.

There is no question about it. That parish is meeting the special challenges of ministry in a mobile society!

(Blessed Sacrament Father Eugene LaVerdiere writes for Catholic News Service.)



WELCOMING—Today's mobile society demands that American parishes be places of hospitality for transplanted Catholics. (CNS illustration by Mark Williams)

Age of mobility strains families

by David Gibson

George, a widower, is 90. He suffers a severe loss of hearing and greatly weakened eyesight. Naturally, he can't drive.

Neither can George see well enough to tend to his bills. He requires help with this major task. At times he has paid bills not really owed or mailed important payments to wrong addresses.

He walks one block to the grocery for small things, but must be driven to a larger grocery for major purchases.

George doesn't thrive unless he gets to daily Mass. But he needs a ride to church.

At one time, George might have benefited from almost unlimited assistance

within his large extended family. Today, however, most of his relatives live far away. Their aid and companionship must be augmented by others in the community.

Some loneliness is inherent to George's existence. His younger relatives also endure times of anguish due to their distance from him.

George and his relatives symbolize the age of mobility—an age when people readily move from one region to another in search of new opportunities and are no longer around to routinely support each other.

Within parishes, the needs of people like George pose a special, new challenge. (David Gibson is the editor of Faith Alive!)

DISCUSSION POINT

Support diminishes with distance

This Week's Question

What is one problem you have experienced or challenge you have faced as the result of living far from close relatives?

"Losing a support system and a sense of home. You have to start all over and make it for yourself." (Theresa Hecht, Carmel, Indiana)

"Not being able to offer my hands when I know they could help." (Virginia Patterson, Prairie Village, Kansas)

"There are the hard times when you want your family there, e.g. on the anniversary of my father's death. Or when you want to share the good times . . . Our friends become our family in many ways . . . (Also) my mother is getting older and I'm not there. I feel I should be there." (Ursula Marks, Willoughby, Ohio)

"Keeping a sense of presence; not being around when they have problems that I could help them solve better if I were there. During emergencies I feel a little helpless not being there." (Jim Oxford, Dentelle, New Jersey)

"We've made friends that are like an extended family . . . They're people we can call in the middle of the night if we have to . . . The flip side is that we're unable to support the everyday needs of our extended family, such as an aging parent." (Carol Leffer, Mentor, Ohio)

Send Us Your Voice

An upcoming edition asks: "Does physical exercise really nourish the spirit? How?"

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



Jet-age nomads find it hard to reunite family

by Neil Parent

"What are you doing for Thanksgiving?" I asked Sharon.

"Bill and I are visiting one of our daughters in Maine," she said.

"What about the other kids?" I asked. "Will you get to see them over the holidays?"

Sharon seemed amused by my question. "Not likely," she laughed. "Larry, our eldest, is working for a computer company in Seattle. David is still in the Army in Texas, and our youngest, Sally, is in graduate school in Italy. She met someone there she is very interested in, so Bill and I are not expecting her back anytime soon." She rolled her eyes for effect.

Sharon and Bill's dispersed family is increasingly typical. According to the most recent U.S. Census Bureau data, between March 1987 and March 1988 almost 43 million people relocated. That's 18.2 percent of the population.

Interestingly enough, by our growing mobility we are reverting to a more nomadic form of life, reversing a trend begun thousands of years ago. As agriculture and cities began to develop, our ancient ancestors abandoned their continual wanderings for food, shelter, and protection in favor of the benefits of staying in one place.

A major difference between ancient and modern nomads, however, is that in tribal days the entire group moved, each person helping the other. With us, it is a journey taken as an individual or family, frequently without the direct emotional and physical support of others.

Our mobility is not without a price. It used to be, for example, that people would classify themselves as from the Bronx or East Los Angeles. That told you where home was for them and a lot about them.

Today, our homes and cultural back-

grounds are more nebulous. We may have Southern parents but be born in the North. We may be educated in the West but work in the East.

Our roots are becoming more shallow and widespread.

Relationships are more fluid, too. We can no longer count on having friendships that grow deep and firm by sharing life's events over many years.

Family identity is stretched in a mobile society. Grown children frequently relocate far from their parents. The extended family, with grandparents, parents, and children all close by to help each other is quickly joining the list of extinct species.

But there is a positive side to mobility. It can help break us out of narrow provincialism by bringing us into contact with people who look, think, and act differently than we do. It can help turn us into world citizens.

Mobility can also serve as a catalyst for making friends and acquaintances quickly and easily. In our fast-paced society, bonds of cooperation and mutual support need to be cemented fast for everyone's benefit.

Mobility can help us realize, too, that the moments with our growing children are too precious to squander. After they leave home, they may scatter far and wide.

The more our lives are in flux, the more we benefit from rooting ourselves in God. For God is the soil in which we can sink our roots deep and tight.

And seeing God in ourselves and in others helps us establish a common bond that can turn strangers into friends. This is especially true in the parish setting.

A blessing of the church's universality is that no matter where we go we find people who share our most deeply held values and welcome us as brothers and sisters.

This experience of hospitality and community goes a long way toward enhancing the positive aspects of mobility and diminishing its drawbacks.

(Parent writes for Catholic News Service.)



FLUX—When our lives are in flux, we benefit from rooting ourselves in God. We also realize that time with loved ones is precious. (CNS photo by Timothy Krohn)

New kid on block may be lonely

by Christopher Carstens

Moving is about the last thing teen-agers ever want to do. But lots of teens have no choice due to changing jobs or changing family situations.

Both ends of the move seem miserable. First comes the pain of saying goodbye to old friends. Moving across town—and changing schools—means changing friendships. The dislocated teen may keep some "best" friends, but the rest of the comfortable crowd will be gone.

The other end of the move is difficult too. It's a challenge to be the new kid in school because it always seems like everybody already has all the friends they need. There are no familiar faces when the new kid walks into the cafeteria at lunch.

The experience in a new parish can be similar. There may be other teens at Mass, but the new kid doesn't know their names. And youth group meetings or confirmation class can feel the same way that school does—the new kid doesn't know anybody, but other kids know everybody.

When a new kid comes to your school or parish you can help make his or her transition easier. Go out of your way to say

hello. If you introduce yourself, it breaks the ice for the new kid and gives a clear message: "You're welcome here."

Next, introduce the new kid to some of your friends. There is nothing like a group of familiar faces to make the day at school seem brighter. Just being able to recognize even two or three of the 500 kids walking through the hall makes a real difference. When you introduce the new kid to your friends, you almost instantly improve the way he or she feels about being in your school, parish, or neighborhood.

Finally, invite the new kid to go with you to an event at your church or school. The vast majority of teens absolutely won't go anywhere if they don't know somebody who will be there. It is just too painful to be the only loner in the crowd.

Lots of teens have found the pain of a difficult move began to fade with an invitation to a school or parish event.

Welcoming the new kid is more than just being nice. Making a place for the stranger is a specific sign of Christian behavior. It is one of the ways Jesus said he would be able to recognize his followers.

(Christopher Carstens writes for Catholic News Service.)

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THIRTY-THIRD SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, November 18, 1990

Proverbs 31:10-13, 19-20, 30-31 — 1 Thessalonians 5:1-6 — Matthew 25:14-30

by Fr. Owen F. Campion

The Book of Proverbs is the source of this week's first liturgical reading. Only occasionally does the church turn to the Book of Proverbs for readings in its liturgies of the Word. However, over the years, Proverbs has remained a favorite for private reading of the Holy Scriptures.

Proverbs is one of those books of the Bible regarded as the revealed word of God by the more conservative Protestant, and by the traditional Jewish, versions of the Bible. Written about the end of the first century before Christ, pious Jews attributed it to the great King Solomon. Such attributions would not be accepted in today's culture. Were a writer to compose a work and insist that it had come from the pen of George Washington, or Q. Henry, or Tennessee Williams, people now would label the effort a fraud. Such was not the case when Proverbs first became popular. Such attribution was regarded as the supreme tribute to Solomon, the greatest of all the kings of Israel.

This week's reading, taken from the very close of Proverbs, extols the faithful and efficient wife. It is highly symbolic. In reality, it salutes excellent human behavior. The woman described in the reading is a model of prudence, devotion to high purpose, understanding, and generosity. Such qualities are hardly limited to wives. They are desirable in any person. The



"wife" in this reading likely is the spouse of Wisdom itself. In other words, such sterling qualities obviously accompany one so close to pure and uncompromised wisdom.

For the ancient Jews, the study of the Scriptures was the highest agenda in education. Indeed, education had little purpose other than to acquaint students with God's revelation. Learning other lessons, such as the Hebrew alphabet, was an even more useful process if it added to knowledge of the Scriptures. So, Jewish teachers devised a technique to study the alphabet. They taught children sections from the Scriptures in which each succeeding verse began with the next letter in the Hebrew alphabet. Children learned the alphabet, and they learned the message of the particular scripture. This passage from Proverbs is in such order. Each verse begins with the next letter of the Hebrew alphabet.

St. Paul's First Epistle to the Thessalonians again supplies the Liturgy of the Word with this second reading.

In this weekend's reading, St. Paul takes a theme already familiar to the Christians of the first generations after Jesus. He refers to the second coming of Jesus. The Christians of that era must have looked to the possibility of the Lord's second coming with some considerable yearning. Living as his followers in a pagan, materialistic, greedy, and even cruel world was not easy nor simple. When the Lord returned in glory, all would be vindicated.

St. Paul reminded his readers in this epistle that awaiting the Lord had its own demands. He called upon them to be righteous, to be faithful to Jesus, wisely reminding them that none knew the exact moment of the Lord's return, or when

anyone would be compelled by circumstances to give account to God.

St. Matthew's Gospel is the source of this weekend's Gospel reading. The reading is from a section of the Gospel in which Jesus asserted his own identity, and in which he faced the event of people's rejection of his claims.

The times contemporary with Jesus in his own homeland were difficult. There were divisions among the people. Since religion was the most important element of life, religious divisions were not only many but very crucial. In the midst of those divisions, some followed Jesus, others ignored him, still others opposed him, all in God's providence.

This weekend's parable is forceful and straightforward. We might compare the Lord's message with the talents. One day will be a time to give account. Those who have used the talents, God's gift, wisely, can be assured of reward. Others must face the consequences.

Reflection

Medicine and law, the two historic learned professions in our society, speak of death as the "inevitable" in human existence. No human, not even Jesus himself, has stood aloof from the inevitability of death. All before us have died, and we must face the reality that we will die.

However, in a powerful, age-old process of denial, people ignore the fact that they are mortal.

The readings this weekend call us to

reality. They remind us of death and at least secondarily point out the fact that circumstances of life can be very important. We cannot be assured of anything we have. All is supposition in the last analysis.

There is no gloom in the readings, however. The third reading instructs us all that we bear within us in our Christian faith the very gift of God. Furthermore, in our human nature, and in our ability to give ourselves fully to God in virtuous living, we can build upon our faith. We can double its effect, to employ the imagery of the parable. God's gift within us can earn for us a great spiritual reward.

The first reading, from Proverbs, reminds us that serving God is the wisest pursuit in life, as well as the most productive. The very technique of the Hebrew verses set in the order of the alphabet reminds us, as it reminded young Jews long ago, that nothing is more urgent in life than the service and recognition of God. The first reading even gives us concrete advice, urging us to be wise, generous, careful, and loyal.

Together the readings ask us to put first things first. At first glance, there may be attention given to harsh judgment. But the message is reward. Reward in heaven awaits each of us if we are true to God, primarily and constantly, never forgetting the inevitability of our human mortality and all that it means, and the suddenness by which circumstances can move us toward that inevitability.

THE POPE TEACHES

The Holy Spirit proceeds from the father and son

by Pope John Paul II

Remarks at audience November 7

In the Creed, the church professes her faith in the Holy Spirit, "who proceeds from the Father and the Son."

Although the New Testament contains specific references to the procession of the Spirit "from the Father" (e.g. John 15:26), we do not find explicit references to the Spirit's procession from the Son.

The Gospel does clearly state, however, that the Son, as well as the Father, is responsible for the "sending" of the Spirit upon the church (John 14:26, 16:7), and that in as much as the Father has given all that he has to the Son, it is from the Son that the Spirit "takes" all that he reveals (cf. John 16:15).

Indeed, the whole New Testament attests that the Holy Spirit is not only the Spirit of the Father (cf. Matthew 10:19-20) but also the Spirit of the Son (e.g., Galatians 4:6; Philippians 1:19).

The Creed adopted at the first Council of Constantinople in the fourth century had declared that the Spirit proceeds "from the Father." During the Middle Ages, however, the formula "from the Father and the Son" (Filioque) gradually became standard in the West.

The Latin church's insertion of "Filioque" into the Creed became an occasion for controversy with the Eastern Church. Although discussion continued on this point, especially at the Second Council of Lyons (1274 A.D.) and the Council of Florence (1439 A.D.), the Latin church continued to use one formula and the Eastern Church another.

As the result of ecumenical dialogue, especially in the period since the Second Vatican Council, it now appears that the difference in these creedal formulas does not pose a real obstacle to overcoming the misunderstandings of the past. The continuation of this fruitful dialogue is an intention which we fervently entrust to the guidance of the Holy Spirit.

MY JOURNEY TO GOD

Glorify God Each Day

It is going to be a bad day. I woke up with a throbbing headache. My bones feel like someone kicked me down a flight of stairs. My stomach is churning. But what an opportunity to thank God for all those good days I take for granted when I feel great and can tackle the world!

I will use this day to glorify God. After all, he suffered so much for me. I will not complain about how lousy I feel.

Instead, I will meditate on the pain of some friends who suffering far surpasses mine. There's Patty, who recently lost a leg due to diabetes. And my young

friends Joann and Maria are struggling to cope in a world without their Mom and Dad. Last year, their parents died from terminal illnesses within three months of each other.

Lord, let me take this physically unpleasant day and offer it to you for my friends. Perhaps their load will be a little lighter for a while.

And thank you, Lord, for the bad days. May they be an opportunity for me to grow in your loving grace.

—by Cynthia Schultz

(A resident of New Albany, Cynthia Schultz worships at St. Mary Church.)

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Entertainment

MOVIE REVIEW

'Vincent & Theo' pays homage to Van Goghs

by Gerri Pare

"Vincent & Theo," a new release from the Helmdale Film Corp., is an intensely intimate look at the tortured final years of the Van Gogh brothers and their obsessive devotion to art and to each other.

In ironic contrast to Vincent Van Gogh's wretched, ragged existence, the film's opening shot shows one of his paintings being recently auctioned for millions of dollars.

As the paint-smear, rotten-toothed Vincent (Tim Roth) feverishly struggles to

perfect his art in his native Holland, his younger brother Theo (Paul Rhys) works as an art dealer in Paris sacrificing his own artistic ambitions to support Vincent.

Vincent's obsession with his creative vision is only matched by Theo's desperate commitment to sell his brother's paintings and gain recognition for his genius.

Their relationships with women suffer as a result of their intense closeness—the prostitute (Jip Wijngaarden) that Vincent had taken in and loved deserts him, and Theo's young bride (Johanna Te Steege) soon feels like an outsider.

Vincent begins his descent into madness when Theo fails to interest the art world in his talent and financial stability eludes them.

Directed by Robert Altman, the film exquisitely captures the pain and suffering of these two men for whom art is everything and life is nothing without each other.

Respect is shown for the artist and his struggles while the intermingling of art and commerce that helped destroy the Van Goghs merits the director's disdain.

Some of Altman's visuals make a lasting impression, particularly those of Vincent in a frenzy of creation amid thousands of delectably vibrant, breeze-blown sunflowers.



VINCENT & THEO—Actors Paul Rhys (left) and Tim Roth star in "Vincent & Theo," a photo from Helmdale Film Corporation)

Much of the film's energy is owed to the impassioned performances by Roth and Rhys. Roth is so convincing as the driven artist that the memory of Kirk Douglas in the same role in "Lust for Life" (1956) is all but forgotten. Rhys imbues his character with keen frustration and barely-controlled rage that can erupt at any moment.

The period look of the film—which covers 1886-1891—is handsomely mounted, and a prominent but distinctive music score reiterates the sadness at the core of this emotionally-charged picture.

Due to restrained treatment of promiscuous relationships, occasional studio scenes with nude models, some violence, and Vincent Van Gogh's suicide, the U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is PG-13, and parents are

strongly cautioned that some material may be inappropriate for children under age 13. (Rereviews movies for the U.S. Catholic Conference Office for Film and Broadcasting.)

'Viewing with Arnold' will continue next week

James Arnold, *The Criterion's* regular movie reviewer, has undergone retina detachment surgery that prevents him from viewing movies for a few weeks.

Until he has recovered, *The Criterion* will publish reviews from the U.S. Catholic Conference Office for Film and Broadcasting.

Recent USCC Film Classifications

A Cry in the Wild	A-II
Dances with Wolves	A-III
Graffiti Bridge	A-III
The Krays	A-III
Roger Corman's	
Frankenstein Unbound	A-III

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

'Polly Comin' Home' continues charming family tale

by Henry Herx
Catholic News Service

Family viewers were delighted last year with the musical "Polly," a made-for-television program about a sunnyside orphan and her rich, dour aunt, which updated Disney's "Pollyanna" from 1960.

Just as delightful should be the sequel, "Polly Comin' Home," airing Sunday, Nov. 18, from 7 to 9 p.m. on NBC. Reprising their roles are Keshia Knight Pulliam as the 12-year-old Polly and Phyllis Rashad as her aunt, the richest citizen in Harrington, Ala. The time is 1956 and the Rev. Martin Luther King Jr. is attracting attention beyond his Montgomery, Ala., pulpit.

Aunt Polly's attention, however, is focused on getting state accreditation for the academic program at her orphanage where, unfortunately, the private school headmaster (Anthony Newley) she has hired seems out of his element when dealing with poor black youths.

Returning from a long stay in the hospital that has cured her injured legs, young Polly is determined to re-ignite a broken romance between Dr. Shannon (Dorian Harwood) and her aunt. Behind her wish to see them married is her desire to once again be part of a "real" family.

Meanwhile, the campaign to elect the town mayor threatens to disrupt the racial harmony gained at the end of last year's program with the restoration of the bridge over the creek dividing Harrington's black and white communities.

Executive producer William Blinn's script deftly keeps these three narrative lines going while developing warm

characterizations and minor subplots filled with human interest and topical allusions.

Director Debbie Allen has no problem meshing a winning cast (including the delightful Celeste Holm in a small but pivotal role), a good story, meaningful songs for non-singers, and eye-catching dance routines. The youngsters are the main draw and led by the pig-tailed and anguished Polly who keep their elders on the right track.

Gather round and enjoy an old-fashioned entertainment that celebrates values that never go out of fashion—the joy of family, the sustenance of religious faith, the miracle of new life, and the goodness of people whatever their color or gender.

TV Programs of Note

Sunday, Nov. 18, 9-10 p.m. (PBS) "Jeeves and Wooster." After Bertie Wooster is soundly beaten in the Drums Club Golf Tournament, his disappointment leads to romantic complications but the unflappable Jeeves extricates him in the second of a five-part "Masterpiece Theater" series.

Sunday, Nov. 18, 9-11 p.m. (CBS) "Moonstruck." Solid romantic comedy released in 1987 is set in an Italian-American neighborhood in Brooklyn where a widow (Cher) accepts the proposal of a fastidious bachelor (Danny Aiello) but then falls in love with his darkly emotional younger brother (Nicolas Cage). Several scenes have sexual references, but the movie's moral perspective is implicit throughout. The USCC classification is A-III for adults.

Sunday, Nov. 18, 10-11 p.m. (PBS) "Late Adulthood." This century has seen a 25-year increase in life expectancy resulting in an entirely new phase of life—retirement—the subject of the final program in the "Seasons of Life" series.

Monday, Nov. 19, 8-9 p.m. (PBS) "Preparing for Disaster." The four-part series "Fire on the Rim" ends with a program on the methods people have devised to survive seismic upheavals, including advanced engineering techniques in New Zealand and Java's seismologists who combine scientific research with age-old traditions.

Monday, Nov. 19, 9-10 p.m. (PBS) "The Crash of 1929." On Black Monday, Oct. 29, 1929, hundreds of thousands of Wall Street investors were wiped out in the space of a few hours, an event recalled and re-examined by this episode in "The American Experience" series.

Monday, Nov. 19, 10-11 p.m. (PBS) "20 Years of Wall Street Week with Louis Rukeyser." Television's longest-running and most respected financial news show offers highlights from the past two decades.

Tuesday, Nov. 20, 9-11 p.m. (CBS) "Planes, Trains and Automobiles." Released in 1987, the film centers on Steve Martin as a hapless traveler trying to get from New York to Chicago in time for Thanksgiving dinner with his family, but, among other disasters and discomforts, finds planes abandoned, trains break down, and automobiles catch fire. Some very rough language and sexual references prompted the USCC to classify it A-III for adults.

Tuesday, Nov. 20, 10-11 p.m. (PBS) "Antarctica: Frozen Ambitions." This special examines how well the 1961



POLLY RETURNS—Keshia Knight Pulliam as Polly (center) takes center stage in "Polly Comin' Home," a new Disney movie airing Nov. 18. (CNS photo from NBC)

Antarctic Treaty has succeeded in limiting the use of the region only to peaceful activities, chiefly those devoted to the pursuit of science and international cooperation.

Wednesday, Nov. 21, 8-9 p.m. (PBS) "The Muppets Celebrate Jim Henson." Harry Belafonte, Carol Burnett, John Denver, Frank Oz, and Steven Spielberg join Kermit, Miss Piggy, and other Muppets in paying tribute to Henson's 35-years of puppetry, humor, and family entertainment.

Wednesday, Nov. 21, 8-10 p.m. (PBS) "After the Warning." Journalist James Burke reports from the year 2050 on various scenarios of global warming, using computer-generated effects to illustrate the potential results of actions today.

Wednesday, Nov. 21, 10-11 p.m. (PBS) "Newport Jazz '90." Taped at Newport, R.I., the program captures the excitement of live performances at this year's American Jazz Festival with Tito Puente and Celia Cruz, the Elvin Jones Jazz Machine, George Benson, and Count Basie's Orchestra.

Thursday, Nov. 22, 9 a.m.-12 noon (NBC) "Macy's Thanksgiving Day Parade." Willard Scott and Deborah Norville host the coverage of the 64th annual parade.

Thursday, Nov. 22, 10-11 p.m. (PBS) "If: A Time Remembered." Rebroadcast of a program examining the lasting impact John F. Kennedy has had on America through interviews with friends, colleagues, and journalists plus additional footage of the life of our 35th president.

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

Videos

Recent top rentals

1. Pretty Woman	A-III (R)
2. The Hunt for Red October	A-II (PG)
3. Q & A	A-IV (R)
4. The First Power	O (R)
5. Glory	A-III (R)
6. Teenage Mutant Ninja Turtles	A-II (PG)
7. I Love You to Death	O (R)
8. Tales from the Darkside: The Movie	O (R)
9. Miami Blues	A-IV (R)
10. Fire Birds	A-III (PG-13)

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QUESTION CORNER

Leaflet allays confusion

by Fr. John Dietzen

O I am excited and enthusiastic over the direction my faith journey has brought me, but sad because of the hurt it is causing my family and friends.

In 1982, I became the fifth living member of my family to become an ordained Protestant minister. In 1988, after much soul-searching and prayer, I was released from my ordination and at Easter 1991 I hope to be confirmed into Roman Catholicism.

This decision has pained my parents. I feel torn between respect and love for them and my love for the Catholic Church.

While we are not engaged, my special friend and I do plan to marry. Instead of dreaming about what colors, flowers and dresses I have always visualized the music, Scripture, and liturgy of the wedding service.

Recently my father shared his hurt that he could not lead the marriage vows and could not baptize my children as he had his other grandchildren, though I intend to request that my father participate in the wedding service as much as is allowed.

Aside from the bride and groom, the wedding will be essentially Catholic-Protestant. After my father assisted at one mixed wedding Mass years ago, he shared with me how hard Catholic-Protestant weddings were on the Protestant family.

The issue for my father was that Protestants felt separated because of unfamiliarity with the liturgy and



because of exclusion from the Eucharist. I'm certain any priest is aware of all this.

To assist worshipping Protestants at our wedding, I hope the priest will allow me to type the liturgy from the missal into a bulletin format that could be followed by my family and friends. Is this possible? Do you have any other suggestions? (Kansas)

A Situations like yours are always, and inevitably extremely serious and painful.

Some claim that if we were able to share the Eucharist, it would solve most of the problem. I seriously doubt that; surely it would not be true in light of the long commitment of your family to belief and service within your Protestant background.

I'm happy you and your friend are concerned to do whatever possible to prevent, or at least minimize, any hurt and disappointment for your families.

It will not be possible for you to wipe away all the pain; it is part of the cross we all carry because of the sad division among the followers of Christ.

I think your suggestion of a worship aid for everyone to use at the wedding is an excellent one. If you include the

words of familiar hymns and prayers it may help your family and friends realize that you have not left as much of your heritage as they assume.

Another suggestion. Protestants usually relate quite easily to our Liturgy of the Word. It is the Liturgy of the Eucharist which confuses them and makes them feel they are involved in something far too "Catholic."

Yet nearly every Protestant denomination, certainly including yours, reverences the Lord's Supper, even when not celebrating it frequently.

How about putting something like this in your leaflet?

"At the Last Supper on the night before he died, our Lord Jesus Christ celebrated a sacred meal with his disciples. He took bread and wine, said 'This is my body; this is my blood,' and told them to eat and drink. He then said, 'Do this to remember me.' Thus, the Lord's Supper (called by Catholics the Mass, or the celebration of the Eucharist) is sacred to all Christians. Catholics obey this command of Jesus each week, but in a special way at the most important times in people's lives."

"This Eucharist of our Lord Jesus will be part of today's marriage ceremony as we remember and thank God our Father for what Jesus has done for us. We are invited to unite ourselves, and especially the bride and groom, to Jesus Christ and to share his death and resurrection in his life."

I have found that some explanation like this does much to help other Christians at least understand what we (and they) are about in a marriage ceremony, even if they cannot fully accept it. Good luck!

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

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FAMILY TALK

Offer thanks for life

by Dr. James and Mary Kenny

We seldom think of what we have, but always of what we lack. Most of our days are spent in striving for what we need or want. Once in a while it is important to look back at our benefits and be grateful.

Watching the recent Public Broadcasting Service series "The Civil War," I learned that Abraham Lincoln proclaimed Thanksgiving as a national holiday in the middle of the war. What a paradox! When matters looked their worst, he asked our nation to take a moment aside to reflect on its blessings.

To be thankful in the midst of adversity is a critical life skill. Being nice comes easily when things are going well for us. The mark of maturity is the ability to act with grace when we are beset with dark moods and strong negative feelings. It means putting aside our obsessive concern with problems and acting with a will to see the light.

These are not the best of times. Our planet is endangered. War threatens in the Middle East. The savings and loan scandal is swallowing up scarce monetary resources. As a nation we have overspent our credit and mortgaged the happiness of our children and grandchildren.

At the family level, the facts are also grim. Over 50 percent of marriages end in divorce. A large percentage of pregnancies end in abortion. Single-parent families are becoming the norm. Instead of two parents who can spell and complement one another, children are now often raised by one overextended and overwhelmed parent. Even when parents remain together, they are often both employed outside the home, leaving the children to look after themselves from the time school is out until dinnertime.

What's to be thankful about? The world at large and families today seem in a sorry state. As during the Civil War, all the more reason to stop and count our gifts.

"Thank you, heavenly Father, for the warning about our planet and our environment. We now know about the increasing destruction of the ozone layer and the pollution of our land and water. You have given us enough notice to turn things around."

"Thank you for the thaw in hostilities between East and West. Thank you for the progress made toward ending apartheid in South Africa."

"Thank you for telephones and for television (even though it has initiated a programming epidemic of triviality and drive). Thank you for allowing the wonder of sending sound and vision across space."

"Thank you for calculators and computers and Nintendo, even though I am not much good at any of them. Again, I marvel that clicking circuits can so extend my access to data and my brain power."

"Thank you for the new horizons in family care, for the adventure of day care, and all the possibilities it opens to us for pooling our parenting and raising and loving our children in enriched and innovative ways. Give us the wisdom to do it right."

"Finally, thank you for my five senses, the ability to take in what is going on around me, to see and hear and taste and smell and feel this marvelous and mysterious universe of which I am a part."

"Thank you for allowing me to participate in existence. I celebrate all that is. I am glad to be alive."

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CR 11/16/90

Abortions are more frequent than people think, poll says

by Laurie Hansen
Catholic News Service

WASHINGTON—Abortions are performed in this country more frequently than most U.S. residents think, according to the results of a poll commissioned by the U.S. Catholic Conference.

The poll, conducted by The Wirthlin Group, based in McLean, Va., surveyed 2,000 registered voters in different parts of the country. Twenty-seven percent of those polled were Catholic.

Completed in August, a selection of the poll's results was released by the USCC Nov. 5. The poll had a 2.19 percent margin of error.

Almost half of all persons in the United States believe there are fewer than 500,000 abortions annually, the survey found. But the USCC said that according to the Alan Guttmacher Institute, a research group founded by Planned Parenthood, there are 1.6 million abortions annually. Seven percent of those surveyed said abortion should be prohibited in all circumstances and 7 percent said it should be legal "at any time during pregnancy and for any reason," the USCC said.

The USCC said that according to the survey:

- 14 percent believe abortion should be legal only in cases in which it would save the life of the mother.
- 35 percent believe it should be legal only for cases of rape, incest or to save the life of the mother.
- 27 percent believe it should be legal for any reason, but not after the first three months of pregnancy.

Those surveyed gave 20.8 percent as the mean estimate for the percentage of abortions performed due to rape or incest and 15.6 percent because of danger to the mother's life, the USCC said.

But the USCC quoted the Guttmacher Institute as saying that fewer than 1 percent of women having abortions cite rape or incest as a reason for abortion, 7 percent claim they had the abortion due to a "health problem," with only 3 percent citing a "health problem" as their most important reason.

"As Americans learn how readily abortion is used as a response to economic, emotional or personal concerns, we believe they will look more willingly to other alternatives

and to basic legal protection for the unborn," Helen Alvare, U.S. bishops' principal spokeswoman on abortion, said in a statement.

Calling current abortion practice in this country "uncontrolled," she said most people in the United States endorse the basic principles and "some of the current legislative goals of the pro-life movement."

The survey also found that of those polled:

►51 percent "strongly agree" that parental consent should be required for an abortion if the woman is under 18, while 18 percent "strongly disagree."

►67 percent "strongly agree" that women should be required to receive information about fetal development and alternatives to abortion before having an abortion, while 6 percent "strongly disagree."

►32 percent find "extremely convincing," 28 percent "very convincing" and 26 percent "not very convincing" the statement that "every unborn child has a basic right to life."

Bishops list criteria for permissible war

(continued from page 1)

they said, criteria which must be met include:

►"Just cause: . . . In order to meet the just cause criteria, U.S. policy would have to clarify its precise objectives, measure them by ethical values and demonstrate that they can only be achieved through the use of force."

►"Competent authority." The bishops asked, especially in light of past U.S. conflicts over who has power to authorize use of force, whether in this case the competent authority is "the president acting alone, the president and Congress (or) the United Nations which has played an indispensable role" in the crisis so far.

►"Right intention: Are the reasons set forth as a just cause for war the actual objectives of military action?"

►"Last resort: . . . Can the international economic and political pressure on Iraq bring about a just solution over time without resort to violence?"

►"Probability of success: Is the prospect of success sufficiently clear to justify the human and other costs of military action?"

►"Proportionality: Is the damage to be inflicted and the costs incurred by war proportionate to the objectives?"

The bishops especially stressed that even if going to war is justified, principles for the moral conduct of war must be adhered to.

"Military action against Iraq would have to be restrained . . . necessarily ruling out tactics and strategies which could clearly target civilian lives," they wrote.

"This means this war would have to be a limited war, raising again the criteria of the probability of success and the price to be paid given the hostile physical environment, the fragility of the anti-Iraq alliance and the volatility of regional and domestic political support," they added.

The bishops said a premature or otherwise unjustified resort to war "would jeopardize many lives, raise serious moral questions and undermine the international solidarity against Iraq."

While accepting that the U.S. military presence in Saudi Arabia may be valuable and even necessary to achieve a peaceful solution, the bishops said their concern "is that the pressure to use military force may grow as the pursuit of non-violent options almost inevitably becomes difficult, complex and slow."

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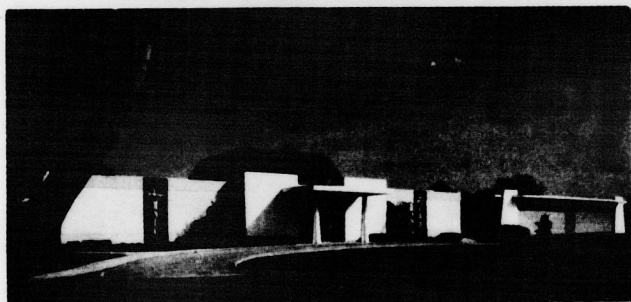
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The custom of sharing a special bread or wafer (oplatki) at Christmas dates back to the early Christians, and is still practiced today in many homes during Advent prayers and before the Christmas dinner. The head of the family breaks the first wafer while saying a simple prayer for God's grace and the welfare of the family. He or she passes a piece to each member with a kiss and wishes for this Christmas and the year to come. The family then shares their pieces with one another.

This beautiful custom reaffirms the unity of the family and the bonds of friendship. Sharing Christmas Wafers is a way to bring dear friends and loved ones closer together, to live the faith you hold in common. Start your own tradition this Christmas—make Christmas Wafers a part of your Advent prayers and Christmas Dinner.

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Vatican blocks honorary degree for Archbishop Rembert Weakland

by Thomas J. Smith
Catholic News Service

MILWAUKEE—The Vatican has prevented the Catholic theology faculty at a Swiss university from giving Archbishop Rembert G. Weakland of Milwaukee an honorary degree because of the archbishop's statements on abortion.

The decision was made known to the archbishop by Father Damian Byrne, master of the Dominican order and grand chancellor of the theological faculty of the University of Fribourg in Switzerland. The degree was to have been awarded Nov. 15.

Father Byrne in a letter to the archbishop said the Vatican Congregation for Catholic Education told him that Archbishop Weakland "has recently taken positions relative to the question of abortion which are not without doctrinal importance and which are causing a great deal of confusion among the faithful in the United States."

Copies of the correspondence and a chronology of the dispute were provided to Catholic News Service.

In his letter Father Byrne quoted the congregation, headed by Archbishop Pio Laghi, former papal pro-nuncio to the United States, as saying that the awarding of an honorary degree to the Milwaukee prelate "would only add to the confusion."

In a Nov. 11 interview with Catholic News Service, Archbishop Weakland said the Vatican action and others like it "continue to make the institutional church less and less credible." He called for "more open communication" in the church.

Father Byrne also wrote in his letter to the archbishop that after the rejection, three Swiss bishops and Dominican Father Roland Trauffer, secretary of the Swiss bishops' conference, met with Archbishop Laghi but failed to change his mind.

Because the theology faculty of the University of Fribourg operates under a papal charter, the Vatican had to grant its "nihil obstat"—Latin for "nothing stands in the way"—for the list of degree nominees.

Although the congregation provided no explanation for its action, Archbishop Weakland said Father Trauffer told him during a phone conversation Oct. 22 that Archbishop Laghi mentioned pressure from the pro-life movement in the United States as one of the reasons.

In May, after a series of meetings at which he listened to the views of Catholic women on abortion, Archbishop Weakland said that the apparent "narrowness of so many in the pro-life movement" seems to turn away many Catholics who oppose abortion.

In a 5,000-word statement, Archbishop Weakland said the church's "unequivocal



Archbishop Rembert Weakland

position (on abortion) does not have the full support of many Catholics, especially of many women, because it seems to be too simplistic an answer to a complicated and emotional question."

In a later letter to the *Milwaukee Sentinel*, Archbishop Weakland called abortion "the taking of human life and therefore morally wrong." He said, "I... strongly uphold Catholic teaching and that certainly includes the church's teaching on abortion."

After the Vatican decision on the honorary degree, Archbishop Weakland withdrew his name from consideration. Another proposed degree recipient, Dominican theologian Father Albert Nolan of South Africa, also withdrew his name from consideration because of Vatican objections.

Archbishop Weakland, in a letter to Father Byrne, wrote, "I regret that this will

cause a certain amount of bitterness among many here in the United States and it will continue to encourage some to believe that the decisions in Rome are made primarily under pressures from ultracconservative groups in the United States and that it does not seem to matter what injustices are done to human beings by leaving such clouds over their heads."

In a Nov. 2 letter to the archbishop, the theology faculty said it had decided not to award any honorary degrees at the Nov. 15 ceremony marking the theology department's 100th anniversary.

"Through this abstention we wanted to make it very clear that Rome's decision was unacceptable and in this way show our sympathy for those whom the faculty wanted to honor," the letter said. "In our powerlessness lie, perhaps our only power."

The citation prepared for Archbishop Weakland's degree said he was being honored as "one of the outstanding persons of Catholicism in North America, who stands for a just, humane and free society, as well as for a church that is believable." It specifically mentioned his work as chairman of the committee that drafted the U.S. bishops' 1986 pastoral letter on the economy.

Vatican action on degree seen making church 'less credible'

by Laurie Hansen
Catholic News Service

WASHINGTON—Archbishop Rembert G. Weakland of Milwaukee, commenting on a Vatican decision to bar the theology faculty of a Swiss university from granting him an honorary degree (see article above), said the move and others like it "continue to make the institutional church less and less credible."

The Vatican's Congregation for Catholic Education, in a letter to the theology faculty of the University of Fribourg in Switzerland, said Archbishop Weakland's statements on abortion had caused "a great deal of confusion among the faithful."

The Vatican also rejected the faculty's proposal to honor Dominican Father Albert Nolan, a South African theologian.

The Vatican's action reportedly upset members of the university's theological faculty, who voted Oct. 24 not to grant any of the five honorary doctorates that were to be conferred Nov. 15.

When Archbishop Weakland learned of the Vatican's action, he withdrew his name for consideration for the degree.

Archbishop Weakland told Catholic News Service there needs to be "more open communication" within the church to counter what he views as an increasing credibility problem for the church.

"In this particular case, the congregation on education felt the names (of those banned from receiving the degrees) would not be made known. It's impossible to keep that from being well known" in today's society, said the 63-year-old Archbishop Weakland.

He said he was "naturally a bit surprised and a bit chagrined" by the education congregation's action

He said he knows Archbishop Pio Laghi, head of the congregation, "quite well." Archbishop Laghi was papal representative in the United States from December 1980 until the summer of 1990.

"I wrote to him right away and I expect that will open up communication," Archbishop Weakland said.

The archbishop said it was difficult to judge whether the decision was a signal to him that he was in trouble with the Vatican.

He said he didn't think the situation was comparable to the Vatican's disciplining in 1986 of Archbishop Raymond G. Hunthausen of Seattle.

"I don't think it's comparable. I'll know better in a few months. This appears to be more political," said Archbishop Weakland.

On the other hand, he said, it's been said that Archbishop Hunthausen's difficulties stemmed from a political stance—his opposition to nuclear war.

Archbishop Weakland said he did not know what specifically the education congregation was referring to in comments that his statements on abortion were causing confusion among the faithful.

The Vatican comments "give the impression that some pro-life people are upset with me because of my criticisms and that's probably true," said the archbishop.

Last spring Archbishop Weakland held hearings with women in the Milwaukee Archdiocese on the subject of abortion. In a widely publicized report issued after the hearings, Archbishop Weakland said abortion was immoral, but warned that some abortion opponents were driving away potential supporters.

Some tactics used by abortion opponents, he said, were aggressive and some of their rhetoric "ugly and demeaning."



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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 16

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. Social follows.

☆☆

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 athletics 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 Casault at Fatima Retreat House, 5363 E. 56th St. Call 317-545-7681 for more information.

☆☆

A Marriage Encounter will be held at St. Catherine of Siena Parish,

held at the Sisters of St. Joseph motherhouse in Tipton. Call Dave and Mary Timmerman 317-897-2052.

☆☆

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

November 17

Catholic Alumni Club (CAC) will attend "Little Mary Sunshine" at Footline Musicals, 1847 N. Alabama St. at 7:30 p.m. Call Dan 317-842-0855.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians and the Irish American Heritage Society of Indianapolis will hold their annual Irish Ceilí 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 Worship 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. Christmas 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 Avenida 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 mini-retreat on "Coping with 'Serious Illness'" beginning with 8 a.m. Mass. Call 317-638-5551 for details.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Progressive Dinner. Call 317-236-1596 for details.

☆☆

St. Lawrence, Lawrenceburg and St. Mary, Aurora youth will sponsor a Runnagge Sale from 8 a.m.-2 p.m. in St. Mary gym.

☆☆

Breebut Preparatory School will hold an Entrance Exam for prospective freshmen at 9 a.m.

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.

☆☆

St. Margaret Mary Parish, Terre Haute will hold a Holiday Craft and Bake Sale from 12 noon-6 p.m. Sat. and from 9 a.m.-12 noon Sun. in the school.

☆☆

The Altar Society of Holy Name

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"Gobble, gobble, gobble"

November 18

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

☆☆

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

☆☆

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 \$43, kids \$2; pre-schoolers free. Games, country kitchen, white elephants, crafts. Santa arrives 3 p.m.

☆☆

St. Monica Singles will attend Footline Musicals at 2:30 p.m. Snack later. Tickets \$10. Call Ann Schumacher 317-268-0409 for reservations.

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Parish, New Albany continues its Theology Night Out series at 6 p.m. EDT with "Catholic Update: Life After Death." 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 Pancake Breakfast from 8 a.m.-12 noon. Cost \$2-\$2.50.

St. Patrick Parish Conference of St. Vincent de Paul Society will sponsor its annual Thanksgiving Card Party at 2 p.m. in the school hall, 950 E. Prospect St. Cost \$1.25. Refreshments available.

The Sisters of Providence will sponsor a Christmas Bazaar and Bake Sale from 10 a.m.-3 p.m. in Providence Center for the benefit of the sisters' retirement fund.

St. Mary of the Woods College will present the Collegium Musicum Winter concert at 12:30 p.m. in Providence Center. \$2 donation.

November 19

The Divorce and Beyond recovery program and "When Your Parents Call it Spine" adolescent support group conclude from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

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 con-

tinue from 7:30-9 p.m. in the Adult Learning Center, St. Lawrence Parish, 4650 N. Shadeland.

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services and Walker Career Center continue from 7:30 p.m. at Warren Central High School, 9651 E. 21st St.

Separated, Divorced and Remarried Catholics (SDRC) will attend Mass celebrated by Father Roger Gaudet followed by pitch-in Thanksgiving dinner. Call 317-236-1596 for more information.

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

November 20

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2606.

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

Father John Sciarra will present an Over 50 Day on "Discipleship is Following Jesus" from 9 a.m.-2 p.m. at Fatima Retreat

House, 5353 E. 56th St. Call 317-345-7681 for details.

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

Newman Guild of Butler University will hold its Chaplain's Fifth Annual Membership Tea at 1:30 p.m. in Butler Newman Center, 4615 Sunset Ave.

November 21

Catholic Adults Reaching Out (CARO) will hold a Social and fellowship at 7 p.m. at the CYO Center, 580 E. Stevens St.

November 23

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

Cathedral High School Class of 1939 meets from 11 a.m.-2 p.m. at the K of C #437, 1305 N. Delaware St. For reservations call 317-259-4800 or 317-786-4442.

November 23-25

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

Benedictine Father Tobias Colgan will conduct a retreat on "The Raising of Lazarus." Call 812-357-6885 for more information.

November 24

Catholic Alumni Club (CAC) will attend Movies 8 Theatre, 10455 E.

Washington St. at 6:45 p.m. Refreshments afterward. Call Mary 317-255-3841 late evenings for details.

November 25

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

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. Call Frances or Dorothy Cunningham parish hall, 317-872-6047 for details.

St. Patrick Parish, 950 Prospect St. will celebrate its 125th Anniversary at 8:45 a.m. Mass celebrated by Archbishop Edward T. O'Meara, followed by brunch (84-reservations necessary, call 317-631-5824 by Nov. 19).

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3:45 p.m.

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Youth News/Views

Roncalli graduate gets great marks for ABCs

by Mary Ann Wyand

Roncalli High School graduate Donna Kern, now a talented freelance illustrator living in Norwalk, Conn., said she was simply looking for a way to showcase her design and artbrush techniques when she created the now-famous "Kern Alphabet."

The unique alphabet incorporates strong, textured visuals to convey each letter in a meaningful and memorable way. It has been praised by teachers and pediatricians as well as by artists and printers.

Each letter visually describes an object with painstaking attention to detail and color. "A" features a delicious golden apple with a bite missing, while "B" becomes an open box and "C" looks as edible as real candy.

The Kern Alphabet represents "a fine art concept done in a fun medium," she said. "A sense of humor is such an important part of growing up and learning about the world in general. It shows up in my work."

Since its introduction in 1988, Kern's alphabet has been reproduced in full or in part in a number of printing and typography publications. Several letters featuring food designs also graced a *Los Angeles Times* story on children's nutrition.

Sale of the poster-size reproduction of her alphabet has prompted teachers and parents from throughout the United States to write to Kern in praise and thanks for designing "a great teaching tool."

Copies of the 25-inch by 38-inch poster may be ordered from the Archdiocese

Purchasing Department by sending \$27.50 (including postage and handling) to that agency in care of The Catholic Center, P.O. Box 1410, Indianapolis, Ind. 46206.

Kern has agreed to sell the poster through the purchasing department at this reduced rate and to donate \$5 per poster to the archdiocesan Catholic school of choice if designated by the person placing the order.

"Catholic education is a wonderful basis to work from and to come back to as a source of support and strength and inspiration," she said. "It's the whole way that Catholic education integrates into the family atmosphere."

The daughter of Vitus and Marie Kern of Indianapolis reportedly showed early promise as an artist while in kindergarten at Our Lady of Grace School and as an elementary student at St. Jude School.

"Mom had always suggested that she thought I would be good at art," Kern said. "I did take my first drawing classes at Roncalli."

Following graduation in 1977, Donna Kern worked for a small printing company in Indianapolis, "running the shop and doing everything. I started out in printing, then did typesetting. It's helpful for a young artist to understand the finished process."

Later she moved to Illinois to work as a typesetter and study art at Northern Illinois University. After completing her degree, Kern moved to Connecticut to pursue a career as a freelance illustrator. In her spare time, she is taking religion classes at a local community college. "Just for fun."



ART IN ACTION—Roncalli High School graduate Donna Kern offers a unique look at letters of the alphabet. Posters of the "Kern Alphabet" have gained national attention for the Indianapolis native. (Reproduced with permission from Donna Kern)

When kids stop using drugs, the 'war' will be won

by Mick Conaway

"If I hear another word about the dangers of alcohol and drug abuse, I swear I'll scream!"

This sentiment is heard often as a result of the concentrated effort to combat chemical usage among American teenagers. Schools incorporate substance abuse information into curriculum, with prevention programs aimed at all grade levels.

With adolescent chemical dependency so prominent in the minds of teachers and school administrators, awareness can only be a positive step in the war against teen-age substance abuse.

Kids drink and use drugs for a variety of reasons. Rebellion is often a hallmark of adolescence, and chemicals provide a dangerous opportunity to rebel.

The illusion of improved social interaction may offer another explanation for teen-age drinking and drug use. The feeling of relaxation which follows drinking or using drugs may enhance a sense of belonging among peers, and feelings of shyness or awkwardness may be temporarily relieved by chemicals.

Alteration of feelings is one of the foremost reasons given for alcohol or drug use. These substances change the way a person feels. Relief, escape, euphoria, relaxation, energy, sedation, and peace are commonly described as effects of drinking or using drugs.

Teen-agers experience tumultuous emotions during these growing years and chemicals may be perceived as a means to survive an otherwise overwhelming period in their lives.

Many high schools now have student

support groups, such as Alcoholics Anonymous, which function as important touchstones in the recovery process. For teen-agers who have been in treatment for chemical dependency, follow-up with support groups is essential to continued sobriety. In the safety of high school AA groups, recovering teens find companionship and understanding from others who had addictions to alcohol or other drugs.

School counselors, priests, nuns, teachers, and others within the educational community are available to teen-agers who need help with a drinking or drug problem. They have the appropriate information and contacts to assist students who need help in identifying community resources that could benefit them.

Confidentiality is an important credential for any helping professional, and students need that reassurance in order to be able to speak freely about problems relating to their use of alcohol or other drugs.

Keeping the curriculum saturated with information on the negative effects of alcohol and drug abuse throughout the elementary, middle, and high school years may have the same effect as the anti-smoking campaign in recent years. Smoking is now looked upon as unacceptable due to health risks to the smoker and non-smoker.

If we can bring about a similar attitude toward alcohol and drug use, we'll have the war won. But first, teen-agers have to stop kidding themselves about addiction.

"Deb" is a recovering alcoholic. When she was in high school and clearly in trouble with alcohol, she frequently drove while intoxicated. She managed to avoid being arrested for drunken driving, mostly by luck and by taking seldom-traveled roads on her way home from parties. Friends covered for her, driving her car when she was too drunk to drive.

Even her older brother followed Deb in another car when he knew she was driving after she had been drinking. He lied to their parents about Deb's drinking behavior, minimizing the amount she consumed and the fact that she was driving while under the influence of alcohol.

Privately, Deb's brother scolded and threatened her in a futile attempt to bring a halt to her out-of-control drinking. He thought he could protect Deb from the consequences of her behavior, a tactic often used but always futile. He was, in fact, enabling her to continue on a dangerous path even though he was acting out of love and concern.

Deb learned how to manipulate everyone in her life by "working the system." She knew how to elude law enforcement by staying out of the main stream of traveled roads. If she had been arrested for drunk driving, Deb would have been confronted with the reality of her mistakes, namely underage consumption of alcohol and driving under the influence.

Her friends and brother rescued her time and again from destructive behavior. Their intentions were good, but they were enabling her to continue drinking. The dynamics of alcoholism or drug abuse cause those closest to the abuser to get drawn into trying to fix what is wrong.

After many years of drinking, Deb experienced the progressive nature of the disease of alcoholism. Failing grades in college were the result of her relationship with alcohol. Her spiritual life became non-existent, causing loneliness.

Although shocked and disappointed,

Deb's parents finally recognized the nature of her problem and placed her in an inpatient program for chemical dependency.

Following that treatment, Deb returned to college. Determined to get her life back on track, she became active in an Alcoholics Anonymous group sponsored by campus ministry. The support she received through her association with other recovering young people gave Deb the strength to live her life joyfully, without the use of mood-altering chemicals.

If someone you know is in trouble with alcohol or other drugs, encourage them to seek treatment for this disease. When they are restored to health through the recovery process, they will thank you.

(Mick Conaway writes for Catholic News Service.)

'Yes to School, No to Drugs' Rally tackles substance abuse

WFYI Channel 20 will broadcast live this year's "Yes to School, No to Drugs" Rally to the Indiana public television stations Nov. 20 from 10 a.m. to 11 a.m., according to WFYI spokesperson Brock Johnson.

Over 10,000 middle school students will assemble in the Hoosier Dome to participate in this "teleconference for teens" featuring positive role models who denounce substance use, teach resistance skills, and stress the importance of education.

"Yes to School, No to Drugs" will air on seven other public television stations throughout the state.

Governor Evan Bayh has proclaimed Nov. 20 as "Yes to School, No to Drugs Day" and will participate in the rally with his wife, Susan. Indianapolis Mayor William Hudnut, and WIBC Radio announcer Bob Lamey.

The program for the one-hour telecast features an address by Vice President Dan

Quayle, a rap song performed by members of the Indianapolis Colts football team, a motivational speech from Colts wide receiver Bill Brooks, and a demonstration on the value of staying healthy and substance-free by Colts strength coach Tom Zupanic.

Internationally known comedian Kevin Wanzler, a member of the White House Conference for a Drug-free America, will offer a humorous anti-drug monologue as part of the program, and Dr. Shirl Gilbert, a national speaker for "Just Say No" and the deputy director of the Indianapolis Public Schools, will share an inspirational message with the teen-agers present at the Hoosier Dome and those watching the show on television.

The "Yes to School, No to Drugs" Rally is sponsored by the Indiana Public Broadcasting Society, the Indianapolis Colts, and Indianapolis Newspapers, Inc.

Scecina's Crusaders advance to the semistate

Scecina Memorial High School's Crusaders won the Indiana High School Athletic Association's Class 2-A Regional against Frankton Nov. 9 at Northwest Field in Indianapolis.

Coach Ott Hurtle's Crusaders advance to IHSAA Class 2-A semistate competition at Evansville this week. They will play Evansville Mater Dei High School on Nov. 16 at 7:30 p.m. at Reitz Bowl in Evansville.

☆☆

Bishop Chatard High School's Trojans were victorious in their IHSAA Class 3-A football sectional competition on Nov. 2. Craig Barr is Chatard's new head football coach.

☆☆

Our Lady of Providence High School's performing arts department is offering "Christmas-to-go" student productions in southern Indiana during Advent.

The Providence Singers, a show choir which combines singing and choreography, joins nine other high school music and theater groups to provide holiday programs for churches, schools, and organizations.

Christmas on Wheels groups include the Popcorn Players, the Cricket Company, and the Wise Guys. These comic acting groups present lively holiday skits that incorporate audience participation.

Mini-traveling groups, which are smaller versions of the Christmas on Wheels groups, perform 20-minute shows that help promote the holiday spirit. They are called the Berry Good Time Bunch, the Candy Wrappers, the Reindeer Readers, and the Home and Hearth Readers.

Requests for informal musical performing groups prompted the school to introduce the new Kris Kringle Jingle Band, billed as "a small, motley collection of musicians performing Christmas favorites." The Informal

Carolers are a new volunteer group best suited for leading audiences in Christmas carols or caroling in hospitals and nursing homes.

Linda Medley, director of development and public relations, said the popular extracurricular groups fill their holiday schedules quickly, so representatives of churches, schools, and community organizations should contact Patty Hedges at 812-945-2536 for reservations as soon as possible. Medley said donations for performances are appreciated to help defray expenses, but are not required.

☆☆

Cathedral High School drama students will present the opening performance of "Up the Down Staircase" on Nov. 16 at the school auditorium.

Senior Alicia Scheider of St. Michael Parish has the lead role in the first drama production of the 1990-91 school year. Junior Krista Kuhns and sophomore Jeff Barnosky will assist Cathedral drama teacher Sandra Scheetz as assistant directors.

For show times and ticket information, telephone Cathedral at 317-532-1481.

☆☆

Cathedral High School's Lady Irish recently captured the city championship title in the girls' volleyball competition for the first time in 11 years.

☆☆

Dr. Pat Cerra, a psychologist and father of teen-agers, will be the facilitator for "Parenting: How Do You Rate?" on Nov. 18 from 7 p.m. to 9 p.m. at St. Benedict Parish in Terre Haute. Discussion will center on letting go, showing love and acceptance, helping teens make good choices and decisions, helping teens develop a healthy self-image, parenting

characteristics or styles, and helping teens think critically. The program is also open to parents, youth ministers, and adults working in religious education programs for youth.

Religious education classes for all of St. Benedict's young people will also be held on the same evening.

☆☆

Catholic Youth Organization boys' football competitions resulted in victories in both regular season play and tournament action this month.

Regular season winners in the Cadet competition were St. Jude in Division I, Our Lady of Lourdes in Division II, and Holy Name in Division III.

In the 56 League, regular season winners were St. Pius in Division I, St. Andrew in Division II, and Our Lady of Lourdes in Division III.

During the playoff competitions, St. Jude defeated Holy Spirit to claim the Cadet championship and St. Pius defeated Little Flower to finish first in the 56 League.

☆☆

Girls' kickball winners in the annual Catholic Youth Organization fall season recently celebrated division championships.

In Cadet A competition, St. Pius won in Division I, Our Lady of Lourdes was the Division II winner, and Holy Name finished first in Division III. Cadet B winners were St. Malachy in Division I and St. Jude in Division II.

56 A winners were St. Luke in Division I, St. Pius in Division II, and St. Barnabas in Division III. In the 56 B competition, St. Luke finished first in Division I, St. Pius "P" won Division II honors, St. Mark "C" was first in Division III, and St. Jude "R" claimed the Division IV championship.

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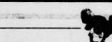
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BOOK REVIEW

Growth by alternate ministries

MIRACLE IN THE MARKETPLACE, by Henry Libersat.
Resurrection Press (Williston Park, N.Y. 1990) 90 pp., \$5.95.

Reviewed by Msgr. Charles Dollen

What is the mission of the non-ordained Christian in the world? The church can no longer permit the laity to be simply those who pray and pay. If God is telling the contemporary church anything through the shortage of priests, it is that the mission must continue to grow through alternate ministries.

That these ministries already exist is evident from the documents of Vatican II and the recent writings of Pope John Paul II. The layman and laywoman are called to take the Good News out into the marketplace so that Christ's love and healing may flourish.

Henry Libersat, a permanent deacon and editor of *The Florida Catholic*, in "Miracle in the Marketplace" is enthusiastic about the vocation of the laity, which has a real apostolate in the economic, political and educational world. "You are called by Jesus," he writes, "to be a miracle of love and hope in a world desperate for both."

He translates this enthusiasm into a very practical mode when he relates it to the parish, a spiritual powerhouse which administers and coordinates this activity. His book may be used by individuals or groups, but in both cases he insists that the study must be interspersed with prayer and reflection time.

He also suggests that parishes may want to form Marketplace Mission Groups for people called for this type of apostolate. What the Christian Family Movement is to the family apostolate and the Rite of Christian Initiation of Adults is to evangelization, the Marketplace Mission Group is for the wider business world.

Whether your parish needs another organization or not, this valuable booklet will revitalize your notions of Catholic action on all levels. It will help every reader appreciate more fully the call to be a Christian here and now.

(Msgr. Dollen is book reviewer editor for The Priest magazine and a pastor in Southern California.)

† Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication.)

Obituaries of archdiocesan priests, their parents and religious sisters serving in our diocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are

native of the archdiocese or have other connections to it.)

† **BAUGH, Emma Hazel Cain**, 86, Christ the King, Indianapolis, Nov. 1. Mother of James and John Cain; Mary T. Hudson, grandmother of 15.

† **BRAY, Catherine**, 85, St. Gabriel, Connersville, Nov. 7. Mother of Dorothy Ann; step-

mother of Marilyn Jones, sister of Mayme Wilson; grandmother of 11; great-grandmother of 12.

† **COOMBS, Raymond Leroy**, 46, St. Mary, Aurora, Oct. 17. Husband of Vicki; father of Lon Wilson, Raymond and Robert; son of Simral and Alma; brother of Donald, Jerry and Dennis.

† **HAGER, Bertha**, 75, St.

Catherine of Siena, Indianapolis, Oct. 29. Mother of Pat Griffin.

† **HARTZ, James J.**, 66, St. Paul, Tell City, Oct. 30. Husband of Bernice; father of James W. B. Husband of Vicki; father of Lon Wilson, Raymond and Robert; son of Simral and Alma; brother of Donald, Jerry and Dennis.

† **HOUGHTON, Karleen**, 82, St. Augustine, Jeffersonville, Oct. 5. Mother of Barbara Yochum, Hugh and John; sister of Charles Boyce, Ruth LaDuke, Dottie Dickey and Cass Leach; grandmother of nine; great-grandmother of 12.

† **HUBER, Herman J. Jr.**, 71, St. Michael, Bradford, Nov. 1. Husband of Naomi B. Father of Myrtle L. Claypool, Charlotte A. and Herman J. III; brother of Pete L. Katherine Donahue Betty A. Filburn and Dorothy Culver; grandfather of 14; great-grandfather of 11.

† **KELLY, Nancy Jo (Green)**, 50, Holy Name, Bedford, Nov. 6. Mother of Joseph Neal, James Lee Jr., Susan Marie and Deana Louise; daughter of Violet R. Latiff Green; sister of Sharon "Addie" Teagarden; grandmother of five.

† **McBETH, William Quinn Jr.**, 80, St. Pius X, Indianapolis, Nov. 3. Husband of Roberta A. (Smith); father of William Q. III and Virginia M. Kappner; grandfather of six.

† **McMILLIN, Robert B.**, 88, St. Augustine, Jeffersonville, Nov. 5. Husband of Mary C.; father of Robert M. Jr., Marjorie McLaughlin and Dolores Ness; grandfather of 12; great-grandfather of 32; great-great-grandfather of one A.

† **MULLIN, Dr. Arthur**, 79, Christ the King, Indianapolis, Nov. 6. Husband of Harriet; father of Charles, Maurine and Anne; brother of Joseph and John.

† **PEACOCK, Kevin**, 34, Our Lady of Lourdes, Indianapolis, Oct. 30. Son of James and Augusta; brother of Daniel R. James M., Thomas A., William J. and Maria Romane.

† **PHILLIPS, Joseph H.**, 99, St. Joseph, Shelbyville, Oct. 31. Father of John, Elsie Hallan, Helen Huffman, Doris Carrick, Regina Sharp, Thelma Miller, Dorothy Zaring and Marlene Ship; brother of Aaron, David and Kathryn; grandfather of 23.

great-grandfather of 46; great-great-grandfather of 10.

† **POWELL, Brent Wayne**, 30, St. Roch, Indianapolis, Nov. 1. Husband of Theresa (Rucker); father of Kristin and Jason; son of Fred and Betty; brother of Robert and Debbie Morris; grandson of Dorothy Skaggs.

† **SLUSHER, Claude D.**, 84, St. Barnabas, Indianapolis, Nov. 7. Father of Robert Michael Cannon; brother of Mary Dennis; grandfather of Patrick Michael Cannon.

† **STACK, Ann**, 82, St. Agnes, Nashville, Nov. 4. Wife of Hugh; mother of Charles; sister of Felix and Julia; grandmother of four.

† **STAMPER, Hayward**, 59, St. Joseph Hill, Sellersburg, Oct. 30. Husband of Catherine; father of Linda, Brittony E. and Terry; brother of Harold, Harry, Donald R., Waldo, Herbert, Ida Mae Frazier and Vina Darnell.

† **STEWART, Henry**, 69, St. Catherine of Siena, Indianapolis, Oct. 29. Husband of Elsie; father of Gerianne and Joseph H.; grandfather of two.

† **STIMMING, Anne M. (Shields)**, 57, St. Luke, Indianapolis, Nov. 11. Wife of Charles E. Stimming; mother of Christopher, Joseph, Maurine, and Mary Centorelli; sister of Father Joseph, Daniel, Francis and Helen Shields, and Agnes Murnillo. Memorial contributions to St. Paul Hermitage.

† **STOUT, Melvin Ray**, 56, Holy Name, Beech Grove, Oct. 13.

† **IVOLK, James Anthony**, 17, Holy Guardian Angels, Cedar Grove, Nov. 3. Son of George and Joan; brother of Steven, Michael and Robert; grandson of Margaret and Mr. and Mrs. Albert Derckman.

† **ZORE, Anna M.**, 85, St. Christopher, Indianapolis, Nov. 1. Mother of James L., Anna Lou Trempe, and Jean Z. Byfield; grandmother of 12; great-grandmother of eight; great-great-grandmother of one.

OSB Sister M. Helen Wagner dies

BEECH GROVE—Benedictine Sister Mary Helen Wagner, a founding member of Our Lady of Grace Monastery here, died Nov. 6 at the age of 90. Her funeral was held on Nov. 8.

The former Irene Wagner was born in Chandel, Wis. She entered the Benedictine community at Ferdinand in 1920 and professed final vows in 1925. In 1960 she helped found the Beech Grove community.

Sister Mary Helen taught in the Evansville Diocese and in the Archdiocese of Indianapolis for 49 years, retiring to Our Lady of Grace Monastery in 1971. Her assignments in the Indianapolis Archdiocese included Siberia, Starlight, Troy, St. Joseph Hill and Sellersburg.

Sister Mary Helen recently retired to St. Paul Hermitage, where she lived at the time of her death. She is survived by a brother, Edward S., of Chandler.

OSF Sr. Rosemary Moeves dies at 76

CINCINNATI, Ohio—Franciscan Sister Rosemary Moeves died here on Nov. 1 at the age of 76. Her remains were donated to science as she had requested. A Memorial Mass was celebrated for her at the Sisters of St. Francis Motherhouse Chapel in Oldenburg on Nov. 3.

Sister Rosemary was a native of Bloomington, Ill. She entered the Oldenburg Franciscan Community in 1931 and made final vows in 1937.

As an elementary teacher, Sister Rosemary served in Ohio, Missouri and Indiana schools. She was a teacher of Indian children at St. Mary, North Vernon, and at Holy Trinity, St. Mark, St. Michael and St. Christopher, all in Indianapolis.

Sister Rosemary retired to the motherhouse in 1989. She is survived by a sister, Clara Folland of Glendale, Ariz., brother, Paul, of Bloomington, nieces and nephews.

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Liturgists seek confirmation before first Eucharist, standing for eucharistic prayer at Mass

by Jerry Filleau
Catholic News Service

WASHINGTON—Some 325 U.S. liturgists at a recent meeting passed resolutions favoring reception of confirmation before first Communion, standing during the eucharistic prayer at Mass and use of more feminine images for God.

They also urged more lay participation at ordination liturgies and more attention to the ongoing liturgical formation of bishops, priests and deacons.

The resolutions were approved by delegates at the 1990 national meeting of the Federation of Diocesan Liturgical Commissions Oct. 15-18 in Chicago. Final texts of the resolutions were given to Catholic News Service Nov. 8 by the federation's national office in Washington.

The resolution on confirmation before first Communion called for formation of a task force by the federation and three other national organizations to urge the bishops to

restore the ancient sequence of the three sacraments of initiation: baptism first, confirmation second and Eucharist last.

The delegates also called for the proposed task force to develop a parish-level religious education process to "implement this refined practice" and asked it to promote "a comprehensive vision" of religious education of youth.

The proper or best age for confirmation has been a topic of considerable debate among liturgists, sacramental theologians and religious educators for decades—especially since the Second Vatican Council reaffirmed confirmation as the second sacrament of initiation despite widespread practices in the Latin rite placing it after first Communion for those who were baptized as infants.

On a scale from minus three (strong opposition) to plus three (strong support), the resolution received a 2,714, indicating that virtually all the liturgists supported it, and most supported it strongly.

The resolution on the eucharistic prayer urged a change in U.S. liturgical rules providing "for the assembly to stand throughout the eucharistic prayer."

Some speakers at the meeting said the United States is the only country that modified the church's general liturgical norms to make kneeling the normal posture throughout the eucharistic prayer.

Father Michael Spillane, executive director of the federation, told CNS that he was not sure if any other countries also permit kneeling. He said the question goes

back to the revision of Mass rites when the new Roman Missal was issued in 1969. At that time, he said, the general norm set by the Vatican was that the people should stand during the eucharistic prayer except during the consecration itself, when they should kneel. He said the U.S. bishops asked for and received permission to modify the rule in the United States, making kneeling the ordinary posture throughout the eucharistic prayer.

In the discussion at the meeting, he said, several participants pointed out that standing has long been considered a posture of reverence and attention in the liturgy. Some cited the rule to stand while the Gospel is proclaimed as a parallel example.

Delegates gave the resolution a weighted tally of 2,853, indicating that nearly all gave it the strongest support possible.

The resolution on use of feminine images for God said the "systemic poverty of expression" in using almost exclusively masculine language for God has caused a "limitation of our understanding of God."

It called on liturgists and liturgical organizations to address the issue through "publications and dialogue."

It said a similar issue arises from the use of exclusively masculine metaphors for humanity.

The resolution received a weighted vote of 2.0, signifying moderate support.

Concern over better lay participation in ordination celebrations arose in part from complaints by a couple of delegates about some recent ordinations at which they said lay people were almost completely excluded to make room for bishops and priests. The resolution received moderate support of 2.156.

The resolution on ongoing clergy formation in liturgy called for better collection and distribution of information on workshops, seminars and other resources for continuing education on the liturgy. It received an average vote of 1.722, or low to moderate support.

Father Spillane said six other resolutions presented to the meeting failed to receive the minimum support score of 1.5 needed for them to be approved and published.

Pope will visit Fatima in May, 10 years after assassination attempt

by Agostino Bono
Catholic News Service

VATICAN CITY—The Vatican has confirmed a papal trip to Portugal next May, including a stop at the Marian shrine of Fatima to commemorate the 10th anniversary of the assassination attempt against Pope John Paul II.

The May 10-13 trip was announced Oct. 31 by the Portuguese bishops' conference and confirmed shortly after by Joaquin Navarro-Valls, Vatican press officer.

May 13 is the feast day of Our Lady of Fatima and is also the date in 1981 of the assassination attempt.

In a Vatican interview with the Catholic Radio Renaissance of Portugal Oct. 27, the pope added that the trip might include the beatifications of two of the three shepherd children who saw Mary six times at Fatima in 1917.

The church has recognized the validity of the apparitions and Fatima is one of the world's main Catholic pilgrimage sites.

The pope was gravely wounded by gunshots May 13, 1981, in St. Peter's Square. Mehmet Ali Agca, a Turk, was convicted of the assassination attempt and is currently serving a life sentence in Italy.

May 13 also marks the anniversary of the first apparition at Fatima. Mary appeared six times to the three children between May 13 and Oct. 13, 1917. Two of the children—Francisco Marto and his sister, Jacinta—died within three years of the apparitions. The third person, their cousin Lucia dos Santos, is an 83-year-old Carmelite nun.

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Group going to El Salvador to mark murder of the Jesuits

by Laurie Hansen
Catholic News Service

WASHINGTON — A Catholic delegation led by Archbishop Rembert G. Weakland of Milwaukee will travel to El Salvador to participate in events commemorating the first anniversary of the murders of six Jesuit priests there.

At a press conference Nov. 12, the first day of the U.S. bishops' four-day annual meeting in Washington, Archbishop Weakland said the trip was meant to show solidarity for Salvadoran religious leaders and the Salvadoran people.

Other bishop-members of the delegation are Bishop Ricardo Ramirez of Las Cruces, N.M., Bishop Walter F. Sullivan of Richmond, Va., and Auxiliary Bishop Carlos A. Sevilla of San Francisco.

Other members of the delegation are: Sister Grace Reap, provincial superior of the Sisters of Charity of St. Elizabeth in Jersey City, N.J.; Eileen Purcell, executive director of the Washington-based SHARE foundation; Father Michael S. Schmidt of Richmond, Va.; George Wesolek, executive director of the justice and peace office in the Archdiocese of San Francisco; and Father Robert Siegfried of Milwaukee.

The SHARE Foundation, which planned the November trip, is sending along a \$10,000 check to be given to the Salvadoran Jesuit community. SHARE is an acronym for Salvadoran Humanitarian Aid, Research and Education.

Six Jesuit priests, their housekeeper and her teenage daughter were killed at Central American University in San Salvador last Nov. 16.

The archbishop's delegation was invited to visit churches in El Salvador by Archbishop Arturo Rivera

Damas of San Salvador and Bishop Eduardo Alas Alfaro of Chalatenango.

A year ago, Archbishop Weakland canceled a planned trip to El Salvador after learning his name was on a Salvadoran government list of persons banned from entering the country.

This year is a different story. Archbishop Weakland told the press. In fact, the delegation is scheduled to meet with Salvadoran President Alfredo Cristiani and Salvadoran military officials.

El Salvador's leaders "have seen a lessening of support" in the United States and, as a result, Archbishop Weakland said, "want to do their best to listen to us."

In October, Congress voted to cut military aid to El Salvador by 50 percent.

Bishop Sullivan noted that twice before he has had to cancel trips to El Salvador due to "outbreaks of serious violence."

Sister Kathleen Popko, a Sister of Providence who is president of the Leadership Conference of Women Religious, said at the press conference that the 1980 murders of four U.S. churchwomen in El Salvador, like the Jesuit slayings, "remain unaddressed by judicial process."

Jesuit Father Richard O. Buhler, who will travel to El Salvador with 10 U.S. Jesuit provincials for the anniversary, said at the press conference that while some people saw the slain Jesuits as "subversives," many others saw them as "among the only people who could talk to both sides" in the Salvadoran conflict.

"Those who killed them, killed dialogue," said Father Buhler, who is secretary for international and refugee ministries of the U.S. Jesuit Conference.

He added that Jesuits—known for their emphasis on academia—see "any strike at a university as a real strike at academic freedom."

Archbishop Weakland said the correct role for church leaders in a violent nation such as El Salvador was to "speak out constantly on human rights for all" and to be a "source of hope."

"That prophetic voice in El Salvador has cost much," he said.

Archbishop Weakland said now that Congress has cut Salvadoran military aid, "the question has to be asked: Are we doing anything to encourage these nations to be economically independent?"

Catholics give less than others, study shows

by Catholic News Service

WASHINGTON—Catholic households contributed significantly less to the church and to charities last year than Protestant or Jewish households did, according to a new Gallup Poll commissioned by Independent Sector.

The survey of 1989 giving patterns showed that Catholics gave an average of \$515, or 1.3 percent of the household income, and volunteered an average of 2.1 hours per week.

Protestants gave an average of \$842 per household, or 2.4 percent of income, and volunteered 2.3 hours per week. For Jewish respondents to the poll, average household contribution was \$1,854, or 3.8 percent of income, and the amount of time volunteered was 1.2 hours per week.

Members of all other religions—including Muslims, Buddhists, Hindus, Mormons and Eastern Orthodox—gave \$1,075 per household, or an average of 2.7 percent of household income, and volunteered 3.2 hours each week.

Those who attended weekly religious services—held by any religion—contributed more money than those who did not attend services, the study showed. Respondents who attended services weekly gave 3.8 percent of their average household income in 1989, while those who did not attend gave .8 percent of their household income.

The study was conducted through in-home interviews

by Gallup pollsters with 2,727 Americans 18 years old or older. The interviews took place between March 23 and May 20, 1990.

Independent Sector, a non-profit group of corporations, foundations and voluntary organizations, commissioned the survey and issued the report titled "Giving and Volunteering in the United States: Findings from a National Survey."

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