

THE CRITERION

Vol. XXXI, No. 3

Indianapolis, Indiana

50¢

October 18, 1991

UPC Assembly attracts 150 people

Center city parishioners challenge suggested staffing, parish closing recommendations

by Margaret Nelson

The seventh annual assembly of the Urban Parish Cooperative (UPC) got off to a lively start Friday night at Sacred Heart Church when Father Clarence Waldon challenged 100 leaders to "help the church keep in contact with its soul" as well as ministering to those in their center city parishes.

On Saturday, nearly 150 people came to the Sacred Heart parish hall to represent their parishes by voicing concerns about archdiocesan planning for parishes and staffing in the center city.

Franciscan Father Leonard Paskert, associate pastor of Sacred Heart, was the presider at the Friday liturgy, with priests from other UPC parishes concelebrating. Representatives from the parishes walked in procession with banners illustrating their ministries. Parish ministry gifts were explained and presented during the offertory.

Father Waldon, pastor of Holy Angels Church, began his homily by calling the theme—"The Heart of the City—The Soul of God's Church"—profound.

He said that those who joined him in making the first study of urban ministry examined what ministry of the center city needed to look like. They realized that

"people who are vulnerable begin to understand what faith is all about. People who are vulnerable know what it means to depend on God."

"The soul of the church, the soul of anything, is the life-giving force," he said. To understand that the poor and vulnerable are the soul of the church, he said, "We have to look at Jesus, who said, 'I have come to bring Good News to the poor.'"

Father Waldon said that the church is not fulfilling its mission in the center city if works of charity are the extent of its presence. "It is only with the church's presence with live members in its churches that it can really serve those who are vulnerable, those who are in need, those who are in pain."

The Saturday portion of Assembly '91 began with a welcome by Ronald Renner, interim administrator. Benedictine Father Boniface Hardin, president of Martin Center University, challenged those present to remain dedicated to their ministries.

A panel of three addressed the group: Joseph Hornett, chief financial officer for the archdiocese; Father Cliff Godecker, member of the future parish staffing committee and the urban ministry strategy task force; and Anne Wenzel, a long-range planning consultant with Conservation Co.

Hornett read a "litany" of debts owed by UPC parishes, noting that \$3 million,

mostly from these churches, was outstanding at the end of the fiscal year in July. He said that \$1.7 million of that was incurred within the last 30 months. And he said that the archdiocese had "nothing to show" for the expenditure, later defining that to mean "no brick and mortar."

Answering questions from parish leaders, Hornett said that 85 percent of the debt probably involves salaries the archdiocese paid for schools.

He said that if the school is causing problems for the parish, "Parishes are more important than schools. Schools do not exist apart from parishes."

Hornett was asked how much of the debt has gone into maintenance. He agreed that much of the debt probably went for roof or building repairs instead of paying teachers' salaries. Then this money was borrowed from the archdiocese.

"If the archdiocese operated as a business, not as a church, the \$1.7 million would not have gone out," Hornett said.

Providence Sister Barbara McClelland, principal of Holy Cross Central School, spoke of the importance of education to those in the center city. "We are so much more than brick and mortar," she said, adding, "If we consolidate, we are abandoning the poor."

Providence Sister Mary Quinn, pastoral associate for Holy Angels asked,

"Are you approaching rich parishes and challenging them to give and share with their real capacity as Catholic church family?" She said, "Many of those who have 'made it' have made it through the Catholic school system."

Before leaving, Hornett said he would like to see the UPC become more cooperative and come to the point where "you consider yourself as a family."

Father Godecker said that an importance force behind the recent parish staffing recommendations was the continuing decline of priests. He recalled the days when almost every parish had an assistant pastor. He said that today 10 priests in the archdiocese serve three or more parishes. And of the 159 parishes, 27 have no resident priests.

The planning was done to best use the financial and personnel resources we have, Father Godecker said. He said that the future parish staffing committee has no authority. The recommendations it made will go to the Priests' Personnel Board. "Typically, the archbishop makes his decisions in consultation with his staff," he said.

"I am an urban pastor by choice, because I believe in the presence of the church in the center city," Father Godecker said. "I also believe that we can be much

(See PARISH LEADERS page 3)

Religious leaders decry fighting in Yugoslavia

WASHINGTON (CNS)—As the eighth cease-fire in Yugoslavia's undeclared civil war failed, religious figures stepped up their denunciations of the violence, and a clearer picture of the war's damage became known.

An on-again, off-again relief convoy to the besieged Croatian city of Vukovar was tentatively on again early Oct. 14. It had been turned back three times by either Serb-dominated federal army forces or Croatian militia in a confusing array of charges of what the convoy's cargo contained.

Zelimir Blaskovic of the breakaway Croatian republic's ministry for refugees said Oct. 10—the day the convoy was first scheduled to arrive—that 100 seriously wounded people would die if the aid did not arrive soon.

Pope John Paul II, in his latest denunciation of the conflict, told Croatian pilgrims at an Oct. 9 general audience the war was "absurd" and asked for prayer "so that the

violence may cease, hatreds may be calmed and evil can be overcome with good."

The pope, at an Oct. 6 Mass in Rome, said the Yugoslav fighting was "unworthy of humanity," calling it "a war which does not spare defenseless civilians, which destroys historic monuments and places of worship and prayer."

Sister of Notre Dame Nives Kuhar at the diocesan press center in the Croatian capital of Zagreb said 200 churches had been damaged by bombing, 60 of them in the Zagreb Archdiocese. In addition, eight houses of male and female religious had been bombed.

Msr. Vladimir Stankovic, president of Caritas in Yugoslavia, said the federal army destroyed a church in the Croatian town of Cuntig by pouring gasoline on it. Others, he said, have been bulldozed over.

He said the Serbian rationale is that if the churches are destroyed, the Catholics will leave the area, thus allowing the federal army to create their own Orthodox churches and expand their territory.

An Oct. 10 statement from 250 religious and political leaders meeting on the Mediterranean island of Malta said "religious cannot justify war and violence" in Yugoslavia and the Middle East.

The meeting, which attracted Christians, Muslims and Jews, was a yearly follow-up to the pope's 1986 international peace day in Assisi, Italy.

At an Oct. 9 conference in Washington, the director of an evangelical seminary in the Croatian city of Osijek pointed to his Yugoslavian homeland as "a very good example" of religious factionalism.

"Communist ideology is to be replaced by nationalist ideologies—plural. Unfortunately, religion comes in as a very important player in the theater of ethnic and cultural conflicts," said Peter Kuzmic at a conference sponsored by the Institute on Religion & Democracy.

Yugoslavia's fighting has taken place between mainly Catholic Croats and largely Orthodox Serbs. The army has backed Serbs living in Croatia. More than



ON THE MOVE—Croats, displaced by war in their homeland, flee with their farm animals across a pontoon bridge constructed by the National Guard over the river Kupa near Sisak, Yugoslavia. International religious leaders have called for Yugoslavian peace. (CNS photo from Reuters)

one-third of Croatian territory is out of Croatian hands.

"Glasnost and perestroika have not reached the hierarchies of some of the churches. And the churches which are now being catered to by the new (East European leaders) because of their significance in the society," Kuzmic charged, "claim a monopoly on religious life and activity in their nation."

Msr. Stankovic said that a year before the fighting started, the Serbian Orthodox Church created new dioceses and installed bishops in the Croatian cities of Osijek and Barama. He added that Catholic-Muslim relations in Yugoslavia are better than Catholic-Orthodox relations.

In the fighting, more than 1,000 have died, Blaskovic said it has also created 250,000 refugees—more, he said, than there were during World War II.

Most are scattered to other locations within Croatia, but there are 35,000 refugees in Hungary, 15,000 in the neighboring republic of Bosnia-Herzegovina, and 10,000 in neighboring Slovenia, which, like Croatia, broke from the Yugoslav federation.

Doctors and baby food have been sent to Croatian refugee camps in Hungary and schools established there, Blaskovic said.

Looking Inside

From the Editor: St. Teresa of Avila: a woman for all ages. Pg. 2.

Catholic Charities: Meeting is multicultural, international. Pg. 3.

Commentary: Catholic college campuses active with evangelization. Pg. 4.

To the Editor: Reactions to Father Greeley's research. Pg. 5.

Catholic History: The start of Reformation in Germany and in England. Pg. 8.

Faith Alive!: Racism in American society is often subtle. Pg. 9.

Middle East: Israel must talk to Palestinians, patriarch says. Pg. 17.

Pope's Trip: Holy Father gives Brazil's church cautious blessing. Pg. 20.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

St. Teresa of Avila: a woman for all ages

by John F. Fink

This past Tuesday, Oct. 15, was the feast of St. Teresa of Avila. She has the distinction of being the first woman to be named a Doctor of the Church. Today she and St. Catherine of Siena are still the only two female Doctors of the Church, both named by Pope Paul VI in 1970. St. Teresa was named on Sept. 27 of that year and St. Catherine a week later, on Oct. 4.

With St. Teresa's feast so close, I thought you'd like to know more about this remarkable woman.

She seems to have been a woman for all ages, not just for the 16th century in which she lived. She was obviously a very spiritual woman or she wouldn't have been declared a saint, but she was also described as "beautiful, talented, outgoing, adaptable, affectionate, courageous, enthusiastic, totally human." She was both a mystic and a reformer, a Carmelite nun who fought for what she believed in, a wise and intelligent woman who was also practical.

BORN IN 1515 to an affluent family in Avila, Spain, Teresa lived the life of a normal Spanish girl. As a teenager, she wrote, "I began to deck myself out and try to attract others by my appearance. . . I thought more about pleasures of sense than of my soul's profit."

Then she fell ill, an illness that was to stay with her the rest of her life. (Despite almost daily attacks of nausea she always maintained her cheerfulness; she later wrote that she could never stand "gloomy saints.") During her illness she began to consider becoming a nun.

Despite strong opposition from her father, she entered the convent at age 21. She soon developed a spirituality in which she considered herself to be wicked, apparently a



period of scrupulosity. "In my wickedness I was one of the worst people alive," she wrote. And again: "I know well that nobody will derive any pleasure from reading about anyone so wicked, and I sincerely hope that those who read this will hold me in abhorrence, when they see that a soul which had received such great favors could be so obstinate and ungrateful."

Soon other nuns noticed, though, that Teresa began to experience supernatural things, like being lifted up in the air while praying. She began to have visions, such as Christ in his resurrected body. One vision, of an angel who pierced Teresa's heart with a spear of gold, was ratified by Pope Benedict IX, who instituted the feast of the Transverberation of the Heart of St. Teresa.

As these things happened to her, she tried to keep them secret. "I do not want this favor granted to me because I believe firmly enough without the help of wonders," she wrote. And again, after another vision: "I was ashamed to go to my confessor for fear that he might laugh at me and say: 'what a St. Paul she is, with her heavenly visions!'"

St. Teresa also did not believe in some of the severe penances that some Spanish priests and nuns indulged in—self-scourgings, for example. "From foolish devotions may God deliver us," she wrote. And once when she was chided by another nun for enjoying a partridge dinner, she remarked, "There is a time for penance and a time for partridge."

ST. TERESA BECAME a Doctor of the Church because of her writings on contemplative prayer. Her classic books were "Autobiography," "The Seven Mansions," "The Way of Perfection," and "The Interior Castle." She also wrote meditations on the Songs of Solomon, spiritual maxims and rulebooks for visitation to the convents she founded. "Autobiography" is considered in the same category as St. Augustine's "Confessions" for its impact on generations of readers.

Included in "Autobiography" is a careful analysis of four types of prayer, which she compares with the watering of a garden. The hardest way to water a garden, she said, was with a bucket. A better way is the use of a wheelbarrow. A third way is to use a stream to saturate the ground more thoroughly. And the best way is through a heavy rain.

In prayer, the hardest is the way beginners pray. They work at praying. They have to learn to relax and let God take control. The second stage, therefore, is meditation. From there one can proceed to the "prayer of quiet," with the soul resting in divine contemplation, all earthly things forgotten. The fourth stage is the "prayer of union," in which all the powers of the soul are absorbed in God.

ST. TERESA SPENT the last 23 years of her life reforming her Carmelite order and founding new convents of the Discalced Carmelites (discarded meaning shoeless). In doing so she met a great deal of opposition from nuns in her own order who took the idea of reform to mean that there was a problem with the way they were behaving. She was reported to the Holy Inquisition and it was recommended that she be jailed. But the pope approved her reforms and she prevailed over her opponents.

Then began the arduous task of traveling about founding new convents. Despite her poor health, she traveled by mule-drawn cart over Spain's mountains from the northern provinces to the Mediterranean and west to Portugal. She and the nun who accompanied her endured all the rigors of a harsh climate as well as the steady discomfort of rude lodgings and scanty food. Yet before her death in 1582 at age 67, she managed to found 16 convents.

She died in the convent of Alva de Tormez, where she arrived in a state of exhaustion from a particularly difficult journey. She was canonized in 1622.

Today Discalced Carmelites are in many countries, including 62 monasteries in the United States—two in the Archdiocese of Indianapolis.

CYO honors 8 volunteers with Bosco awards

by Mary Ann Wyand

Eight longtime Catholic Youth Organization volunteers from the Indianapolis area received St. John Bosco Medallions Oct. 8 during the 39th annual Indianapolis Deaneers Awards Banquet at Secunia Memorial High School.

Honored recipients of the top CYO service award were Kyle Fath from St. Christopher Parish, Barbara Hickey from Immaculate Heart of Mary Parish, William "Major" Schnieders from St. Luke Parish, and Diane Davis from St. Jude Parish.

Bosco Awards also went to Holy Spirit parishioner Larry Jacobs, St. Barnabas parishioner Charles Latuck, Holy Name parishioner Nancy Roberts, and St. Matthew parishioner Richard Engel.

Fath's father also received a St. John Bosco Award 21 years ago.

OFFICIAL APPOINTMENTS

Effective November 18, 1991

REV. MARTIN DAY, OFM CONV., appointed to associate pastor at St. Joseph Parish, Terre Haute.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.



MOVING?

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

Name _____

New Address _____

City _____

State _____

Zip _____

New Parish _____

Effective Date _____

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

CRITERION

P.O. BOX 1717
INDIANAPOLIS, IN 46206

Suzanne Magnan, chancellor of the archdiocese, presented the Bosco awards and praised recipients and other CYO volunteers during brief remarks on behalf of Archbishop Edward T. O'Meara.

"When we have a group of people like all of you who are willing to give your time, which is in great demand, for our kids in all of our parishes in the archdiocese," she said, "on behalf of the archbishop, all of the parishioners, all of the parents, and all of the kids, I want to thank you for what you have done. This is what we're all about as church. It just doesn't get any better than this."

Magnan also praised youth ministers for their dedicated parish work with young people and noted how important it is for kids to have other adults take an interest in them and listen to their concerns.

"Without the connections that kids make during youth activities," she said, "they would not be as open to learning in the religious education program. Youth activities break down barriers between the kids and allow them to see each other as whole people, not just kids who come on Sunday to learn about their religion. When they're together in youth activities, they learn that they're all pretty cool kids and coming together on Sunday to learn about God is not an uncool thing to do."

CYO board president William Sylvester also offered his thanks to volunteers.

"Everyone here is an active person in CYO," Sylvester noted. "Everyone here is a person who has either volunteered or is currently participating in some activity of CYO. As board president, I would like to say 'congratulations' to all who receive awards. But the congratulations really go beyond award winners, because it's a congratulatory night to everyone who is a part of CYO."

Before the awards presentations, CYO executive director Edward Tindler told the gathering that, "The St. John Bosco Medal has been presented to adult volunteers

Archbishop hospitalized

Archbishop Edward T. O'Meara was admitted to Indiana University Hospital on Oct. 9 after an office visit with his physician. He is being treated for a pulmonary infection.

On Monday, Oct. 14, doctors said that his condition was improving and that he was responding to the antibiotics they were giving him.

since 1954 for outstanding contributions to youth through CYO programs. Their gifts include time, talents, leadership and, in some cases, money. Award winners present this evening actually represent literally thousands of youth and adults who are annually involved in CYO activities."

Secunia principal Larry Neidlinger also welcomed CYO faithful to the Indianapolis East Deaneers high school. The banquet has been held there since its inception.

"We realize that growing up has never been more difficult," Neidlinger said. "We realize that being a parent has never been more difficult. And we realize that the work you do (as CYO volunteers) has never been more important."

In a separate awards presentation, Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, recognized the service efforts of 11 parish youth groups.

Plaques for outstanding CYO participation went to parish youth groups from St. Luke, Nativity, St. Barnabas, St. Monica, Holy Spirit, St. Catherine, St. Jude, St. Mark, St. Roch, St. Michael, and Christ the King parishes.



BOSCO WINNER—William "Major" Schnieders of St. Luke Parish accepts his St. John Bosco Medallion from Suzanne Magnan, chancellor of the archdiocese, during the 39th annual CYO Indianapolis Deaneers Awards Banquet Oct. 8.

Each of us must be a missionary

Dearly Beloved in Christ:

As our world is in the process of change, we see Christianity emerging from darkness into light with Catholic missionaries at the heart of the change. Cartographers are struggling to keep their maps updated, so too the church must be visible with love and directives to the masses of people searching for God. You can help by supporting our missionaries with your prayers and financial aid.

World Mission Sunday, Oct. 20, is a day on which we can all reflect on our opportunity and our obligation to continue the work of Jesus Christ. At our baptism, each of us was given a mandate to share the faith given to us. World Mission Sunday is set aside as a day on which we come to realize that each of us must be a missionary and give to our less fortunate brothers and sisters wherever they may be. As you know, the collection on World Mission Sunday is for those in need here at home as well as for those in other parts of the world.

In their pastoral on world missions, "To the Ends of the Earth," our American bishops expressed support of our giving to the missions through the pontifical societies of the church, namely the Society for the Propagation of the Faith and the Association of the Holy Childhood. The promotion of World Mission Sunday is the responsibility of the Propagation of the Faith.

Because of your prayers and generous giving, many, many people, most of them very poor, some of them in war-torn countries, victims of homelessness or neglect, will be able to experience in their lives the Good News of God's love that sustains us every day. Please be generous on World Mission Sunday as God is generous to you.

Sincerely,

+ Edward T. O'Meara

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

Catholic Charities meeting global, multi-cultural

by Robert H. Riegel

Director, Catholic Charities

From Kenya and Uganda, from Poland and Rome, from Israel, Bangladesh and Thailand, from Honduras and the Dominican Republic—leaders from around the world gathered to educate and inspire some 1,200 U.S. Catholic Charities volunteers and staff members at last week's annual Catholic Charities convention in Los Angeles. And at liturgies celebrated with Vietnamese and gospel and classical music, readings in a variety of tongues and celebrants including Cardinals Roger Mahony of Los Angeles and Jaime Sin of Manila, we prayed together as one unified family.

In part due to the diversity of the host city, in part due to the upcoming 50th anniversary of the meeting of cultures in the New World, in part due to our growing global interdependence, this was a special conference.

Trip to Holy Land, Rome planned

Saying that "now is the time for that trip to the Holy Land and Rome that you've been putting off for the past few years," *Criterion* editor in chief John F. Fink announced that the newspaper will sponsor such a trip next March.

Many people have told me that they really want to go to the Holy Land but they were afraid because of the political situation there. Now though, with prospects of peace, there is no better time to go," Fink said.

The trip is scheduled from March 10 to

The meeting was keynoteed by Jesuit Father Joseph FitzPatrick, author of "One Church, Many Cultures," who spoke of the 17 million refugees in today's world, of our migrant and immigrant history, and of our Biblical roots in accepting "new people," whether gentiles into Christianity or waves of European, African, Latin American and Asian immigrants into our own country or those already here as Columbus arrived.

It was with a feeling of pride and solidarity that we heard of the works of Catholic Charities from Bishop Mariadaga of Honduras, Bishop Sanon of Burkina Faso, Africa, and the Charities leaders from throughout the world, and of the return after 50 years of Charities organizations from the state to the church in Poland, Czechoslovakia and Lithuania.

At the same time, reports of refugee issues, of the spread of AIDS throughout the world, or of the plight of children in poverty from the 1.12 lb. average birthweight in Djibouti to the one-in-four

20 because, Fink said, prices increase immediately after those dates. The price from Indianapolis will be \$1,895.

The Holy Land tour will include all the major Old and New Testament shrines in Jerusalem, Bethlehem, Bethany, Jericho, Masada, Nazareth, Cana, Tiberias, Haifa, and Caesarea. The Rome portion of the trip will include Pope John Paul II's regular Wednesday audience.

You can obtain more information from The Criterion, P.O. Box 1717, Indianapolis 46206.

children living under the poverty line in New York, renewed our concern and determination to continue the social ministry to which we have been committed.

We were inspired by the hope and possibilities laid out by author Lisbeth Schorr ("Within Our Reach"), calling for a replenishment of natural resources from security by arms to security by people. We were saddened by the failure of the U.S. to ratify the United Nations Convention on the Rights of Children (144 of 166 members have already ratified this treaty, including the Vatican). We were educated on areas of concern for the works and potential work of Catholic Charities agencies nationwide, including pregnancy and adoption services, housing for the poor, serving minority people in need, substance abuse and addiction, long-term health care and a host of other workshops and seminars.

As part of the annual convention, the Catholic Charities USA congress met. The main task of the congress was to debate and adopt a policy paper on the family. This paper addressed issues of income and employment, child support, the role of women in the economy, family leave, child care, juvenile and adult justice systems, foster care, adolescent parenting, affordable housing, and health care.

It called for a variety of reforms in these areas, including basic income maintenance programs, just pay systems, universal child support, affordable day care, programs for pregnant and parenting teens, involvement of parishes in community housing needs, and support for the frail elderly and for disabled persons.

The congress also passed a number of resolutions calling for greater efforts on

such diverse areas as HIV/AIDS, substance abuse, children in hunger, voluntary efforts in housing and preservation of the African-American family.

Cardinal Mahony summarized this meeting held in the 100th year of modern Catholic social teaching: "These social teachings are the rich resources of Catholic Charities USA that put the needs of the poor and suffering first, and challenges us to follow in the footsteps of our Lord Jesus Christ. As one family united, (we) have continued that tradition of offering service to others with compassion, rooted in a deep belief of Christ's commandment to 'love one another as I have loved you.'"

Hubler ordained deacon Oct. 5

On Oct. 5, Anthony Hubler was ordained to the diaconate for the Archdiocese of Indianapolis by Evansville Bishop Gerald Gettelinger.

The ordination took place at Sacred Heart School of Theology, Hales Corners, Wis., where Rev. Hubler is studying.

Before entering Sacred Heart, Hubler was sales manager for a furniture store in New Albany, his hometown. He received a bachelor of arts degree from Cardinal Strickland College, Fox Point, Wis.

Rev. Hubler will complete work for his master of divinity degree at Sacred Heart before being ordained as a priest for the archdiocese at St. Peter and Paul Cathedral, Indianapolis, June 6, 1992.

Parish leaders question plans of panel at UPC Assembly '91

(continued from page 1)

more efficient. We put far too much money into our buildings. We can do so much more for the vulnerable without parochialism. I believe planning is necessary. Mostly, I believe we need to share in good stewardship."

He drew an angry response from the crowd when he answered a question from a Holy Angel parishioner about the possibility of using a priest from Africa. He started out by saying that the archdiocese has always put a priority on "quality." Later, he explained that this would apply to priests from seminaries in other states and countries, as well.

Father Godecker said that the deanery responses to the staffing recommendations are due Oct. 21 and will be considered by the future staffing committee on Oct. 23. That will be the end of their responsibility, unless the Priestly Personnel Board charges the committee to do more," he said.

Several parish speakers criticized the recommendation to combine Holy Angels and St. Rita into an African-American

church. One called it "narrow thinking," another said, "We were insulted." A speaker from St. Rita said that the recommendation would send away the Divine Word priests who have been "a godsend" to the parish, which was \$477,000 in debt six years ago and now owes only \$120,000.

Wenzel said that her study will directly affect the people at the assembly. The strategy group is looking at the future of urban ministry to plan the best standards of priest personnel and financial resources.

She is looking at the future of Catholic education and how it is delivered in the archdiocese. She is questioning how to involve the entire Catholic community and the general public.

Wenzel is also doing an internal review of the Catholic Center to see how it can best be of service to the church.

The urban ministry study committee is listening to constituent groups to tie together mission and vision. "It is the coordination of what the church community sees itself as doing," Wenzel said.

Several speakers challenged those doing the urban ministry study to visit the parishes, to talk to the people, and to personally study the work they do.

There were questions to Wenzel about the timeline—how the report could be really complete in such a short time. Wenzel admitted that the strategy group now hoped to have the findings complete by March rather than June, 1992, so that 1992-93 budgets could reflect the results. But she said that committee is meeting twice a month now.

Father Hubler, speaking as chairman of the first 85-page urban ministry study said, "The only thing the archdiocese has implemented from that study was to



WITNESS—Representatives of Urban Parish Cooperative parishes hold cards symbolizing their ministries at the Assembly '91 Mass at Sacred Heart. (Photo by Margaret Nelson)

establish the UPC. The one purpose in doing that was to manage the money (for urban parishes) it was going to be receiving from the archdiocese.

Since the money was not received, he said, "We have nothing to cooperate over." Later, each parish told about its specific ministries and the reasons it was important that the parish stay in the neighborhood.

At its Monday, Oct. 14 meeting, the UPC board planned to discuss whether to ask representatives from the core committee to come to each parish or for the UPC to present a combined plan to the committee.

Several parishes were well-represented at the assembly: Holy Angels, Holy Cross, Holy Trinity and St. Rita. At Holy Trinity, a large group planned to attend the Oct. 14 meeting. Members of Holy Angels formed a strategy committee after the future staffing report recommended that it would no longer function as a parish.

Correction

Father Joseph Rautenberg, ethicist at St. Vincent Hospital, was a member of the panel that discussed medical ethics at the Catholic Center on Respect Life Sunday.

Father Rautenberg wished to correct the last paragraph of a story in the Oct. 11 *Criterion* about that discussion. The law, effective Dec. 1, concerning advanced directives is a federal law, not an Indiana law. This law does not require anything from patients who enter a hospital.

The law requires that hospitals ask all inpatients at admission if they wish to give advance directives about medical treatment. Father Rautenberg said. The hospital must tell patients it will support their right to make advance directives and ask if they would like further information.

Father Rautenberg said the law was intended to be a help for patients. They should be encouraged to discuss their wishes with their families and doctors. But advanced directives are not a requirement for admission.

Black Catholic reflection Nov. 16

Black Catholics from throughout the archdiocese will attend a Black Reflection Day on Sat., Nov. 16 at the Catholic Center in Indianapolis, from 8:30 a.m. to 4 p.m.

The meeting will be used to gather the ideas from people in the area for the 7th National Black Catholic Congress to be held in New Orleans in July, 1992.

The theme of the congress is "The

African-American Family." Local participants will study and respond to three papers from the national office: "The Structure of the African-American Family," "The Effects of Racism on the African-American Family," and "The African-American Male."

Delegates for the congress in New Orleans will be nominated from those present at the November 16 reflection day.

1992 Directory is now ready for distribution

The 1992 Directory and Yearbook for the archdiocese of Indianapolis has been published and is ready for distribution.

This year's directory contains more than 300 pages of information.

The directory is a complete source of information about the archdiocese. It contains facts and photos of every parish, biographies and photos of every archdiocesan priest, and information about all the religious men and women who serve institutions in the archdiocese.

The directory is divided into 16 sections. Included is information about the history and administration of the archdiocese, educational institutions, chaplains, and extensive statistics. These include, for each parish, the number of persons, children in school, baptisms, deaths, marriages, and the amount contributed to eight major collections.

The yearbook part of the book lists the major events that occurred within the archdiocese between Sept. 1, 1990 and Aug. 31, 1991.

The directory is available from *The Criterion*, P.O. Box 1717, Indianapolis 46206. The price is \$12.

Commentary

THE BOTTOM LINE

More alternatives to living alone available

by Antoinette Bosco

As we move into the final years of the 20th century, I think social scientists will have to focus attention on a growing phenomenon: the number of people who live alone.

This used to be a phenomenon of older women, particularly those who had raised children and were widowed. But now the single occupants of apartments and homes are all ages, from the late teens to more than 80.

This week I was having lunch with two other women and we were talking about our mothers, all living alone. Then, as if in unison, we looked at each other, realizing



that all three of us also lived alone. We asked, "Is there a better way?"

Well, a book just reached my desk which raises that same question. It is titled "Living Longer, Living Better" and subtitled "Adventures in Community Housing for Those in the Second Half of Life" (Continuum, \$26.95).

Written by Jane Porcino, a mother of seven who spent the last 20 years working to improve life for people in mid- or late-life, this is, say the publishers, the first book to detail the many new adventures in community living now being explored.

"Golden Girls," the popular TV show, has done a lot to dispel the myth that shared housing arrangements don't work, says Porcino.

"People are looking for new forms of family and intimacy. They are searching for nurturing communities in their middle and later years," the author maintains.

With her husband, Chet, a retired music teacher, Porcino set out to study this phenomenon. She found that people are coming up with creative ways to ease the loneliness of solo living.

For example, she came upon a number of places advocating intergenerational community living. One is a converted brownstone in Philadelphia, shared by its owner, 85-year-old Maggie Kuhn, founder of the Gray Panther Movement, with seven people of different ages.

"We each have our own rooms and privacy. We also have common space to share, so we can be alone or together," Kuhn says in the book, adding that this is "a fulfilling arrangement."

Co-housing, a common concept in Scandinavia, is now a "grass roots" movement in the United States, writes Porcino. She found about 30 co-housing groups in progress, mostly on the West Coast.

As she explains, the communities are small, between 25 and 40 clustered homes, architecturally designed to create a sense of community.

"Opportunities for social interaction and privacy are built in. Front patios face walkways, but bedrooms face private back yards. In the center of the community is a shared common house."

Retirement villages are increasing in popularity. And ECHO, Elder Cottage Housing Opportunity, produces prefabricated houses that can be put up in the back yard of an adult child's home for about \$18,000, according to this book.

"Intentional communities" are also gaining popularity. These are formed by groups of people who share a commitment



ANOTHER LEARNING PROBLEM

to a common purpose and values, such as the Sirius Community in Massachusetts, based on spiritual values.

This highly readable book is written in a lively way. The author allows the people themselves to tell the stories of their search for a better way to live.

I found a sense of hope in this book, that no matter what age you are you can still approach life with a sense of adventure.

More than that, a lonely old age does not have to be one's bleak destiny, says the author, who has done a service by showing that alternatives are, indeed, out there.

© 1991 by Catholic News Service

MAKING PEACE

Martyr proves people needn't succumb to terror

by Ivan J. Kauffman

Communism has been defeated. This great political force which in so many ways has dominated our lives over the past 45 years is no more.

And what was most significant is that Soviet communism, which has a record of bloodshed unequalled in history, fell with only three deaths. It was another in an amazing series of non-violent revolutions which have occurred throughout the world in the past five years.

When the coup leaders sent troops into Moscow to take the parliament building where the democratic opposition had gathered the young soldiers were met by rows of unarmed women carrying signs which read, "Don't kill our mothers."

For the coup to have succeeded Soviet



troops would have to have killed thousands of their fellow citizens who were willing to die for democracy. The military refused and the coup was over.

What caused the Soviet people to lose their fear? One factor surely was the witness of the tens of thousands of Christian martyrs who have either died or risked death under communism.

Probably the most memorable interview in my journalistic career was with one such person, Father Alfonsas Svarniskas, a 64-year-old Lithuanian priest who had been ordained in a Soviet prison camp and spent 21 years there.

There were two things about this man which stood out. The first was that he is very, very tough and the other was that he is very, very happy. "I haven't really been imprisoned all that long," he said smiling, "only 21 years. Life has been good to me. I really say that sincerely. I believe God has provided me with this opportunity to be a witness to the truth, and that gives me great joy."

"My philosophy was always to be on the offensive, to resist evil as I saw it," he explained. "Those people who remained passive in the face of evil, those were the ones who didn't survive."

"In the eyes of the Soviets, one of my greatest offenses was that I maintained my sense of humor, that I laughed," he said. "For them that was an indication I was a hardened criminal, because one who is in their grip is supposed to cry, not laugh. But I'm still laughing."

What kind of man is able to spend 21 years in the Gulag and leave a happy man?

Father Svarniskas credits his faith. "I realized the worst thing they could do was send me to heaven early," he says. He joked with his KGB guards that "as a result of my own weaknesses I might not make it to heaven, but you guys are forcing me there."

There have been tens of thousands of others like Father Svarniskas in the Soviet Union over the past 70 years. Many were Catholics. Others were Orthodox and Protestant. Many died in prison. Others

like him returned from prison as living proof that the power of faith can overcome the power of the gun.

Slowly but surely the example of the martyrs, and those who were willing to be martyrs, permeated Soviet society. No one can confront an example of courage and spiritual strength like that provided by Father Svarniskas and remain unchanged.

No one can encounter a martyr, or a person who has risked martyrdom, and walk away saying, "There is nothing we can do. We're helpless."

The martyr is the ultimate proof that human beings do not have to give into terror—that we can prevail through the kind of non-violent willingness to sacrifice our own lives which Jesus showed us.

And eventually the martyrs won. When the police state leaders tried this sumo to once again rule through fear the discovered there were simply too many ordinary people willing to follow the example of those like Father Svarniskas who had shown them the way.

THE HUMAN SIDE

Evangelization action on Catholic college campuses

by Fr. Eugene Hemrick

I wonder how parents who send children to Catholic colleges and universities would feel if they heard that one of the school's main missions is to evangelize their sons and daughters. I have the feeling that, owing to misunderstandings of the word "evangelize," some undesirable images might come to mind.

Some parents might imagine the university manipulating the minds of their children through the use of various pressures. Others might worry that the university, in an effort to recruit for religious vocations, will persuade students to give up their intended vocation.

But the use of pressure and calculated techniques to persuade a person to change course is proselytism, not evangelization.

Evangelization has more to do with

inviting another person to be transformed from within in order to make him or her a new person. Its aim is interior change, which inspires people to strive for deeper goodness in their own life and in those around them.

This interior change may be prompted by the good example of another, it may come from reflection on the Gospels and prayer, or it may be triggered by a good question which challenges the general way we look at life.

When the change comes about, it often stirs up irresistible questions in the hearts of others: What causes this change? Why is this person like this? What inspires this person?

Those who are changed are by no means sheer enthusiasts, caught up in uncontrollable emotion. On the contrary, they are people who have a new purpose in life other than their own advancement.

On campuses I have seen students giving up several hours a week to work with mentally handicapped children, visit shut-ins, help the aged maintain their homes, visit hospitals and work in soup kitchens.

I have seen students form study groups to better understand how ethics in the marketplace might be improved, how social justice in Latin America might be fostered or what people need to do to become better stewards of this earth.

I have seen students take time to tutor others less talented. And I have frequently found students in deep prayer in a chapel or outdoors.

In all these cases, university students are going through a change of heart which inspires them to strive toward deeper goodness and newness in their life. Those on the sidelines who witness this often wonder why.

Instead of seeing the kind of student who is out solely for good grades or who seeks personal popularity, they see the newness that evangelization is all about. Evangelization is all about people who exude selflessness and whose concern is to make the world a better place—people driven by a sense of the sacred in life and a humble respect for it.

Today, there is some talk about Catholic universities not being Catholic enough. I beg to differ.

If you look closely, you will find signs that on Catholic campuses evangelization is alive and effective. If there is any complaint to lodge, it is that more students should be caught up in this spirit.

© 1991 by Catholic News Service

THE CRITERION

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

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year

50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.

ISSN 0574-4350

Most Rev. Edward T. O'Meara
Publisher

John F. Fink
Editor in Chief

Published weekly except last week
in July and December

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

To the Editor

Reactions to Fr. Greeley's research

The "From the Editor" column of Sept. 27 reported an analysis by Father Andrew Greeley of research about what Greeley called "Catholic conservatives." The column brought many letters of reaction. This week and next week we will publish a representative sample.

I am troubled by the technical inadequacy of the Greeley report make it next to impossible to critique research findings from the standpoint of research design and statistical analysis. I understand there are space limitations in popular magazines. Despite these limitations, research methodology must be explained clearly if readers are to evaluate research findings and conclusions adequately.

Will Greeley provide a copy of his full research report to interested parties for analysis? Is his research published anywhere and accessible to scholars? Is Greeley's raw data available? Is sufficient information about his study available to enable a disinterested observer to replicate the study? The diffusion of research findings and interpretations by communication occurs too frequently in our society.

The research process can be played like a violin if one is clever enough. That is, any tune can be played to support the researcher's pet ideas. I suspect Greeley's biases are obstacles to the fair analysis of data. This suspicion is grounded in his frequent intemperate outbursts against the American bishops and other church authorities. Ecclesiastical authorities need to hear more than the voices of "yes" men and women, but they need to hear voices that are composed and mature.

In regard to research design, to serve the purposes of classification into types and, therefore, the identification of conservative Catholics, it would be more appropriate to generate a valid collection of questionnaire items appropriate for distinguishing several types across a continuum (conservatives, moderates, liberals, etc.). This collection of items would surely be more numerous than the 12 questions used by Greeley. Many questionnaire items or questions would

be needed to represent the various dimensions in terms of which types are formed.

The responses of those sampled would then be submitted to factor analysis. A factor score for each person in the sample would then be derived. This would be followed by cluster analysis on the basis of the factor scores. This procedure would produce a typology across the conservative-liberal continuum and would indicate more adequately the percentages associated with, say, strong conservative, moderate conservative, weak conservative, weak liberal, moderate liberal, and strong liberal types. Greeley's approach makes things appear much more simple than they are. There are probably as few "pure" liberals as "pure" conservatives. Most of us would fall, most likely, somewhere nearer the middle of the range than at its ends.

Of the three items used to define conservatives, one of the key items is terribly ambiguous. The item refers to wrongness of premarital sex. Does "wrong" mean an objective violation of a moral norm or is "wrong" to be construed in the sense of the subjective guilt that attaches to these violations when full reflection and complete responsibility is present? Someone might very well agree that premarital sex is "wrong" as such without presuming to judge the hearts of those who engage in premarital sex lacking insufficient reflection and full consent of the will. Again, does the notion of premarital sex relations refer to full sexual intercourse or light petting? Ambiguous survey items, of course, contaminate research findings and conclusions.

The decision to use a legalistic definition of a Catholic (one who according to canon law has not formally left the church) is Greeley's prerogative. Sophisticated researchers, however, would take other factors into consideration and sort respondents in terms of discriminant variables into definite categories of organizational affiliation, e.g., active Catholics, Easter Catholics, alienated Catholics, and so forth.

Much of what Greeley has written in the past is valuable. I have long agreed with him that the bishops should be more inclined toward the use of social science methods in gathering data to inform their decision making. This does not mean, of course, that church leaders should stick

wet fingers to the wind in the manner of politicians. On many issues there is much variance of opinion over short time frames. Counting noses is more appropriately equated with followership than with leadership, and a poor kind of followership at that. The counting of noses, however, is helpful for determining prevailing sentiments, and the temperature in the social cauldron.

If for no other reason, the church needs an office of social research to analyze critically the "studies" of those who may propose personal agendas under the guise of social science. I do not accuse Greeley of this. Over the previous 18 years, as a result of guiding doctoral dissertations and teaching research design and quantitative analysis to graduate students, I know how easy it is for ordinarily fair-minded persons to fall into the trap of finding their personal opinions (much to their honest surprise) in their research findings.

Researchers must constantly be on guard against interpreting their data in a manner that supports the conclusions they favor. Contemporary philosophers of language have observed that all language is ambiguous. The methods and statistics used in the social sciences to make inferences about populations are more ambiguous than most people imagine. If researchers must struggle constantly to be fair, the consumers of research communications need to maintain the virtue of healthy skepticism.

Leon McKenzie, Ed.D.

Indianapolis

☆☆

Two of Father Greeley's conclusions are pitched in terms of a game or athletic contest, namely "who is winning?" The other two conclusions question what is a "good Catholic" and then search for the answer by asking what group is larger in numbers.

Surely it is painfully apparent that Father Greeley totally misses the point. This is not a game or a contest; numerical superiority is not the key. The plain fact is, right is right and wrong is wrong. If 99 percent insist that murder of a class of persons is justified, that fact or numerical statistic does not detract one bit from the unmistakable conclusion that murder is wrong. If "Catholic leadership" cannot "persuade" its members that murder is a sin, it will nevertheless remain just as sinful.

Catholics who continue to follow Catho-

lic doctrine will tell you that teen-age use of birth control, premarital sex and abortion are contrary to Catholic doctrine. They were morally wrong 20 years ago and they are morally wrong today. To equate this position with racism or sexism denies any rational justification or explanation. It's just hogwash and I very much doubt that Father Greeley or anyone else truly believes it.

Will *The Criterion* stand up and be counted on this issue, or will it just plead "no comment"?

Wilson S. Stober

Indianapolis

☆☆

Here is one married couple who answered "no" to each of Father Greeley's conservative-test questions. We also agreed with most of his conclusions with the exception that Catholics will tend to congregate with priests who preach similar beliefs. Not all leaders have lost touch.

All things must change or die, and it is with that belief that we don't worry when the church will drop its archaic rules and doctrine on birth control (who's kidding whom?), women as priests and married priests. These and other changes will happen as more people concerned with the life and spirit of the church, rather than structure and dogma, take leadership roles. I'll guarantee you that Catholics in 1820 America couldn't envision black priests, but thank God we're smarter now.

Daniel C. & Randee M. Bugher

Indianapolis

☆☆

The best answer to Father Greeley's "study" are the words of Pope Paul VI: "What strikes me in the Catholic world today is the fact that at times, within Catholicism itself, there seems to dominate a mentality which is not Catholic. It is quite possible that this mentality may prevail in the end. Yet, it will never be representative of the church. Of necessity, a small flock must remain, however infinitesimal."

The church, like Noah's ark, will carry the mocked and ridiculed minority to safety. As for the rest, it will be—as it must have been for those who perished in the great flood—a great comfort to know that they were in the majority.

Brigit Browning

Bowling Green

LIGHT ONE CANDLE

The fatherhood of God

by Fr. John Catoir
Director, The Christophers

Pierre Teilhard de Chardin, the Jesuit anthropologist who discovered the "Peking Man," wrote an essay in 1937 entitled "L'Energie Humaine." In the chapter entitled "The Love of God," he explains the true character of what he called the secret of Christian love, or the "Christian Phenomenon."

Here is his conclusion: "Christ's essential message is wholly contained in the proclamation of a divine Fatherhood: put another way—in the assertion that God, personal being, is to man, the fulfillment of a personal union." Chardin asserts that we are children of the "God-Spirit" who gave us life. He uses "God-Spirit" interchangeably with the word "Father."

Chardin continues, "It is only in Christianity that this movement (toward a personal union) is definitively realized; the gift of the heart instead of the prostitution of the body. God is finally attained only through love and therein lies the psychological revelation and the secret of Christian love." The secret is in our response to God's self-giving. Only when we respond personally to God in



faith and love do we actualize the relationship.

Besides the term God-Spirit, Chardin sometimes refers to the Father as "God-love," a term which also conveys the notion of mother-love.

A great deal has been said and written about the sexist language we inevitably seem to use to express these mysteries. If he were writing today Chardin would probably temper his use of words. He might use "God-love" more often, but I tend to doubt that he would eliminate the word "Father," even out of respect for feminist concerns.

Jesus showed great respect for the dignity of women. In a strictly male-dominated society, he tried to upgrade their lot in life. When he called God "Abba," he was articulating the mystery of our relationship with the one who gave us life.

God is pure spirit. We may grope for the right words to explain a mystery that is virtually unexplainable, but we cannot go wrong in using the very word Jesus used, "Father." It expresses incompletely a fuller concept, namely that God is the father and mother of us all.

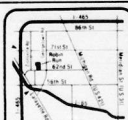
No matter what name you call your maker, be aware that God loves you with an infinite love. God not only loves you, he delights in loving you. In him you love and breathe and have you: being.

(For a free copy of the *Christophers* News Note, "God Delights in You," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St. New York, N.Y. 10017.)

DISCOVER ASSET PRESERVATION

Central Indiana's only Retirement Village to offer such a program.
A 70 acre campus loaded with activities and services.

* Robin Run Village Volkswalk 1991 *
* Enter our Volkswalk and enjoy our walking trail. *
* All proceeds donated to the *
* MAKE A WISH FOUNDATION. *
* Enjoy the day, get some exercise *
* and help a worthy cause. *
* Saturday Nov. 2, 1991 *
* at Robin Run Village from 9:00 a.m.-3:00 p.m. *
* LET'S BE NEIGHBORS *



5354 West 62nd St., Indianapolis, IN 46268

CORNUCOPIA

Mediums for the messages

by Cynthia Deves

Baby Schwanda sizes up her mother as Mom caroms about the kitchen trying to fix breakfast, struggle into her jeans, and read the morning headlines, all at the same time. Schwanda's tummy is rumbling-empty, but just as a wall rises to her lips she changes her mind and pops her thumb into her mouth instead.

Little Bruce is bored. So far he has ridden his bike three times over the flower bed, teased the dog until it growled, turned the hose on several ants minding their own business on the sidewalk, and written a bad word in chalk on the underside of the mailbox.



Finally, desperate, he runs into the house, slamming the door so hard that the kitchen windows reverberate. "What the #!#!" Dad yells, leaping up from behind the Sunday newspaper with coffee dripping off his chin. Bruce skips away, satisfied.

Kids, the most intuitive of God's creatures, have always known something the rest of us had to learn from television: that the medium is the message. We are the mediums and the kids got the message.

The expression on the adult face, the tone of the voice, the tilt of the eyebrow, all tell Junior and Juniorsa everything they need to know but are afraid to ask. And lots of stuff they can bend to their own sweetly evil purposes.

Kids come out of the womb with their agendas set and their psychic antennae extended to catch the faintest signal, good or bad, from any grownups present at the

scene. Since they depend upon us physically and emotionally right from the start, it's no wonder that kids are prepared to interpret us with such skill.

Schwanda's correct assessment of her mother's early morning stress saved her from some of her own. Bruce's play for attention paid off with just about as much hilarity and as few consequences as he'd hoped.

Adults' spoken remarks are also open to unique interpretation by the young. Kids have this ability to discern significance well beyond the ordinary literal meanings of words.

"Can I have (do, go) such-and-such?" whines Ultrassa.

"We'll see," says Mom, and Ultrassa knows for a fact that although she's being stalled, there's still hope. If Mom answers distractedly, "Ummm," permission is implied and may be seized if the timing is right. If Mom frowns with a certain menace and hollers "No!" even Ultrassa realizes it's all over.

Social language is another (pardon the expression) "mother" tongue for kids. When Grandpa and Granny come to visit bearing candy treats, moms generally react by saying sweetly to the children, "You may have a piece later if you eat a good dinner."

Sure they will. The truth is, the kids know whether they touch their dinner or not this means: "Just don't make yourself sick while they're here."

As we grow up, most of us lose this juvenile intuition and become the mediums for our own kids' messages. Let's hope we're sending the right signals.

Office of Worship from 12:30 to 4:30 p.m. on Sunday, Nov. 10 at the Catholic Center, 1400 N. Meridian Street. The program will include small group discussions on: Praying with the Eucharist, We Are the Eucharist, and Spirituality for the Lay Person. A Sunday Eucharist with the Rite of Anointing of the Healers will be celebrated at 3:30 p.m. A \$5 donation is requested by Nov. 1. Contact: Janet A. Miller, 5210 N. Illinois St., Indianapolis, IN 46208, 317-253-7934.

The University of Notre Dame Alumni Association will offer a live-interactive teleconference on parenting titled "I'm ME and I'm SPECIAL!" from 2 to 3:30 p.m. on Sunday, Nov. 17 at Beech Grove Benedictine Center. The program will be the first of a three-part series for parents, prospective parents and others who work with children ages two to five. Child care will be available; for child care reservations call 317-236-1596.

The Candlelight Celebration, a development dinner sponsored jointly by New Albany Deamery Catholic Youth Ministries and Providence High School, will be held on Tuesday, Oct. 29 at the Galt House Hotel in Louisville, Ky. Notre Dame University basketball coach John MacLeod will serve as host. To assemble a table for the event, or for other information call 812-945-0354.

vips...



Two postulants for the Sisters of Providence at St. Mary of the Woods are now in residence at the community's formation house in Indianapolis. Phillis Sheppard (left) and Alice Hemans will spend 10 months familiarizing themselves with the life and mission of the Sisters of Providence and examining their call to religious life. Sheppard, originally from Philadelphia, Pa., recently completed a doctorate in theology and personality science at Chicago Theological Seminary. Hemans, from California, has a background in education. At present she teaches fifth grade at St. Rita School in Indianapolis.

Michael Mayer, a third-grader at Holy Name School in Beech Grove, has been selected to dance with the Indianapolis Ballet Theatre production of "The Nutcracker" on the weekend of Dec. 27-29 at Warren Performing Arts Center. Mayer studies dance at Jordan College Academy of Dance at Butler University.

Lucille Miller, of Catholic Social Services' Adult Day Care East, recently won the first Indiana State Adult Day Care Spelling Bee sponsored by the Indiana Association on Adult Day Care. Miller lasted 10 rounds, finally winning by spelling the word "avarice" and correcting the second place winner's word, "adjunct."

PET BLESSING—Outside Our Lady of Lourdes School, Father Francis Buck, pastor of the parish, blesses animals after an all-school Mass. Servers James Miller (left) and Chris Sutton wear traditional Franciscan garb. It was a celebration of the Oct. 3 Feast of St. Francis. The dogs, cats and birds and other household pets were joined by a pony and some ducks. (Photo by Karen Stroude)



G. H. Herrmann Funeral Homes

1505 South East Street
Indianapolis, Indiana 46225

632-8488

1605 South State Road 135
(Oliver Branch Rd. at State Rd. 135)
Greenwood, Indiana 46143

787-7211

5141 Madison Avenue
Indianapolis, Indiana 46227

787-7211



MARSH

we value you



Earn FREE
COMPUTERS or
\$1500 CASH for
your school or
church.

SAVE MARSH
GREEN CASH
REGISTER TAPES!

For More Information:
Contact Clyde Dawson or Martha McQueen at
(317)594-2635, 594-2636 or 1-800-848-3318



The St. Vincent de Paul Society operates a 26,000 square foot Distribution Center from which hundreds of thousands of dollars worth of clothing and household furnishings are distributed free of charge to the poor. Support of the charity service is requested.

☐ \$1,000 ☐ \$500 ☐ \$100 ☐ \$50 ☐ \$25 ☐ \$10 ☐ My Special Donation is \$

NAME

ADDRESS

MAKE CHECK PAYABLE AND MAIL TO:

St. Vincent de Paul Society

P.O. Box 19133

Indianapolis, Indiana 46219

Your Donation is a
Charitable Contribution for Tax Purposes

Nancy Vezolles turns tragedy into opportunity

by Margo Bradbury

The heart's desire to accept a religious vocation is not an electric opener for the door of a convent. And the path leading to that entrance may be an obstacle course rather than a highway, especially for a person who has physical limitations.

For Nancy Vezolles, the long road leading to a convent entrance began at a time and place without her awareness.

With relief and enthusiasm, she followed that road last summer to a new home at a Poor Clare Monastery in Texas. That meant leaving her childhood home and family in Indianapolis after a decade-long struggle to overcome personal tragedy and physical limitations and years of searching for God's will in her life.

At first glance, Vezolles would seem an unlikely candidate for convent life. Her calling followed a time away from the Catholic Church, marriage, and an automobile accident that left her partially disabled.

A closer look finds milestones, as visible as tracks on a beach, that mark a path toward a life dedicated to God. Hers has been a journey of conversion and of searching for a place where her abilities would count more than her disabilities.

Vezolles was born in Oklahoma in 1957, the fourth of six children in the family of Virginia and the late Elwood Vezolles. She grew up in St. Michael's Parish in Indianapolis, where she enjoyed playing sports with the neighborhood boys and solitary walks along Crooked Creek. But even in quiet moments, her thoughts were never about a religious life for herself. She was more interested in learning to tune up a car with the boys.

As a child, her environment was so strongly oriented toward the Catholic Church and Catholic schools that she said she thought there were only two kinds of people: Catholics and "publics," people who went to public schools. She recalls asking her mother if Catholics could use a newly-installed public telephone "or if it was only for 'publics.'"

Always a good student, she graduated from Cardinal Ritter High School and enrolled at Indiana University/Purdue University at Indianapolis with plans to study nursing. But then she became something of a self-indulgent "prodigal daughter." A turning point was going to work full-time on a factory assembly line "just for a while, to catch up on bills."

Then she met a young man and began to neglect her studies in favor of a "good time," which sometimes included drugs and alcohol. She quit college and lost touch with friends from school and church.

"I guess you'd say I was fallen-away!" Vezolles said. "I now see that God and his angels were much nearer to me at that time than I thought about being to them."

By age 22, she was settled into a vocation as a wife and mother. She had married in a Protestant church and moved to a rural home east of Indianapolis.

"We were happy," Vezolles recalled. "We had a good marriage, a house, a dog, and we were going to have a baby."

During the pregnancy she started attending Mass "because I wanted something (from God), a healthy baby."

Her daughter, Tara Kathryn, born Oct. 22, 1980, was all she had hoped for.

But two weeks later, her happy life ended. Vezolles remembers driving to an orchard on Nov. 6, but she doesn't

remember another car slamming into her vehicle at an intersection on the way home.

Her infant daughter died within minutes. When she emerged from a coma three weeks later, she learned that her head injuries had caused damage similar to a stroke—impaired movement in her right arm and leg, poor balance, difficulties in speaking, and seizures.

Her marriage later became a third victim of the crash, ending in divorce.

For two years, her life revolved around therapy for speech, physical and occupational rehabilitation. When the marriage ended, she moved back to her parents' home. While in rehabilitation she was dependent on others for transportation, but that need contributed to a closer friendship with her mother and the renewal of a friendship with a high school classmate.

By 1984, Vezolles was driving again and resumed college. But those years of trial had changed her and helped her form new directions for her life.

Experiences during rehabilitation and as a volunteer in a nursing home forged within her deep convictions about the value of individual lives regardless of age, physical or mental condition, and she said that eventually led her to choose studies for a career in social work.

In 1985, she moved to an apartment on the Indianapolis northwest-side and joined St. Monica Parish. While maintaining good grades at IUPUI, she participated in choir, Bible study and prayer groups. She also served as an RCIA sponsor and president of the parish women's club.

But she was not too busy to listen when the Archdiocese of Indianapolis sponsored "Called By Name," a program to encourage vocations. Vezolles said she felt a "yes" response within herself and told friends after Mass, "I think I'll recommend myself."

Yet between hearing a calling and entering a convent, there were obstacles that sapped her energy. She struggled with tight finances and also had to overcome the doubts of counselors concerning her ability to handle any mainstream job.

A recurrence of seizures caused her to lose her driver's license, so she sold her car and rode the bus or coordinated rides with friends. Also at that time, an eye infection required hospitalization for a few days, but she said she looked on the stay as "a retreat, with room service."

As her physical conditions improved, her spirituality changed.

Vezolles said she found that she wanted to continue on the path she was following and believed that living in a religious community was the right decision.

"How wonderful it would be to have the more secular parts of my life structured around Divine Office, Eucharist and other prayer, instead of vice versa," she explained. "While this conflict (between secular world distractions and devotion to prayer) can't be totally overcome in community life, the reduction in the conflict can be glorious!"

But her history of seizures was a major obstacle between her interest in religious life and acceptance as a member of a religious community because communities require that candidates have "good health." A member of one community suggested that she wait to apply for entry until after her health had improved. Another community referred her to a woman's order whose members all have disabilities.

Her search took her through the Midwest and South and included her "first

real taste of religious life" when she worked at a shelter for the homeless in Kansas for six weeks in 1987.

Two years later, she volunteered to work for the Habitat for Humanity staff in Americus, Ga. Her bus trip to Georgia included stops for visits at two religious communities plus a healing workshop in Knoxville, Tenn. Neither community seemed to be a match, but the trip yielded unexpected fruits.

Since the visit to Knoxville, "I am certain of a partial healing," she said. "Even with lower dosages of medication, I can be freer about eating the foods that

once triggered seizures. And that's also the trip when I met Sister Karen Engbersen."

Sister Karen moved to Texas with other members of the Franciscan contemplative order Poor Clares to found a new Monastery of St. Clare and minister to Hispanics. In 1990, they invited Vezolles to visit their community, housed in a large old bungalow near the Gulf of Mexico.

After that visit, the Poor Clares petitioned Rome, explained that her seizures are controlled by medication, and received permission to accept her as a postulant in June. Nancy Vezolles had finally found the religious community she was looking for.

Tri-County

A DIVISION OF SOUTHSIDE ASPHALT CO.

ASPHALT PAVING COMPANY

"ESTABLISHED SINCE 1948"

COMMERCIAL & RESIDENTIAL SEALCOATING

• PARKING LOTS • HOT CRACK SEALING • DRIVEWAYS • BUMPER BLOCKS
• COMMERCIAL PATCHING • STRIPING • WINTER PATCHING

356-1334
849-9901
862-2967

CHURCHES • NON-PROFIT — SPECIAL ALLOWANCES



Ann S. Bradshaw

**Cathedral High School
Class of 1988**

**University of Notre Dame
Class of 1992**

As a senior in college I am often reminded of the special opportunity I had in spending four of the most important years of my life at Cathedral High School. My fond respect for Cathedral does not spring from a rose-colored nostalgia for the days of Phys-Ed, proms and forgotten locker combinations. As I examine my high school years, I find that the lessons I learned in loyalty, discipline and teamwork have remained an important part of my education in the classroom and beyond.

The academic education provided by the enthusiastic teachers at Cathedral has proved to be outstanding preparation for even the most challenging honors courses offered at the college level. But just as a lifetime is made up of much more than a career, so high school is more than the subject matter taught in the classroom. The diverse student body, along with the emphasis on full involvement in a vast array of extracurricular activities, stimulates a creative understanding of one another. To know that others think and feel differently and to value that difference are key elements in everything from art appreciation to Christian service. While the faculty, administrators, and coaches assumed the sacred responsibility of educating the whole student, they created an atmosphere that encouraged personal growth as well as academic stimulation.

To merely say that I am grateful to Cathedral for her enduring impact on my life would be to fall short of a suitable tribute to my alma mater. When I enjoy the experience of learning, I must acknowledge that it is only because I am still traveling along the road Cathedral has shown to me.

**RECOGNIZED BY THE U.S. DEPARTMENT OF EDUCATION
AS A "SCHOOL OF EXCELLENCE"**

CATHEDRAL HIGH SCHOOL
5225 E. 56th STREET • INDIANAPOLIS, INDIANA 46226 • 542-1481

St. Mark new building drive starts

St. Mark the Evangelist Parish in Indianapolis has begun a \$2 million funding campaign to finance a three-part building program: construction of a new church worship space, improvement of the existing school building, and conversion of the current church building into a multi-use facility.

Of the 850 families in the parish, 123 have contributed \$751,369 in cash and pledges to date.

The campaign began with five public meetings in which a model and descriptions of the new building program were presented to the parish. During the second and final phases, Father Richard Lawler, pastor of St. Mark's, will send out a parish mailing providing more background information, and campaign volunteers will

make personal visits to parishioners.

The new worship space will be an 11,000-square-foot structure added to the eastern end of the current church building. It will include seating for 500 persons as compared to the present 320, and be arranged so that no pew is farther away from the altar than 46 feet.

Improvements to the school building will include new acoustical ceilings, new lighting fixtures and wiring, new floor coverings and restroom renovations.

The ground floor and basement of the current church building will be renovated for use as social areas, meeting rooms and storage facilities. The upper level will be converted to an auditorium/gymnasium.

MOMENTS IN CATHOLIC HISTORY

by John E. Fink

Editor, The Criterion
Seventeenth in a series of articles

A split from the Catholic Church is the last thing Martin Luther had in mind in October of 1517 when he composed his famous 95 theses, or theological statements, and sent them to the bishops of Germany. However, he most certainly did have reformation in mind; he wanted to reform the Catholic Church.

It needed it badly because the Catholic Church in the late 15th and early 16th centuries was corrupt—and the corruption started at the top. As we have seen, some of the popes were immoral. They fought wars and engaged in politics like secular kings. They were more concerned with money than with religion. Simony (the sale of church-controlled positions and privileges) was common.

As we saw in the previous article in this series, the Medici Pope Leo X had become pope in 1513. Noted for his remark, "Let us enjoy the papacy since God has given it to us," he is said to have spent the equivalent of \$25 million on his papal inauguration. This is one of the reasons why he had to pawn his palace furniture. Another was that the reconstruction of St. Peter's was expensive.

Early in 1517 a German nobleman, Margrave Albrecht of Brandenburg, ap-

The start of the Reformation in Germany and in England

proached the pope about becoming the Archbishop of Mainz and Magdeburg. The pope was willing, for a price—a high price since Albrecht also had to buy a dispensation from being too young to be an archbishop. So Albrecht took out a huge loan to pay the fees demanded by Rome. To help pay off the loan, he suggested the idea of preaching to the people a special indulgence whereby they could *redeem* the souls of dead relatives and friends from purgatory by paying money. The money was supposed to go toward rebuilding St. Peter's, but Rome agreed to split it with Albrecht so he could pay off his loan.

Enter Johannes Tetzel, a Dominican friar, who was appointed to preach the indulgence in Wittenberg and other parts of Saxony. Tetzel actually preached that when a person dropped some money into the collection box to pay for the indulgence, the soul of the relative or friend would at that very instant spring from purgatory into heaven.

This was too much for the Augustinian monk Martin Luther. Luther was a highly educated priest, with a doctorate in biblical theology, the subject he taught at the University of Wittenberg. Luther had also been searching for personal peace and had found it in St. Paul's letters, especially in the Letter to the Romans. Luther came to believe that salvation comes from faith alone and not from any good works that one might perform.

When Tetzel came preaching indulgences, Father Luther had had enough.

That's when he composed his 95 theses and sent them to the German bishops. Legend has it that he also posted them on the church door at Wittenberg, and he might have done so since the doors of churches were used for posting theological notices. However, since they were written in Latin, it's doubtful that he really did that since most of the people wouldn't have been able to read them anyway.

Besides, he really had no intention of making them public; his intended audience was the bishops who, he hoped, would do something about reforming the church. However, someone translated them into German and someone leaked them to the public. He obviously hit a responsive chord because the theses were soon given wide distribution. The Protestant Reformation is dated from this time—October of 1517.

One of the bishops to whom Luther sent his theses was, of course, his own archbishop, Albrecht of Mainz and Magdeburg. In bringing to his attention the abuses Tetzel was preaching, Luther wrote to Albrecht, "It has gone abroad in your name, but doubtless without your knowledge. . . . If agreeable to your grace, perhaps you would glance at my enclosed theses."

Albrecht, though, was furious because Luther had just shot down his money-raising project, so he complained to Rome. Pope Leo X, rather than consider the possibility of paying attention to Luther's criticisms, instructed the general of the Augustinians to silence him.

Luther, of course, would not be silenced. In 1519 he had a public debate with Johannes Eck, a professor of theology at the University of Ingolstadt, in which he acknowledged that he no longer accepted the authority of the pope. The next year Luther's writings, aided by the invention of the printing press, started to be distributed widely and Luther became a sort of folk hero.

Luther now struck at the Mass, denying that it was a sacrifice, and he rejected all the sacraments except baptism and the Eucharist. He taught that faith was sufficient for salvation and that good works did not make a person good.

In 1520 Pope Leo condemned Luther on 41 counts. Luther's response was to burn the papal document that threatened him with excommunication, so Leo followed up by carrying out his threat.

In October of 1521 Pope Leo bestowed the title "Defender of the Faith" upon England's King Henry VIII in recognition of his book defending the seven sacraments against Luther. It was one of Leo's last acts because he died Dec. 1, 1521.

Leo was succeeded by Pope Adrian VI, who saw the checking of the Reformation as one of his two principal tasks (the other was stopping the Turks, who were then threatening Europe). His frank admission that blame for the Reformation lay primarily with the curia rejected all the sacraments except baptism and the Eucharist. He taught that faith was sufficient for salvation and that good works did not make a person good.

In 1520 Pope Leo condemned Luther on 41 counts. Luther's response was to burn the papal document that threatened him with excommunication, so Leo followed up by carrying out his threat.

His successor was another Medici pope, Clement VII, the illegitimate son of Giulio de Medici and thus the cousin of Pope Leo X. He completely failed to understand the nature of the spiritual revolution going on in the church. Clement was also preoccupied with wars then going on in Italy between Emperor Charles V and King Francis I of France. The pope himself was captured by Charles' troops after a sack of Rome in 1527, and spent six months as a prisoner. Eventually the pope made peace with the emperor.

All this had the effect of allowing the Reformation to spread in Germany. The Edict of Worms that condemned Luther was rejected in Germany. Luther continued to lead the Reformation until his death in 1546.

Meanwhile, in Switzerland, Huldreich Zwingli helped the Reformation along by becoming its leading exponent there until his death in 1531. His place was taken by John Calvin, who led the Reformation in Switzerland until his death in 1564.

In England, King Henry VIII decided he no longer wanted to be married to Catherine of Aragon. She had borne him

three sons and one daughter, but all three boys had died, so there was no male heir to the throne. Earlier Henry had gotten a dispensation from Pope Julius II so he could marry Catherine, his brother's widow. Now he appealed to Pope Clement VII to declare that dispensation invalid and hence the marriage null and void so he could marry Anne Boleyn.

The pope at first wanted to accommodate the king, especially since Henry had championed the papacy against Martin Luther. Clement commissioned England's Cardinal Wolsey to examine the evidence and render a decision. Catherine, however, appealed the case to Rome. In addition, Emperor Charles V was Catherine's nephew and he objected to declaring the marriage invalid.

So in July of 1529 the pope transferred the case to Rome and refused to approve the annulment. In 1533 Henry persuaded the pope to bestow the office of Archbishop of Canterbury on Thomas Cranmer, a priest who had secretly accepted Protestant teachings and had married Cranmer then pronounced Henry's first marriage invalid and validated the marriage that Henry and Anne Boleyn had already contracted. With that, Pope Clement excommunicated Henry.

(Henry had Anne executed in 1536 and married Jane Seymour, who died in childbirth. He then married Anne of Cleves, and divorced her within a year. His fifth wife, Catherine Howard, was beheaded in 1542 and his sixth wife, Catherine Parr, was about to be executed when Henry died in 1547.)

In 1534 Henry VIII decreed the Act of Supremacy, making the king the head of the church in England, thus starting the English Reformation. He obliged every English subject to take the Oath of Succession and thereby recognize the validity of the marriage between Henry and Anne. Anyone who refused was by that very fact suspected of treason.

Two who refused were Sts. John Fisher and Thomas More. Both were known as men of learning, associated with intellectuals and the political men of their day.

John Fisher was a chancellor of Cambridge who was made a bishop at 35. An accomplished preacher and writer, he was known for his sermons on the penitential psalms and his eight books against heresy gave him a leading position among European theologians.

In 1527, when the English bishops were asked to study Henry VIII's marriage to Catherine of Aragon, Fisher was the only one to come out strongly in favor of its validity. Furthermore, he refused to accept Henry's claim to be head of the church in England and to take the Oath of Succession. He was arrested and sent to the Tower of London where he remained for 14 months without trial.

During this time, Pope Paul III (who succeeded Pope Clement VII in 1549) made John Fisher a cardinal, which further angered King Henry. Fisher was brought to trial on the charge of treason, was found guilty and was executed in 1535.

Thomas More might have been declared a saint even if he had not been martyred, so holy was his life—but probably not since he was a layman. Described as "a man for all seasons," he was a renowned author and literary scholar, an eminent lawyer, a friend and counselor to the king and eventually the chancellor of England, second only to the king. He was married and the devoted father of four children. An intensely spiritual man, he had a chapel in his large home and he wore a hair shirt under his robes. He showed that it is truly possible for a married man to lead a holy life while at the same time achieving great success in the secular world.

He died because of his integrity. He refused to compromise his moral values in order to please the king. When he could not persuade Henry VIII to change his course of action, he resigned as chancellor. Then, when he refused to accept the Act of Supremacy or to take the Oath of Succession, he too was sent to the Tower of London. There he was frequently visited by his daughter who tried to persuade him to change his mind and thus save his life, but he would not do so. He was beheaded on June 6, 1535 two weeks after John Fisher's execution.


A number of monks who took the same stand as Fisher and More were also executed. Thomas Cromwell and his agents closed convents and monasteries and confiscated their property. Henry VIII had made his break with Rome.

Grinstein Funeral Home, Inc.
SAM H. PRESTON — OWNER
The oldest Funeral Establishment in Indianapolis — Founded in 1854
"Centrally Located to Serve You"
1601 E. New York Street Indianapolis, IN 46201 (317) 632-5374

"PROCLAIM CHRIST TO ALL PEOPLES"

WORLD MISSION SUNDAY
October 20, 1991

PROPAGATION OF THE FAITH



**The Society for
THE PROPAGATION OF THE FAITH**
1400 North Meridian Street, Indianapolis, Indiana 46202
Rev. James D. Barton, Archdiocesan Director

Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1991 by Catholic News Service.

Racism in American society is often very subtle

by Carole Norris Greene

Racism today is often a subtle thing. It is not as easily detectable as it was in the form of "colored" and "white" drinking fountains and required riding in the back of the bus.

But studies show it persists.

Social scientist Gordon W. Allport said that when people speak of prejudice, they are likely to think of race prejudice, but this is an "unfortunate association of ideas" since throughout history "human prejudice and persecution have rested on other grounds, often on religion."

Designating victims of dislike based on their race, Allport said, "had the stamp of biological finality, and spared people the pains of examining the complex economic, cultural, political and psychological conditions that enter into group relations."

What about people who don't want to victimize anyone? How do they promote racism without being conscious of it?

They may do this by not understanding the true nature of racism as a way of life, an institutionalized system, and by espousing unfounded beliefs or fears.

Take, for example, a recent edition of one newspaper. Nothing about its news and human-interest stories appeared to demean any group.

Closer scrutiny, however, revealed that of 10 photos depicting people of color, seven portrayed them being aided by whites. None showed minorities helping whites.

Subtle. Very subtle.

This kind of consistent unintentional omission sends a damaging subliminal message: Minorities cannot take care of themselves; they must be helped.

It feeds stereotypes.

It also reflects a judgment call as to what is or isn't important concerning a people who may not have a voice in the decision-making process.

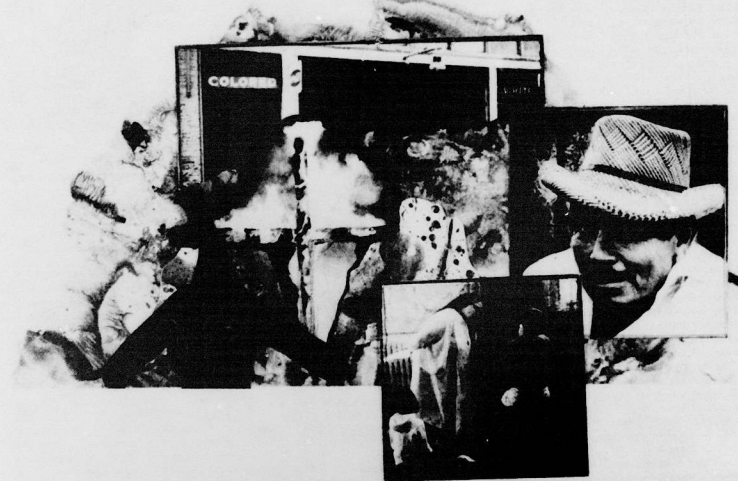
Psychiatrist Alexander Thomas and the late Dr. Samuel Sillen defined racism as a "defense and adjustment mechanism utilized by groups to deal with psychological and social insecurities."

This is similar, they said, to the manner in which individuals deal with anxiety by building up psychic defenses and adjustment mechanisms.

They added that "a given society may promote and reward racism to enable members of the group in control to obtain a sense of personal adequacy and security at the expense of the group with less control."

That's quite an indictment considering most people simply don't see themselves as this callous.

Sister Sally Butler, an Amityville Dominican for 42 years, recently cited incidents of racial discrimination experienced by her order's only black member, who left the Dominicans after serving about eight years.



SUBLIMINAL—The often subtle forms of racism in American society today are much less blatant than in the past, but still exist as impediments to Christian living. Consistent media presentation of

minorities always in need, for example, sends subtle but damaging subliminal messages that minority people cannot take care of themselves and must be helped. (CNS photos)

"She appeared at a convent door, one in her order, and the sister who answered the door immediately assumed she was there to pick something up and directed her to the back door. The assumption was she couldn't possibly be a sister," Sister Sally recalled.

"One time she went shopping for the sisters and the store wouldn't honor the convent check. They, too, didn't believe she was a sister," she said. "The assumptions are the biggest enemy. Because people weren't accustomed to seeing black sisters, the assumption was that black women wouldn't be interested. These assumptions are not even voiced."

Sister Sally is the co-chairperson of her order's black and Hispanic vocations committee, formed six years ago to explore ways of attracting minority members to religious life.

There has been a tremendous influx of Hispanic Catholics into the United States in the last two decades and they, too, frequently have become objects of discrimination in their new homes.

Still, little by little, pastoral team

members began to attend institutes in South America, Mexico, Texas and other places to learn Spanish and to learn of the people's culture.

But shouldn't this have been done all along in ministries to people of other cultures already speaking English?

The unspoken assumption was that black Americans, for example, lack a distinct culture that needs examination.

Subtle. Very subtle.

"To say that a people have no culture is to say that they have no common history which has shaped and taught them," Dr. Andrew Billingsley, chairman of the Department of Family and Community Development at the University of Maryland in College Park, explained. "And to deny the history of a people is to deny their humanity."

A closer look would have revealed what Dr. Joseph White, interim director of black studies at the University of California at Irvine, noted about black culture in the United States.

"One of the very different kinds of things about the black culture and the

black psyche of America," Dr. White explained, "is that it is an oral culture—the blues, the Gospel song, the heavy rap, the sermon and traditions are carried orally, and people are going to have to examine that oral expression in order to make new insights into the psychological functionings of black people."

Will this be done?

Sister Sally said she is concerned that important research and documentation of black culture in America will become relegated to the back burner.

"It is a matter of what people consider to be important, and this topic just keeps falling to the bottom of the list," she lamented. "It is absolutely imperative that we change because it is sinful to remain as we are. I imagine it will take a long time but we have to start."

Sister Sally said she sees "a surge of enthusiasm among young black Catholics" and she is "convinced that if religious life is going to continue, it will be they who will give it new life."

(Carole Norris Greene is associate editor of Faith Alive!)

DISCUSSION POINT

Accept all people as gifts from God

This Week's Question

Can people like you do anything to help combat racism within the church or in society?

"The first thing we can do is accept all people as gifts from God. Second, we can see within each of those people God's presence. If we can do that individually, then collectively the church will change." (Roger Heit, Sturgis, South Dakota)

"Cultural exchange programs like the one we have here on the Cheyenne River reservation (help combat racism). We have people come from other areas to live with us as guests in our homes. This takes away a lot of the fears we might have about one another. Forgiveness that leads to healing is the key." (Harold Condon, Dupree, South Dakota)

"Watch our own prejudice against people. We're a small parish, but we try to be receptive when new people move in." (Rita Meyer, Greensburg, Indiana)

"The best we can do is personal example, letting our

opinions be known and voting." (Mary Isley, Williamsville, New York)

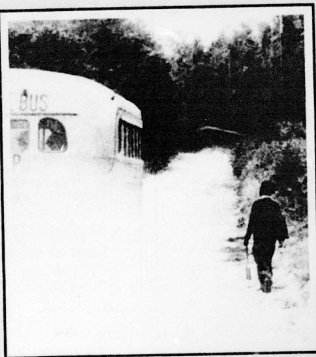
"Yes . . . Through greater interaction with other churches—opening our doors more to other races and cultures, offering scholarships in our schools to minorities. We need to address these issues more from the pulpit." (Bob Crowley, McLean, Virginia)

"For me it is what I say and do. I'm not much for going out and giving talks. But I need to send an example." (Dick Robinson, Greenfield, Indiana)

Lend Us Your Voice

An upcoming edition asks: As a busy person, how do you take time out to rest and renew the spirit within you? What do you actually do at such times?

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



Racism is an addiction

by Br. Cyprian L. Rowe

The security guard came up and asked us why we were there. We told him we were students. He asked for our ID cards. I asked him why. He said a woman had been mugged and they were checking IDs.

But, I insisted, "if someone was mugged you must have a description."

Besides the fact that both my classmate and I are African-American males, nothing else was the same. He was in his 20s. I in my 40s. He was almost 7 feet tall and thin—almost fragile, while I was 5 feet 11 inches and not fragile.

Our differences were dramatic! And I forced the guard to deal with them.

It is difficult to experience this sort of violation without rage.

Going immediately to the security office, I was told that this was a private university and if I didn't like what was being done to black males I could get off the campus. I went to the dean, who expressed powerless dismay. Finally, I reached the president. He was as appalled as I and charged the acting director of security to follow up on the matter.

Soon the president left the school. The acting director of security went back to his diocese. My classmate finished his doctorate and went off to a fine career. And I, reflecting back on what had happened at a Catholic university, was saddened that my classmate went off feeling that Catholic teachings on charity and justice count for little when people are moved by the primitive fear surrounding issues of race.

Whatever adjective any of us puts in front of American—Native, Hispanic, African, Asian or Euro—we must stand, turn toward one another and fight or embrace. But only fools fight.

What would happen if every Catholic teacher, parent, pastor, minister, lay leader and member of a religious order always taught that the non-negotiable challenge of the Christian life is to love all persons?

Why, given the moral imperatives around issues of charity, do documents on racism get so little use? Why, like treatment programs for substance abusers, are there no Racism Anonymous programs in churches for people who need to recover from the addiction of racism?

A wonderful parish self-help activity would be to take the 12-step method of Alcoholics Anonymous and start formative as well as informative groups.

Discussions on racism always are tense because people tend to become defensive if they are thought to be racist. Of course, one cannot be blamed for what was sucked in with mother's milk. And I don't know any infants who decided that they would permit African-Americans to act only as thieves or porters or waiters.

The fact is that a fund of stereotypical mental images were fed to people via television, the movies and through common social patterns. These images shape minds and hearts. In fact, people come not only to believe in such images, but to live by them and depend on them.

So a Racism Anonymous group might provide the opportunity to work through the addiction of racism, to let go of forces causing people to rely on a demeaning approach to people that diminishes themselves as well, just as addictions do. Personal transformations can be willed and reached for.

(Marist Brother Cyprian Rowe is a public health adviser in Maryland and a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore.)



GROWING—Children who grow up without prejudices can help educate adults who need to recover from the addiction of racism. (CNS photo by Mimi Forsyth)

Everyone needs to feel accepted

by David Gibson

The "sense of belonging" grows as a person participates more and more fully in the activities of a parish or school or workplace. You feel part of groups that welcome the contribution of your ideas and energy and commitment.

By contrast, you may sense you are not fully welcome, or at least that your gifts and talents are overlooked, when the contribution you could make to a group is discouraged.

In its subtle forms, racism knows how to discourage the contributions that others might make to the life of a community.

Racism, in its less blatant disguises, reduces the sense of belonging that others seek.

One risk, researchers tell us, is that such people will seek a sense of belonging elsewhere, in quite another community.

But there is another risk. For by overlooking some people's gifts—by losing out on their full participation—a community will not become all that it might have become.

The problem with racism is that it presumes the gifts of God are not generously distributed to certain kinds of people and that the gifts of the Spirit in some people's lives can safely be ignored.

(David Gibson edits Faith Alive!)

A BICYCLE FOR THE MISSIONS!

For Tanzania, Kenya, Mozambique
Much needed by our catechists and teachers.

Only means of transportation!

1 Bicycle: \$150
Any amount is greatly appreciated
908-297-9191

Send your donation to:
Mission Director
Consolata Missionaries
RT. 27, P.O. Box 5550
Somerset, N.J. 08875-5550

BAHAMAS

BAHAMAS AND ORLANDO VACATION

4 Days/3 Nights in Orlando. Cruise to the Bahamas for 5 Days/4 Nights.

Includes: Air fare, car rental and accommodations.
• Limited Availability • Licensed and Bonded • Restrictions Apply



1-602-350-9014

Based on Double Occupancy
Additional Charge for tax and Meals

--- NOW ---
Available for only
\$449.00
PER PERSON

A CHRISTMAS GIFT THAT LASTS ALL YEAR!



Your Family's Personalized
Family Time Originals™ Calendar

Highlight & Celebrate: Birthdays
• Anniversaries • Holidays
• Special Events

You can even feature your children's
or grandchildren's artwork!

For free brochure, write:
FAMILY TIME ORIGINALS™
P.O. Box 5238-CI
Louisville, KY 40205

Residents rate our dining room a very tasteful “1”

At Marquette Manor, we're marking our tenth anniversary of providing the area's most comfortable, secure and satisfying retirement lifestyle.

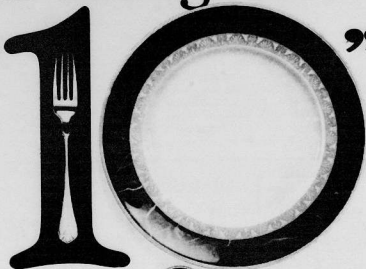
Our ongoing commitment to quality is on display every day in the Marquette Manor dining room, which residents consistently rate at the top of the scale. It continues through unmatched services and amenities, enhanced social opportunities and access to

a Medicare-approved on-site Health Center.

Our track record for financial stability, built over the past decade, rates another "10." Two financial options are available: A Return of

Capital Plan which refunds 90% of your entrance fee, and an

Endowment Plan which prorates 90% of your entrance fee over 48 months. Return the coupon today for more information, or call us at (317) 875-9700. We'll tell you more about the tasteful retirement Marquette Manor is serving up every day.



MARQUETTE MANOR

Please send me more information about retirement at Marquette Manor, at no obligation.

Name _____

Address _____

City/State/ZIP _____

Telephone _____ Age _____

Single _____ Married _____ Widowed _____

Mail to: Marquette Manor, 8140 Township Line Road, Indianapolis, IN 46260

Or call: (317) 875-9700

Not a contract. Living fee, interest, & much less quality organizations. Managed by Life Care Services Corporation. 15004

Thanks to you
it works...

FOR ALL OF US



United Way
Agency

Elder Moves

Moves to retirement communities.

INCLUDING:
• Packing/Unpacking
• Set up at new home

SUBCONTRACTING OF SERVICES TO:

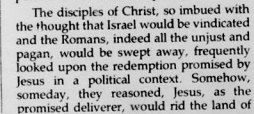
- Movers
- Carpet Cleaners
- Trash Haulers
- Charitable Organizations

CALL:

**Mary Ann or Jan
782-8052**

Isaiah 53:10-11 — Hebrews 4:14-16 — Mark 10:35-45

In the historical context in which this book was written, God's people have undergone great tribulations. Everywhere the prophets must have heard people



(Father Saum lives at St. Augustine Home. He was ordained 62 years ago and served in five parishes in the archdiocese.)

Saturday, October 26
Seasonal weekday
Romans 8:1-11
Psalms 24:1-6
Luke 13:1-9

The lessons are clear. First, we are told that the Lord's kingdom is not of this world. So often did Jesus make that point with his apostles that it must seem now to readers to have been needless repetition. Of course it was not, as the very frequency

Thirdly, our mission is to serve others, as was the Lord's mission to serve others. He is our perfect model. Imprisoned by our own selfishness, we easily can forget others. Indeed, we can hurt others. God's goodness and mercy uplift us and guide us forward to perfection in our Christian purpose.

in Ugar
in Mexi
in New
in New
in Taiw
in Tanz
in Mexi
in Zaire
in Philip
in Mexi
in Mexi

Later, there was entertainment by Sugar Burton, playing old tunes on the accordion, with dancing for those who desired.

Mission Sunday October 20, 1991

Later, there was entertainment by Sugar Burton, playing old tunes on the accordion, with dancing for those who desired.

Entertainment

VIEWING WITH ARNOLD

'Late for Dinner' takes its plot from a freezer

by James W. Arnold

If you had trouble following (and believing) the plots and metaphysics of the "Back to the Future" series, then you should probably leave "Late for Dinner" off your schedule.

This one is about a couple of guys from Santa Fe who get frozen in a cryonics experiment in 1962 and wake up, basically none the worse for wear, in the Los Angeles of the present (that is, 1991). Understandably, all they want to do is go back home. When they drive back to New Mexico, their loved ones are 29 years older but they are the same as they were in 1962.

There are many odd things about this movie by writer-producer W.D. Richter, whose last film ("Adventures of Buckaroo Banzai," released seven years ago) is one of the great wacky cult favorites of movie history. "Banzai" starred Peter Weller and Ellen Barkin in what is best described as a hip, low-tech comic version of the 1980s sci-fi classic "Blade Runner."

"Dinner" is also absurdly low-tech. In the cryonics segment, the guys are literally packed in ice cubes inside large canisters by a couple of strange geezers (smalltown medics with visions of grandeur) in Pomona. When they awake, it's not by plan, but because a skidding truck spills its load off a freeway through the roof of the lab, short-circuiting the freezers and defrosting the heroes.

The main character, Willie Husband

(Brian Wimmer), is an unemployed milkman deeply in love with his wife and small daughter. His companion is his mildly retarded brother-in-law, Frank, endearingly played by Peter Berg, a newcomer with leading man looks. Writer Mark Andrus's plot is "Back to the Future" meets "Rain Man."

How they happen to be in Pomona (much less a cryonics lab) takes both explanation and suspension of disbelief. The Husbands are being evicted by avaricious land developer Bob Freeman (a broadly villainous throwaway role for Peter Gallagher), who accuses them of kidnapping his young son. After a sloppy, comic shootout, Willie and Frank flee the state, thinking they're wanted for murder, leaving their loved ones behind. (It was self-defense, and as it turns out, Freeman and his cronies were only wounded.)

Willie is also wounded, and by the time they get to Pomona, he's out of it. Poor Frank, who can't even drive, is in charge. (And when the kindly does make their offer of waking up in a new place?), Frank, who also narrates the film in a sort of genial out-of-touch voiceover, agrees.

Strangest of all, author Richter doesn't seem interested in any of the usual time-travel effects and very little in the potential of 1962 cubes inside large canisters. There are really only two scenes in L.A.: the guys are befuddled by the variety and outrageous prices at a hamburger palace and the pushdown faucets in the washroom, and are also confused by a busy hospital emergency ward where a young black doctor is in charge.

Instead, his focus is on the Enchanted



NECESSARY ROUGHNESS—An intimidating prison football team is brought to scrimmage with the ragtag Texas State Armadillos in "Necessary Roughness." Famous athletes in cameo roles as the convicts are Jim Kelly (front left), Herschel Walker (front right), and (back row, left to right) Dick Butkus, Ben Davidson, Evander Holyfield, Roger Craig, Randy White, Jerry Rice, Earl Campbell, Tony Danza, and Ed "Too Tall" Jones. Playing the Armadillos are (in light jerseys left to right) Kathy Ireland, Robert Loggia, Scott Bakula and Hector Elizondo. The U.S. Catholic Conference calls the film a "formula football comedy" and classifies it A-III for adults. (CNS photo from Paramount Pictures)

aspects—what happens when people reap after many years to families who had long given up hope for their return? And of course, what's happened to the women at home while the men have been "dead"?

Thus, the major scenes in "Dinner" are almost exclusively actors' scenes. Despite the overall craziness, they're quite moving and "straight." Willie's grown-up, married daughter (Colleen Flynn) is amazed to see her lost dad and uncle, who look exactly as she remembered them. Even more involving are the men's reunions with their respective sister and wife, Joy (Marcia Gay Harden), whose shock is total. She's reluctant to begin her life again with "young" Willie, although she is remarkably well-preserved at 52. After a brief second marriage and a divorce she's remained unwed.

All sorts of legit complaints are possible. The movie has a beginning and ending but no middle. The tone radically shifts from farce to romantic drama. And no phony complications arise to offer a modicum of suspense en route to the upbeat ending. (Heavy Bob Freeman has long since gone to his eternal fate.)

The defense is simply that "Dinner" is a fresh, sweet movie, uncomplicated by

gimmickry. All the actors are special and appealing, but "Late For Dinner" may be most memorable as the first impact role for Wimmer, 31, a lean westerner from Utah who is best known as Boonie, the liege lord on TV's "China Beach." He's a kind of mix of Jimmy Stewart, Kevin Costner and Steve McQueen, which suggests he could be around in movies for awhile.

(Infectious, if somewhat incomplete and intentionally oddball romantic time-travel comedy; satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Frankie and Johnny A-III
Livin' Large A-III
Shout A-III
Suburban Commando A-II
Legend: A=general patronage; A-II=adolescents; A-III=adults, with reservations; O=morally offensive. A high recommendation from the USCC is indicated by the # before the title.

Church in Eastern Europe faces 'A Time to Build'

by Henry Hertz
Catholic News Service

The reemergence of the church in Eastern Europe is the subject of "A Time to Build," a religious special airing Sunday, Oct. 20, from 12:30 p.m. until 1:30 p.m. on ABC. (Check listings for local times.)

The four countries visited in the documentary are Poland, Lithuania, Czechoslovakia and Hungary. The emphasis is on how Catholic life survived more than 40 years of repression under communism.

Once the bulwark against communist excesses, the church in Poland today seeks to find its role in a new democratic society.

Poland's Bishop Jozef Zycinski of Tarnow, comments, "Many changes must be introduced in the church because the way in which we were active was not normal for a long time."

That time of abnormality began with the communist takeover in the late 1940s and continued until martial law ended with the victory of the Solidarity movement in the late 1980s.

Under the leadership of Cardinal Stefan Wyszyński, the church resisted and became a symbol of the Polish people's long struggle for independence.

With this achieved, Catholic editor Zbigniew Nosowski points out, "The church doesn't have to be so much an important element of political life and the task of the church should be more religious."

The experience in Lithuania was different. Occupied by the Soviet Union at the start of the Second World War, the country was annexed and the church ruthlessly suppressed.

Among those profiled is Sister Nijolė Sadunaitė, who makes light of her six years in Siberia for her part in documenting human rights violations.

She says smilingly, "There was a time when the KGB considered me the most dangerous person in Lithuania and that makes me very optimistic." Today, she works with Caritas, a Catholic social services network.

A symbol of the link between Lithuanian nationalism and Catholicism is to be seen in the 19th-century Hill of Crosses commemorating those who left fighting for the nation's independence from Czarist Russia.

The 1940 Soviet occupation gave the site a more immediate significance. Each time it was leveled by Soviet

tanks, Lithuanians returned by night to erect new crosses that stood in mute testimony to the nation and its faith.

The segment ends with ailing 71-year-old Cardinal Vincentas Sladkevicius, who, after being held more than 20 years in Soviet detention, can still say, "Forgiveness must be our first word in our life of independence."

Catholics in communist Czechoslovakia lived in a much more ambiguous situation. There were two churches—one licensed but severely restricted by the state and the other forced to operate underground because its ties with Rome were illegal.

The program profiles Cardinal Jan Korec, the former underground bishop of Bratislava. Secretly ordained as a priest in 1950 and the next year as a bishop at the age of 28, Cardinal Korec worked at various secular jobs while training applicants for the priesthood and writing over 60 religious tracts, most published clandestinely. Cardinal Korec's dramatic story of his activities includes a description of his eight-year stint in prison as an unlicensed priest.

The documentary's final destination is Hungary, which is two-thirds Catholic but 13 percent actively practice their faith. Under the communist regime, the church was severely restricted to only administering the sacraments. During this time, lay Catholics formed underground groups of believers, the largest being Regnum Marianum, a movement founded at the turn of the century.

A Hungarian priest, Father Laszlo Lukacs, cites the present shortage of clergy and vocations and says base communities are important in achieving church renewal there.

"A Time to Build" ends with Pope John Paul II addressing participants in the Sixth World Youth Day at the monastery of Jasna Gora, Poland. Received enthusiastically are the pope's words: "You are the church of tomorrow, the church of hope."

This optimism is appropriate. Though viewers have seen the harsh realities facing Catholics in Eastern Europe, they have also witnessed the strength that sustained them through long years of persecution.

It also shows the difficulties facing Catholicism in Eastern Europe as they struggle to replace the communist economic system while renewing the life of their church.

"A Time to Build" is a production of the U.S. Catholic Conference, with partial funding from the Catholic Communication Campaign. Ellen McCloskey of the USCC is executive producer and Martin Doblmeier of Journey Communications is producer and writer. The

program is the second in a four-part ecumenical series, "Visions and Values," presented by the Interfaith Broadcasting Commission.

TV Programs of Note

Sunday, Oct. 20, 9-10 p.m. (PBS) "A Murder of Quality." The killer is run to ground in the conclusion of a two-part "Masterpiece Theater" dramatization of John LeCarre's novel about murders in a British prep school.

Sunday, Oct. 20, 10-11 p.m. (PBS) "Challenge and Change: A New Ballgame." The second of three programs in the economic series, "Quality...or Else!," examines the drastic reforms needed by governments, companies, managers and workers to achieve prosperity.

Monday, Oct. 21, 8-9 p.m. (PBS) "Louder Than Words." The seven-part "Childhood" series devotes its second program to showing how the roots of an infant's future personality are present from birth.

Monday, Oct. 21, 10-11 p.m. (PBS) "Listening to Teen-Agers." The rebroadcast of the third in the five-part "C. Everett Koop, M.D." series presents the former U.S. surgeon general's assessment of what can be done about the increasing birth rates and sexually transmitted diseases among American adolescents.

Tuesday, Oct. 22, 8-9 p.m. (PBS) "Suicide Mission to Chernobyl." This program in the "Nova" science series follows Soviet scientists as they test the massive structure entombing the Chernobyl nuclear reactor to determine whether it is sufficient to deter another deadly explosion. Wednesday, Oct. 23, 10-11 p.m. (PBS) "We the People." The final installment in the occasional "Ameri" action series hosted by National Public Radio's Scott Simon profiles some extraordinary "ordinary" Americans.

Thursday, Oct. 24, 8-9 p.m. (PBS) "Staking a Claim." The third of the six-part geography series, "The Shape of the World," chronicles the explorations of Hernan Cortes and around Mexico as well as Captain James Cook's discoveries of Australia and New Zealand.

Friday, Oct. 25, 9-10 p.m. (PBS) "Ted Turner." In the first of the second season of... Talking with David Frost," the British broadcast journalist interviews the head Frost of the Turner Broadcasting System about how cable satellite services have changed television and what might be expected of the medium in the future.

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

QUESTION CORNER

Guardian angels are messengers

by Fr. John Dietzen

Q What can you tell us about guardian angels? When I was a youngster in school (1930s) we were taught the existence of these angels and their mission "to light and guard, to rule and guide" mortals through life on this earth.

I have attempted to find more information in your book and others, but there isn't much real solid information.

What is the official position of the Catholic Church on guardian angels? Dogma? Just theological opinion? Or what? (Texas)



A I agree with you. The belief in guardian angels is one of the loveliest and most humanly consoling elements of our Christian tradition.

This conviction of followers of Jesus that each human person is given an angel to guard him or her and be a spiritual companion through life is only one extension of our conviction that God has a personal, daily, intimate concern for our good and our happiness.

Perhaps one reason you are disappointed in the amount of material available about guardian angels is that there just isn't that much to say, apart from pointing out the evidences of this belief through the centuries.

It is an explicit Catholic doctrine, based largely on evidence from the Bible, that angels, bodiless creatures

who possess an intelligence and free will beyond that of the human, really exist.

That some of these angels are "guardians" of individual persons or groups is not defined Catholic dogma, but has been a continuous, almost instinctive part of the Christian way of thinking practically from the beginning.

Jesus himself, discussing little children, speaks of "their angels" who look upon the face of the Father in heaven (Matthew 18:10).

Early Christians in Jerusalem, seeing Peter at their door, couldn't believe he had escaped from prison; Luke tells us they thought they were seeing "his angel" instead (Acts 12:15).

Later on, at least from the second century, one theologian or father of the church after another relates this same Christian view.

The great Scripture commentator and spiritual writer Origen, who was born about 185, in his commentary on the book of Numbers writes, "For each of us in the church of God, no matter how small, there is a good angel of the Lord who stands daily before the face of God to rule and move and govern, to correct our actions and intercede for us in our sufferings."

Origen's limiting of guardian angels to those in the

church is not shared by the greater part of Christian tradition. The more universal belief is represented by St. Jerome: "What a great dignity of souls, that each person has, from birth, an angel assigned as guardian!"

The word "angel" comes from the Greek word "angelos," meaning messenger. This obviously identifies them with how they relate to us human beings, as ones who so often bring God's power and message to earth.

Guardian angels are, in our Christian insights, God's messengers par excellence, his envoys beside us throughout life.

While the doctrine of guardian angels is not an "article of faith" and acceptance of that belief is not an essential of Christian and Catholic life, in my view those who dismiss it are missing a rich and joyful treasure of our Christian heritage.

The prayer you quote from, which is several hundred years old, I also learned in the 1930s; I still pray it regularly.

Pope Clement X established a feast for the universal church in honor of the guardian angels which is celebrated on Oct. 2.

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

© 1991 by Catholic News Service

FAMILY TALK

Daughter manipulates parents to get her way

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our 11-year-old daughter plays one parent against another, always getting her way. She tells half-truths such as, "Dad said it was OK if it's OK with you," when all he really said was, "Ask your mother."

Or she will ask both of us for the same permission and take the best offer. Then I end up in a fight with my husband for being too lenient or for not backing him up.

We have talked with our daughter and told her that she must stop going from one parent to another, but she keeps right on. How can we avoid this? (New York)

Answer: Thanks for a very good description of a very common problem. I suspect that you can talk to your daughter till the year 2000, and the "game" will continue as long as it works to her advantage.

You and Dad have to get in regular touch with each other on her discipline and permissions. Here is a simple plan to address this problem.

►Meet regularly with each other. Don't wait for a disagreement or a crisis. Select a specific time each day or two (e.g. after supper) and spend five minutes reviewing your contacts with your daughter.

This is your opportunity to make sure you are being consistent with each other and are both saying the same thing, and that there are no "end runs" by your daughter.

►Set house rules. Prevention is the best solution to any problem. By agreeing on the common situations in advance, you can solve most of the disagreements.

House rules should include practical matters like the following:

Chores: What are they and when are they to be done? Curfew: What time is your daughter due home? What is the consequence for being late?

Meals: What are the exceptions that allow being late or skipping a meal?

Overnights: How many per month? Do you call the other parent first to check?

►Be positive toward your spouse. Children are innately skilled at selecting the in-between ground and escaping through the cracks. Your daughter will drive a wedge between the two of you if you let her.

Don't blame each other for what she sets up. Give each other credit for trying to be a good parent.

►Get in the habit of checking with each other, automatically. If the request is not covered by the house rules, your first response should be, "Let me check with Dad (or Mom) first. Then I can let you know."

►Back each other. What one parent says, the other parent backs. If you disagree, do so at a later time, alone with your spouse. Present a unified front to your daughter.

Mother-father consistency is very important in child-rearing. The child who learns to get her way by setting one parent against the other is learning the wrong way to circumvent reasonable limits.

You are right to do what you can to prevent this behavior pattern from continuing into her teen years.

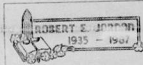
(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

© 1991 by Catholic News Service

LOGO 7
OUTLET STORE

NFL, NBA, Baseball and College Sportswear
32nd & Shadeland Behind Drexel
Hours: Monday-Friday 10 a.m.-9 p.m., Saturday 9 a.m. to 5 p.m.

Handcrafted Memorials



Come to a Specialist
When You Want
Something Special

Serving Families Over 60 Years
Cemetery Markers & Monuments, Shop & Compare

4707 E. WASHINGTON ST. **ANKER**
357-8041 **memorials, inc.**

Patronize Our Advertisers



RESIDENTIAL CARE CENTER

Need to change your residence, but not your lifestyle?

Come home to The Lodge.

- Security
- Independence
- 24-hour Supervision
- Planned Activities

FOR MORE INFORMATION MAKE AN
APPOINTMENT OR PLAN TO VISIT SOON...

White River Lodge

3710 Kenny Simpson Lane • Bedford, Indiana

FOR MORE INFORMATION CALL:
— 275-7006 —

Rocap, Witchger
& Threlkeld

Attorneys at Law

General Practice; Personal Injury and
Defensive Litigation, Creditors Rights,
Real Estate, Wills & Trusts,
Business and Corporate Litigation

— FREE CONSULTATION —

Union Federal Bank Building

45 North Pennsylvania Street, Suite 700

Indianapolis, Indiana 46204

Office: (317) 639-6281

FAX: (317) 637-9056

St. Christopher
Church

is searching for a full-time position of
Parish bookkeeper.

SEND RESUME AND QUALIFICATIONS TO:

St. Christopher Catholic Church

5301 W. 16th St., Speedway, IN 46224

ATTENTION: Finance Chairperson

Sherman and Armbruster, P.C.
CERTIFIED PUBLIC ACCOUNTANTS

COMPUTER CONSULTING
LOCAL AREA NETWORKS
• DESIGN • IMPLEMENTATION

SOFTWARE FOR:

- LAWYERS • ACCOUNTING SYSTEMS
- CONSTRUCTION • RETAIL TRADE

Patrick A. Sherman, CPA Martin J. Armbruster, CPA, CFP
Daniel G. O'Leary, CPA Suzanne B. Schaele, CPA
Larry R. Shelton, CNE

300 South Madison Avenue, Suite 300
Greenwood, Indiana 46142
(317) 881-6670



New Catalog of over 200 new
and bestselling Catholic books

Christmas Catalog
AVAILABLE UPON REQUEST

Call, Write or Stop by

THE VILLAGE DOVE
SERVING THE CHRISTIAN FAMILY
RELIGIOUS GOODS AND BOOKS

BETH KUCZKOWSKI & CATHY PAPERSON
722 E. 50th • Indianapolis, IN 46220
(317) 253-9552

Mon. Tues. Wed. — 10:00 AM-5:30 PM
Thurs. — 10:00 AM-3:00 PM
Sat. — 10:00 AM-5:00 PM
— PLenty of FREE PARKING —

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, IN 46206.

October 18

The Southside K of C will hold a Monte Carlo Night from 7 p.m.-1 a.m. Admission \$2, adults only.

October 18-19

A "Building Healthy Families" workshop for leaders of family life groups will be held from 6-8 p.m. Fri. and from 8:30 a.m.-4:45 p.m. Sat. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1906.

St. Ann Parish, 2862 S. Holt Rd. will hold an Oktoberfest from 4 p.m.-12 midnight daily. German and American food, Halloween costume contest for kids 2-15 years.

October 19

Pro-Life will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

A Cantor Workshop will be presented by Charles Gardner from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1463 for details.

October 19

St. Joseph K. of C. 4332 N. German Church Rd. will hold a Las Vegas Night from 8 p.m.-2 a.m. Admission \$1, adults only.

October 20

An Open Pilgrimage to Our Lady of Schoenstatt Retreat Center near Revellville will be held at 3 p.m. Mass 4 p.m.

October Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Mathias Neuman speaking on "Mary, and the Spirit of Prophecy."

Pope John XXIII School, Madison will present its Annual Bazaar from 11 a.m.-4 p.m. Roast beef or ham dinners served 11 a.m.-1 p.m. Rain location: Shawe Memorial High School.

The Adult Catechetical Team (ACT) of Jefferson Co. continues its "Healthy Good Families" series from 7-8:30 p.m. in Pope John XXIII School library. Child care available.

Catholic Alumni Club (CAC) will go to the movies at Cinemark

Theatre, 10455 E. Washington St. at 2:30 p.m. Dinner afterward. Call Mary 317-255-3841 late evenings for details.

The Women's Club of St. Patrick Parish will hold its monthly Card Party at 2 p.m. in the parish hall. 6 Prospect St. Admission \$1.25.

A Super Sunday Ringo to benefit the school will be held at St. Louis Parish, Batesville. Early Birds 1 p.m.; main games 3:30 p.m.

The Royal Lichtenstein Circus, the world's smallest circus, will appear at 12:30 p.m. at Holy Angels School, W. 28th and Dr. Martin Luther King Jr. Sts. Clowns, music, comedy. Free admission.

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 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.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

Exposition of the Blessed Sacra-

ment is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

The Adult Catechetical Team of Christ the King Parish, 5888 Crittenden Ave. will present a program at 10:15 a.m. by Hoosier Environment Council director Doug Mason on "Healing the Environment."

Oldenburg Academy will hold its Fall Open House for girls and parents from 1-3:30 p.m.

October 21

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. for a Bradshaw video on "Addictions."

IUPUI Newman Center continues its Social Documents series with "Children" from 7-9 p.m. in St. Bridget Parish Hall, 801 Dr. Martin Luther King Jr. 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 continue from 7-8:30 p.m. at St. Lawrence Parish, 4650 N. Shadeland.

An Introductory Centering Prayer Workshop continues from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

Parenting Young Children (1-10 years) classes conclude from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

October 22

The Liturgical Ministry Formation series continues with "Arranging Art and Space for Catholic Worship" from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$7 fee.

Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at Mountain Jacks, 5910 E. 82nd St. Call Anna Marie 317-784-3313 before Oct. 20 for reservations.

Mature Living Seminars on Intellectual Experiences continue with "History and Philosophy of Japanese Karate" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 fee. Bring or buy lunch.

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

© 1991 Catholic News Service



PART OF THE PROBLEM IS THIS 'HOLIER THAN THOU' ATTITUDE OF YOURS, HARRISON...

The Strengthening Stepfamilies series sponsored by Separated, Divorced and Remarried Catholics (SDRC) continues from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

The Fall Religious Studies program sponsored by New Albany Deaneary Youth Ministry on "Sacraments" continues from 7-9:30 p.m. at the Aquinas Center, Clarksville.

A Workshop for Parents of Children ages 5-12 continues from 5:30-7:30 p.m. at St. Paul the Apostle Parish, Greencastle.

October 23

The Allar Society of Sacred Heart Parish, Terre Haute will sponsor a Benefit Dinner from 4-8 p.m. Adults \$5.25; kids \$3.

The National Shakespeare Company will present "The Taming

of the Shrew" at 7:30 p.m. in Cecilian Auditorium, St. Mary of the Woods. Call 812-535-5287.

Systematic Training for Effective Parenting (STEP) classes conclude from 7-9:30 p.m. at St. Barnabas School library.

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 10 a.m.-12 noon at Hometown House Outreach Program, 2427 Central Ave.

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9:30 p.m. at the Montessori Center, 563 W. Westfield Blvd.

October 23-26

A Retreat for the National Fraternity of the Secular Franciscan Order will be held at Mount St.

ST. SIMON SCHOOL HALLOWEEN PARTY

FRIDAY OCTOBER 25, 8PM-11PM

Stevie & the Dynamos

ADULTS ONLY

LIVE BAND!!
\$5 AT THE DOOR



BEER 50 CENTS
SET UPS PROVIDED

8400 ROY ROAD
898-1666

St. Lawrence Sports Committee

MONTÉ CARLO

Saturday, October 19 — 8 p.m.-1 a.m.

- ★ Cash Drawings ★ Blackjack
- ★ Poker ★ Texas Poker
- ★ Over & Under ★ Other Games

FREE BEER

\$5.00 PER PERSON

Includes Sandwiches & Chips

ST. LAWRENCE CHURCH

46th & Shadeland Avenue • Indianapolis, Indiana

SOUTHSIDE KNIGHTS OF COLUMBUS

presents

Monte Carlo Nite!

Friday, October 18th — 7 p.m.-1 a.m.

- Hourly Drawings • Blackjack
- Poker
- Instant Bingo • Po-Ke-No

FREE BEER & HAM SANDWICHES

\$2.00 ADMISSION (ADULTS ONLY)

Thompson Road and US 31

\$1.00 OFF ADMISSION WITH THIS AD

Francis Retreat Center. Call 812-923-8817 for details.

October 24

Parenting Elementary Age Children classes sponsored by Catholic Social Services continue from 7-9:30 p.m. at St. Christopher Parish, 5301 W. 16th St.

October 25

Separated, Divorced and Remarried Catholics (SDRC) will meet for dinner at 6:30 p.m. at Rafferty's, 520 N. Shadeland Ave.

☆☆

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.

☆☆

An adult Halloween Party/Fund Raiser will be held from 8-11 p.m. for the benefit of St. Simon School, 8480 Roy Rd. \$4 advance, \$5 at the door. Costumes encouraged.

☆☆

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. La-

wrence Church, 4650 N. Shadeland Ave.

☆☆

The Ladies Club of Little Flower Parish, 4720 E. 13th St. will sponsor its Annual Harvest Card Party beginning with lunch at 11:30 a.m. Card playing 1 p.m. and 7-9 p.m. Lunch \$4, cards \$2.50.

October 26

Pro-Lifers will pray the rosary at 9 a.m. in front of the Clinic for Women, 2915 E. 38th St.

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

☆☆

The Cantor Workshop series conducted by Charles Gardner concludes from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Catholic Alumni Club (CAC) will hold a Halloween Party at 8:30 p.m. at Jan Dwire's house. Call 317-786-4509 for details.

☆☆

The PTO of Little Flower Parish, 1400 N. Bosart will sponsor a Halloween Costume Dance from 8 p.m.-12 midnight in the social hall. Music by the McKins, \$3 person, \$5 couple. BYOB and snacks.

☆☆

St. Anthony Parish continues its "Rejoice and Remember" Centennial Celebration with a Dinner Dance at Adams Mark Hotel. Cocktails 6 p.m.; dinner 7 p.m.; dance 9 p.m. \$20 person. Call 317-243-0639 for details.

☆☆

St. Bernadette Parish, 4826 Fletcher Ave. will hold its annual Fall Festival of Crafts from 8 a.m.-4 p.m. Chili lunch served. Holiday crafts, home-made food items.

☆☆

Fatima Retreat League will sponsor an Antique Teddy Bear Brunch at 11:30 a.m. at St. Pius X Parish Hall, 7200 Sarto Dr. Tickets \$16; reservations only. Call 317-455-7681.

☆☆

Catholic Widowed Organization (CWO) will hold a Halloween Party at 7 p.m. at the Catholic Center, 1400 N. Meri-

dian St. \$1 fee; bring finger food snacks. Sign up by Oct. 23.

☆☆

St. Gabriel Parish, 6000 W. 34th St. will hold its Annual Garage Sale from 8 a.m.-3 p.m. in the school cafeteria. Furniture, piano, books, new trash container, clothes.

October 27

October Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey conclude at 2 p.m. CDT with Benedictine Father Cassian Folsom speaking on "Mary, Mother of Beauty and Love."

☆☆

An Open Pilgrimage to Our Lady of Schoenstatt Retreat Center, Reville will be held at 3 p.m. Mass 4 p.m.

☆☆

Secular Franciscans will meet at 3 p.m. following Marian Devotions. Recitation of Franciscan rosary 2:30 p.m.

☆☆

The Choir of St. Peter and Paul

Cathedral will host an Ecumenical Choir Festival from 2-7 p.m. at the cathedral. \$6 registration includes meal, pre-registration by Oct. 20. Call 317-236-1465.

☆☆

Musician Katrina Rae will present a free concert of religious music at

7 p.m. at Our Lady of Perpetual Help Church, New Albany.

☆☆

Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. New members welcome. Call Francis Cunningham 317-472-4047.

Pro-Life show launched

WASHINGTON (CNS)—The American Life League has launched a television show and an ongoing series of radio commentaries under the title "Celebrate Life!"

The half-hour television program, for which 52 episodes will be made, debuted Oct. 13. It has been picked up by 35 Christian television stations, and is being made available to 127 more stations through a Christian satellite.

The U.S. bishops' Catholic Telecommunications Network of America will show the debut episode Nov. 8.

The two-minute radio commentaries by American Life League president Jude Brown debuted in September and can be heard on 162 U.S. radio stations, most of them exclusively featuring Christian programming.

The debut, introduced by Brown, shows a home for young mothers in Savannah, Ga., with interviews of mothers, home volunteers and clergy who support the home.

— U.S. POSTAL SERVICE — STATEMENT OF OWNERSHIP, MANAGEMENT & CIRCULATION

Required by 39 U.S.C. 3685

(1a) Title of publication: *The Criterion*. (1b) Publication No. 05744350. (2) Date of filing: Sept. 26, 1991. (3) Frequency of issue: *Weekly except last week in July and December*. (3a) Number of issues published annually: 50. (3b) Annual subscription price: \$18.00. (4) Complete mailing address of known office of publication: 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. (5) Complete mailing address of the headquarters of general business offices of the publisher: 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. (6) Full names and complete mailing address of publisher, editor, and managing editor: Publisher—Most Rev. Edward T. O'Mara, 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. Editor—Mr. John F. Fink, 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. Managing Editor—None. (7) Owner: RC Archdiocese of Indianapolis through The Criterion Press, Inc., 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. (8) Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: None. (9) For completion by non-profit organizations authorized to mail at special rates (Section 423.12 DMM only): The purpose, function, and non-profit status of this organization and the exempt status for Federal income tax purposes: *Has not changed during preceding 12 months*. (10) Extent and nature of circulation: (7a) The following table indicates the average number of copies each issue during preceding 12 months with the totals in parentheses indicating actual supply of copies each issue published nearest to filing date: (a) Net press run: 53,600 (53,600). (b) Paid and/or requested circulation: (b1) Sales through dealers and carriers, street vendors and counter sales: None (None). (b2) Mail subscriptions: 52,076 (52,076). (c) Total paid and/or requested circulation: 52,076 (52,076). (d) Free distribution by mail, carrier or other means, samples complimentary, and other free copies: 1,771 (1,760). (e) Total distribution: 53,249 (53,236). (f) Copies not distributed: (f1) office use, left over, unaccounted, spoiled after printing: 431 (444). (f2) Return from news agents: None (None). (g) Total: 53,680 (54,200).

I certify that the statements made by me are correct and complete.

Signed: John F. Fink, Editor

 **Highsmith
Floral**
"SERVICE AND
SATISFACTION"
925-6961
CRONIN/MARER/
SPEEDWAY
Indianapolis

Support
Your Parish

**COLOR ENHANCES YOUR
Advertising**
— and —
PRODUCES RESULTS!

River's Edge Hotel

The River's Edge Hotel offers the following services and facilities for the comfort and convenience of our guests.

- 152 guest rooms (king, queen and standard sizes)
- 22 twin room suites
- Conference and meeting rooms
- Free Local Calls
- Free Showtime and Cable
- In room 1st run movies
- Outside swimming pool
- Game room

 **Paddlewheel**
Club

- Easy access to Interstate 65
just off exit ramp #2
- Two minutes from Louisville
342 Eastern Boulevard
Clarksville, Indiana 47129

812-282-7511 / 1-800-876-8638

\$3.00 \$3.00

**HAUNTED
BAT CAVE**

October 18-31

ADMISSION: \$3.00

Sunday-Thursday 7-10 p.m.
Friday & Saturday 7-12 midnight

Located Behind

THE ROLLER CAVE

8734 East 21st Street
898-1816

\$3.00 \$3.00

BANKRUPTCY
FREE CONSULTATION

Personal/Business
Reorganization/Liquidation

STEPHEN CARTER, Attorney
— 317-464-8900 —



**EXCEPTIONALLY
GOOD FOOD**

Breakfast • Lunch
Open 7 a.m.-2 p.m. 7 days a week
Carry-Out & Catering Available
Now Open For Dinner Fri. & Sat. 5 p.m.-9 p.m.

621 Ft. Wayne Ave., Indpls.
PARKING AVAILABLE

635-6168



**Indiana's
Best
Breaded
Tenderloin**
the DINER

Serving Breakfast, Lunch and Dinner
5 a.m.-9 p.m. Monday-Saturday, 8 a.m.-8 p.m. Sunday
— Full carry out menu also available —

9762 W. Washington Street
East of Plainfield
317-839-9464

**MENTION THIS AD.
BUY 1 TENDERLOIN,
2 ND HALF PRICE**

A DIFFERENT KIND OF NURSING HOME

When someone you love needs Nursing Home care, you have an important decision to make. Which facility is best? How do you find the right place? Our advice to you is: Don't rush your decision! Take your time. Be selective. Ask questions and carefully compare what each facility has to offer. Then decide.

Consider Miller's Merry Manor on the Eastside of Indianapolis. We're a special place—a Nursing Home you can feel good about! From the moment you enter, you will understand why. We specialize in restorative and rehabilitative nursing. Our accommodations are clean, comfortable and well-appointed. The staff is attentive, professional and competent. We're a special place for convalescence and recuperation. Best of all, our prices are affordable. We have adopted a flexible pricing program that allows families to select the rate they pay. You know you can afford the care because you select the rate! Think about that before you place your loved one elsewhere!

Miller's Merry Manor on the Eastside of Indianapolis—a different kind of Nursing Home.

For further information and details, call or write:

Director of Admissions

**Miller's
Merry Manor**
"It's the way we care"

PROVIDERS OF 24-HOUR NURSING CARE

1651 N. Campbell Avenue, Indianapolis, IN 46218

317-357-8040

Youth News/Views

Student musicians like to celebrate with song

by Mary Ann Wyand

Music and Mass just naturally go together, according to a group of teen-agers surveyed by *The Criterion*.

Any type of instrumental or vocal music adds vitality to the liturgy, they said, but popular songs blend pop culture and religion in creative and inspirational ways.

Chattard High School students Nicole Juillerat, Nichelle Leavell and Alicia Bush are members of Chattard's new string ensemble. They performed during a liturgy at the Indianapolis North Deane high school, and music director Mary Kubala said students responded enthusiastically.

Roncalli High School student musicians said they like to combine piano and guitar accompaniment for less formal but more versatile contemporary sounds.

"I enjoy music in Mass because I believe Mass is a celebration to God and I think we should sing in celebration to him and rejoice to him," Roncalli senior Jenny Lester explained. "I enjoy the opportunity to lead that."

Jenny serves as a music minister with Roncalli students Eric Johnson, Kevin McGuire, Katrina Corbin, Renee Peters, Jason Morris, and Jim Parton.

"This is the first year we've had a set group of music ministers," she said. "Now we have kids choosing the music and performing it, and students relate to that. I think they enjoy the music we choose. They come up after Mass and say, 'That was a really neat song. Can we do it again?'"

Jenny said she especially likes to sing "If God Is For Us" because the song is also used during Roncalli's Summer Field Study Program and students feel inspired by its message.

"We do it real upbeat," she said. "Folk-style. 'How Can I Keep From Singing' is another popular song. Sometimes we incorporate a modern song like 'Show Me the Way' by Six, and Renee Peters will play the accompaniment to 'Everything I Do I Do for You,' the new Bryan Adams song."

Jenny said she thinks popular music keeps people involved in the liturgy.

"I think parishes in general should start listening to the kids' point of view about how Mass should be celebrated because kids like it to be more of a celebration," she said. "If we allow kids to celebrate more, I think they would be more willing to come to Mass."

Senior Eric Johnson coordinates rehearsals and performances for Roncalli's music ministers under the guidance of Father Dan Atkins, the school chaplain.

"I start singing at liturgies and playing the guitar during my sophomore year," Eric said. "I think music is one of the most important parts of the liturgy, yet it's often the most neglected part. I feel the music is the one thing that actually helps hold the Mass together and helps us through transitions. It's a more active way of praying as far as I'm concerned."

Eric said he likes to sing the prayers because music adds emphasis to the words.

"You can always recite the prayers at Mass, but there's a difference when you sing them," he said. "When you recite the prayers, a good deal of the time you're not thinking about everything you're saying. But when you sing it's not just saying the words, it's feeling the words and it's more spiritually moving."

Liturgy is divine praise, Father Atkins explained. "It's praising God. And that praise finds its deepest and richest expression in song."



GUITAR MAN—Father Dan Atkins, the chaplain at Roncalli High School in Indianapolis, rehearses a song for a school Mass. (Photo by Mary Ann Wyand)



REHEARSAL—Bishop Chattard High School music director Mary Kubala (left) helps sophomore music student Nicole Juillerat practice the cello portion of an instrumental selection in preparation for her performance during a school Mass. Freshman Nichelle Leavell and sophomore Alicia Bush are other members of Chattard's new string ensemble. (Photo by Mary Ann Wyand)

Teens must earn trust

by Michael Warren
Catholic News Service

Recently I found myself talking with a group of young people I know pretty well.

We exchanged small talk until Alice complained that her parents don't trust her.

Beth added, "Yeah, they get kind of nervous sometimes."

Alice insisted the issue wasn't nervousness but trust.

Then I asked, "Do you trust your parents?"

Nick said, "I trust mine." We all asked him why.

"I know that no matter what I am accused of, no matter what the evidence, they won't convict me until they have heard my side of the story," he said. "Even when I was in the wrong, they always waited to hear my side of what happened. That's meant a lot to me."

I asked, "What is it exactly in what your parents do that earns your trust?"

He said, "Well, they are consistent. They will always give me a fair hearing."

Alice then said, "That's my problem with my parents. I don't get a fair chance. I am judged before I have even done anything wrong or even thought to do anything wrong. They're afraid I'm going to do something wrong."

Beth chimed in. "That's what I meant when I said they get nervous. Do you ever do things that get them nervous?"

We looked at Alice. She seemed puzzled and said, "What do you mean? I'm talking about what my parents do, not what I do."

Then Beth said something quite important. "Look, I believe in trusting people," she said, "but you have to earn my trust. I don't just dish it out like ice cream."

I said to Alice, "For example, do you ever tell your parents you will be home at

a certain time, say late at night, and then show up much later? Do you ever not keep your word?"

Alice had become thoughtful. "Sometimes," she said quietly. "Nobody mentioned the word 'consistent,' but I suspect we were all thinking of it."

Nick then said, "I guess the earning part is very true of me and my parents. They have earned my trust because they consistently give me a hearing, but then I have earned their trust because I always try to tell the truth about what happened. I can see it is sort of one big circle. They trust me because I tell the truth, and I tell the truth because they trust me. As a result, I trust them."

Alice looked at Beth, who happens to be one of her best friends, and asked, "You mean I might not be what you call 'earning' my parents' trust?"

Her friend said, "Well, I wondered how they reacted to the whiskey on your breath when we dropped you off at home last St. Patrick's Day. I heard you promise them you wouldn't drink and you even joked about the promise when you took your first drink."

Alice thought again and said, "You know, I never looked at this side of it. About how what I do causes mistrust. I've only been thinking they are treating me like a baby who can't take care of herself."

Then I said, "I think at the heart of trust is a relationship based on telling the truth and keeping your word. It happens over a period of time and doesn't have to do just with parents. There are big problems of trust between some boyfriends and girlfriends."

Beth said, "Boy, what an issue. How did we get into this discussion? Makes me a little nervous."

At that we all laughed and went on our separate ways.

Drinking and driving with friends puts teen in jail

(Editor's Note: A mother who requested anonymity wrote the following essay about an event that occurred last summer. She changed the names and requested that it be published in the hope that teen-agers will read it and then think twice before drinking and driving.)

The telephone rang with a shrill sound at 12:30 a.m. I was awakened from a light sleep as I waited for a call from my younger daughter Jana.

I reached for the receiver, certain that this call was from Jana. She had promised to call and let me know that she had arrived safely at her best friend's home after attending a late movie.

In a few seconds, I told myself, I can go back to sleep.

But not this time.

I answered the ring, expecting to hear my 16-year-old daughter say, "Hi Mom, I'm back at Melanie's house. We're OK. I'll see you tomorrow."

Instead, the voice was not a friendly one.

"Mrs. Brown, this is Officer Ellis from the Sheriff's Department. I'm calling to say we have your daughter at the County Jail with two of her friends. We picked them up for public intoxication. Will you come and get her now?"

My head throbbed, and I put my hand to my forehead. Not sure of what I had heard, I asked the officer to repeat it. She explained the situation a second time, slowly and succinctly. Then I knew that it was true.

I replaced the receiver on the telephone and turned on the light in the bedroom. I slowly reached for jeans and a sweatshirt, slipped on slippers, reached for a coat, and picked up my purse. I left the darkened house as quietly as I could, locking the door behind me.

As I drove down the lonely highway, all kinds of thoughts raced through my head.

What will be the outcome of this? Will she have to appear before the judge? What did she measure on the breathalyzer

test? How drunk was she? Who are the other girls? When will she learn?

Jana will be a senior in the fall. How will she ever get through her last year of high school when she makes the decision to drink with her friends? She is so weak and easily succumbs to peer pressure to be one of the crowd.

What if she had been driving and her friends or people in another car were killed or crippled?

As I turned into the parking lot of the jail, I knew that in a short time I would see her again and would take her home. I bit my lip to keep back the tears.

My anger mixed with fear, but my emotions subsided as I said a quiet prayer to ask for strength before I faced her inside the jail.

All I could think about was that it will happen again unless she makes the firm and lonely choice to say "No" when her friends offer her a drink. I prayed that if and when that time comes she will be able to say "No."

Catholic students tell World Food Day story with posters, essays

Four Catholic school students from Indianapolis recently earned honors for their creative messages on behalf of local World Food Day observances Oct. 16 at The Children's Museum.

They were winners in poster and essay contests to promote the importance of "Ending Childhood Hunger in Indiana."

St. Jude seventh-grader Anthony Sheldrum earned a first-place award in the junior high division for his essay on that topic, and St. Barnabas eighth-grade student Kelly Campbell earned second-place honors in that essay category.

Top poster awards in the junior high division went to St. Barnabas eighth-graders Jeff Frank, the first-place winner, and Chris Reiter, the second-place winner. Gleasons Food Bank honored the students with other Marion County award winners from public schools during a special program at the museum.

Winners received \$50 savings bonds for first-place awards and \$25 savings bonds for second-place honors.

The project goal was to discover children's ideas about ending childhood hunger and to increase public awareness about the problem of Indiana's hungry children.

Cathedral High School varsity cheerleader Julie Albers of Indianapolis has been selected as a Ball State University Cheer Camp National Cheerleading Association All-American Team member and will have the opportunity to participate in the Macy's Thanksgiving Day Parade in New York City and the Aloha Bowl in Honolulu later this year.

Youth group members from St. Benedict, St. Ann and Sacred Heart parishes in Terre Haute will sponsor a **Halloween Haunted House** from 7 p.m. until 10 p.m. Oct. 25-26 in the upper chambers of the old St. Benedict School.

Admission is \$2 per person. The event has been described as "the wildest and craziest spook house ever."

Youth minister Janet Roth said the

teen-agers have worked hard to scare visitors with decorations that create a simulated torture chamber, exorcist room, graveyard, and other "haunted" places.

☆☆☆

Volunteers are needed to help with the **National Catholic Youth Conference and Youth Congress** Nov. 7-10 at the Indianapolis Convention Center.

More than 20 bishops and about 7,000 teen-agers are expected to participate in the conference and conference, according to Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry.

Staff members of the National Federation of Catholic Youth Ministry are working with the Catholic Youth Organization staff, youth ministers, and adult and teen-age volunteers to present the four-day religious event.

For information on volunteer opportunities, contact Ann Papesh at the CYO office at 317-632-9311.

☆☆☆

St. Mark youth group members from Indianapolis will enjoy a two-day **camping trip** Oct. 24-25 at the Catholic Youth Organization's Camp Christina in scenic Brown County.

The two-day trip costs \$25 a person. Contact the St. Mark Parish Center at 317-787-8246 for information or reservations this week.

☆☆☆

St. Barnabas youth group members will sponsor the Catholic Youth Organization's **Halloween Dance** from 7 p.m. until 9:30 p.m. Oct. 27 at the Indianapolis South Deanery parish.

That date is also World Youth Day. Admission is \$3 a person. For more information, contact the St. Barnabas Parish office at 317-882-0724 or the CYO Youth Center at 317-632-9311.

☆☆☆

St. Jude youth group members will celebrate the Halloween season with a **Spook Activity** at 7 p.m. Oct. 20 at the Indianapolis South Deanery parish.

World Mission Sunday

October 20, 1991

Women, Men, Sons and Daughters
COME!



Jesus Leads Us...
To the hungry victims in our world



Jesus Leads Us...
To the young and innocent victims in our world



Jesus Leads Us...
To the outcast victims in our world



Jesus Leads Us...
To the dying victims in our world



The Society for
THE PROPAGATION OF THE FAITH
1400 North Meridian Street, Indianapolis, Indiana 46202
Rev. James D. Barton, Director

Remember the poor and suffering!



ARTISTIC ATHLETE—Cathedral High School senior Terry Peebles of Indianapolis (above) blends art and athletics and excels in both skills. He plays quarterback for the Fighting Irish, but is just as much "at home" drawing and painting in the Cathedral High School art room as he is scrimmaging on a football field. Recently Terry combined his interests in sports, religion and music with this painting (right) inspired by the song "Drop Kick Me, Jesus, Through the Goalpost of Life." A member of St. Matthew Parish in Indianapolis, Terry earned honorable mention recognition on the All-Indianapolis football team last year. (Photos by Mary Ann Wyand)



BOOK REVIEW

'Too old for health care?'

TOO OLD FOR HEALTH CARE? CONTROVERSIES IN MEDICINE, LAW, ECONOMICS, AND ETHICS, edited by Robert H. Binstock and Stephen G. Post. Johns Hopkins University Press (Baltimore and London, 1991). 209 pp., \$50.00 (cloth), \$18.95 (paper).

Reviewed by Richard M. Doerflinger

"Too Old for Health Care?" is a collection of nine essays criticizing proposals by ethicist Daniel Callahan and others for health care rationing based on age. Callahan has suggested that Medicare reimbursement for expensive life-prolonging treatment be denied to Americans who have lived past the human "natural life span" (estimated to be about 80 years).

The authors of these essays offer some good arguments as to why this scheme could be morally unacceptable, legally questionable, socially divisive, and politically unworkable. The early chapters question assumptions and stereotypes about the cost of providing health care for elderly people. For example, rationing of "high-technology" life support is not the cure-all some may think—in one recent study, severely impaired geriatric patients receiving only supportive care in the last year of life averaged only slightly smaller expenses than those using aggressive "high-tech" measures.

Moreover, many elderly people respond as well to lifesaving treatment as younger people do. They may even respond better and at lower cost. For example, because older adults have less active immune systems, they are less likely to reject transplanted organs than younger patients are.

These and other findings show that age alone would be a

rigid and inadequate standard for allocating health care; ability to benefit from treatment simply does not correlate very well with age.

But if health care resources really are limited, and demand is potentially unlimited, how will collapse of our health care system be avoided? Several authors suggest that treatment decisions be tailored to each individual patient, and that greater respect be given to patients' own wishes to refuse life-prolonging treatment. They argue that a great many elderly patients will refuse burdensome and expensive treatment if clearly ensured the right to do so.

One problem with this argument is that the most severely debilitated patients are incapable of making such decisions. In one essay, David Thomasma suggests that these patients can have their autonomous decisions made

"age alone would be a rigid and inadequate standard for allocating health care."

for them by others—but then in what sense is it still the patient's own decision? He even recommends that all elderly patients be required to sign a "living will" or other advance directive about life support or lose all Social Security payments. To avoid a coercive rationing scheme, Thomasma would coerce people to exercise their freedom along certain paths. But in what sense is this still freedom?

Perhaps the most interesting essay is by Thomas Murray.

Catholic Cemeteries

Archdiocese of Indianapolis

435 W. Troy Ave. • Indpls., IN 46225
784-4439

*The logical choice for those seeking
Catholic arrangements.*

SOCIAL SECURITY DISABILITY CLAIMANTS

For professional legal assistance in your application for disability benefits and at all levels of your appeal, call

PHILLIP V. PRICE

Attorney At Law

—Statewide Representation—

(317) 638-1468

Member, National Organization of Social
Security Claimants Representatives

— NOW AVAILABLE —

The 1992 Directory and Yearbook

for the Archdiocese of Indianapolis

Over 300 pages of information. Listing of all archdiocesan administration offices. Useful information about all churches and schools. Important facts about educational institutions. Biographies on archdiocesan clergy. Specifics about religious orders of men and women.

— IT'S ALL INSIDE —

Where's that priest who used to be in your parish? When was your pastor ordained? What's the mass schedule in the parish you're going to visit next week? What's the phone number of every parish in the diocese, every hospital and every convent?

Archdiocese
of Indianapolis



1992
Directory
and Yearbook

Please send _____ copies of the deluxe desk top edition of the 1992 Directory & Yearbook \$12.00 per copy.

Enclosed is my check in the amount of _____

Name _____

Address _____

City _____

State _____ Zip _____

MAKE CHECK PAYABLE TO:

The Criterion Press, Inc., Directory & Yearbook
P.O. Box 1717, Indianapolis, Indiana 46206

He suggests that our consumerist and individualist society encourages elderly people to grab all the resources they can for themselves, because we provide no better standard for a meaningful life in old age. Only in a society where we learn to appreciate our dependence on one another—where the allegedly "unproductive" are valued for themselves, and each generation feels a responsibility to care for helpless members of the generations that go before and after—will seriously ill patients have the luxury of being altruistic, voluntarily making treatment decisions that take into account economic burdens on others.

All the essays provide food for thought, while illustrating the fact that no one has a universally persuasive answer to the problem of health care costs in an aging society.

(Doerflinger is associate director for policy development at the Secretariat for Pro-Life Activities, National Conference of Catholic Bishops.)

(At your bookstore or order prepaid from Johns Hopkins University Press, 2200 Grand Ave., Baltimore, MD 21211. Add \$2 for shipping and handling.)

† Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them nothing to our office by 11 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **BURCH, Guy Earl**, 79, St. Anthony of Padua, Clarksville, Sept. 25. Father of William B. Helm, Charles Earl, Barbara Graser and Donna Fitzgerald; brother of Robert and Alberta; grandfather of 12; great-grandfather of 14.

† **CROSSLEY, Phyllis**, 37, St. Paul, Tell City, Oct. 1. Daughter of Evelyn; sister of Russell, David, Ronnie, Brian, Rose Ann Andrada and Lynn.

† **DEHILL, Ann Gatto**, 90, Little Flower, Indianapolis, Oct. 6. Mother of Salvador J. Caldron; grandmother of seven; great-grandmother of six.

† **ECKSTEIN, William J.**, 74, St. Mary of the Rock, Batesville, Sept. 27. Father of William L., Wilma Ronnebaum, Patricia Egbert, Mary Lou Senker and Ruth Inlow; brother of Hazel Nesselhue and Florence Steves; grandfather of 16; great-grandfather of 11.

† **FISCHER, Loretta M.**, 85, St. Meinrad, St. Meinrad, Oct. 2. Sister of Wilfred, Raymond, Bernice Dutschke, Alberta Luebbehusen and Marie O'Brien.

† **FOX, Leo**, 80, St. Mary, North Vernon, Oct. 8. Father of Patty Ertel, Danny and Phillip; brother of Charles, Jack, Sister Agatha, Helen Murnigh and Jane Heist; grandfather of three.

† **FROELICH, Margaret E.**, 75, Holy Name, Beech Grove, Sept. 24. Mother of Sarah Ann Kennedy; sister of Home and Ray Cuthbertson; grandmother of three; great-grandmother of one.

† **GRUSS, Francis James**, 81, St. Rose of Lima, Franklin, Oct. 3. Father of Francis Joseph and James William; grandfather of two.

† **HATLEY, Stanley L.**, 37, Assumption, Indianapolis, Oct. 6. Father of Joey L.; son of Dorothy Sauer; brother of Brian K., Lois Ann McKee and Barbara McGreevy.

† **HERRON, Roy C.**, 84, St. Lawrence, Indianapolis, Oct. 4. Father of Joseph M., James O., Carolyn Lynch and Barbara A. Billingsley; brother of Ruth A. Smith; grandfather of 25; great-grandfather of 23.

† **HOCK, Margaret W.**, 81, Holy Family, New Albany, Oct. 2. Wife of Paul D.; mother of Betty Tharnon; grandmother of three; great-grandmother of three.

† **HOESLI, Clarence**, 84, St. Paul, Tell City, Sept. 27. Husband of Marie; father of Marilyn, Beckel, Mary Anderson, Linda Parks, June Kress, Victoria Moss, Theodore, Jerome, John, Steven, Patrick, Larry and Michael; half-brother of Lorene Smith; grandfather of 51; step-grandfather of four; great-grandfather of 43; step-great-grandfather of five; great-great-grandfather of one; step-great-great-grandfather of one.

† **KLENE, Clarence B.**, 87, St.

Mary, Greensburg, Oct. 9. Brother of John, Jim, Rose Tully, Loretta Brown and Catherine Collins.

† **MAIONE, Bertilla E.**, 84, St. Paul, Tell City, Oct. 5. Wife of James; mother of James A. and Julie Woolridge; daughter of Leo Edwards; sister of Leland Edwards, John Edwards, Maryella Schellhaas; half-sister of Kenny Edwards and Mildred VanWinkle; grandmother of five.

† **RATERS, Cecilia M. (Dunn)**, 93, Little Flower, Indianapolis, Oct. 9. Mother of Franciscan Sister Catherine, Cecilia M. Strigari and Michael; grandmother of 10; great-grandmother of four.

† **REECE, Rosella J.**, 81, St. Andrew the Apostle, Richmond, Sept. 14. Mother of Larry; sister of Edwin Zwiesler.

† **ROTH, Gladys E.**, 59, St. Anthony of Padua, Clarksville, Sept. 21. Mother of Larry, Mark, David, Chris, Mike, and Libby Blacklock; sister of Gary, Paul and Ted Crowe; grandmother of nine.

† **STAPLES, Earl**, 65, St. Paul, Tell City, Oct. 2. Husband of Peggy; brother of George, Charles, Mary Schmidt and Loretta George.

† **WALLPE, John R.**, 86, St. Mary of the Rock, Batesville, Oct. 3. Brother of Lawrence, and Rose Reuleman.

Franciscan Sr. LaVerne Frietsch, 82, was historian

OLDENBURG—A Memorial Mass for Franciscan Sister LaVerne Frietsch was held here Oct. 12 in the Motherhouse Chapel of the Sisters of St. Francis. She died Oct. 9 at the age of 82.

The former Sister Olivia was a native of Cincinnati, Ohio. She entered the Oldenburg Franciscan Community in 1928 and professed final vows in 1933. As a music teacher, she served at the following schools: St. Vincent de Paul, Bedford; Oldenburg Academy in Oldenburg; and St. Mary Academy and Marian College in Indianapolis.

Sister LaVerne was academic dean at Marian College from 1954-62. She served at Marian again from 1962-84. During her years at Marian she also directed the college orchestra, served as director of student personnel services, director of teacher training, and as campus coordinator of the Early Childhood Projects Program.

From 1984, when she returned to the motherhouse, to the present, Sister LaVerne was researcher and writer of the congregational history. She published her second book on that subject, "A Time for Keeping, A Time for Letting Go," in 1990. Recently the book was chosen from among 40 histories for recognition by the Indiana Religious History Association as having outstanding merit.

Sister LaVerne is survived by two sisters, Franciscan Sister Paschal, and Lamberta Sieber of Cincinnati. She also leaves a niece, Franciscan Sister Marie Camille Schmalz, and other nieces and nephews.

Israel must talk to Palestinians, patriarch says

by Tracy Early
Catholic News Service

NEW YORK (CNS)—The Latin-rite patriarch of Jerusalem said Oct. 7 that justice for the Palestinians required first of all that Israel talk with them.

Patriarch Michel Sabbah, the first Palestinian Arab to hold the office, said justice would not necessarily require an independent Palestinian state.

When negotiations begin, he said, Palestinians might decide their goals could be achieved through some form of federation with Israel.

But they must be recognized as a people, the patriarch said, and given the right to decide on a basis of equality.

He repeated the call of his 1990 Pentecost message for Israel to negotiate directly with the Palestine Liberation Organization. "If you exclude them, you are not searching for the solution," he said.

Patriarch Sabbah discussed the Palestinian situation in an interview at the New York offices of the Catholic Near East Welfare Association, and later the same day in an address to the Knights and Ladies of the Holy Sepulchre. The Holy Sepulchre order supports the work of the Latin-rite patriarchate of Jerusalem.

The patriarch said he made his Oct. 6-15 visit to the United States primarily to talk with members of the order in various cities.

Patriarch Sabbah said the initiative of President Bush to convene a Middle East peace conference was a hopeful development. It is "a new thing" in the history of the Middle East conflict, he said, and could lead to a successful conclusion "if good will persists."

Patriarch Sabbah said a solution that met the needs of the Palestinians would lead to overcoming the turmoil of Lebanon and other problems. "The Israeli-Palestinian conflict is the key to stability or non-stability of the whole area," he said.

The patriarch said the economic distress of the Palestinians, which had intensified since the beginning of the intifada, or uprising, in December 1987, has become even worse because of the Persian Gulf War and immigration of Soviet Jews.

Israel does not have enough space for all the Soviet immigrants, he said, and it was likely they'd get the space of the Palestinians.

Soviet Jews also are taking jobs that Palestinians formerly were getting, he said.

In August, Patriarch Sabbah joined six other Catholic patriarchs of the Middle East in issuing a statement that, among other points, called for ending the Iraq embargo and said the crisis could have been solved by peaceful means.

He said in the interview that he did not think the stated purpose of the Gulf War—to re-establish Kuwait's independence—was the real explanation. If that were the

case, he said, similar action would have been taken to end occupation of the Palestinian territories and Israeli-Syrian occupation of Lebanon.

Because of economic and political pressures, Patriarch Sabbah said, Christians are continuing to leave the Holy Land.

He estimated that Jerusalem today had only about 9,000 Christians out of a total population of a half million. Forty years ago, he said, they numbered 25,000-30,000, and constituted a fourth or perhaps a third of the total.

Patriarch Sabbah expressed confidence, however, that a Christian community would remain in Jerusalem. "We are doing our best to stop the decline," he said.

He tells Palestinian Christians, he said, that their

presence in the Holy Land is "not an accident of history" but "the will of God."

Patriarch Sabbah said the church was trying to help Christians remain in their homeland by promoting education and economic development, and that the church was making its voice heard so they don't feel "abandoned."

He said each of his parishes has a school, supported by fees and contributions from the Holy Sepulchre order.

The Palestinian problem also is related to the rise of Muslim extremism, Patriarch Sabbah said. Extremism, he said, can be seen as part of a religious revival, but also has a negative, fanatic side caused by social injustice and the Israeli-Palestinian conflict.

WET BASEMENT and CRAWLSPACE??
Dry Up Your Basement FOREVER!!!
 Over Twenty Years Experience
 References Furnished
 "LIFETIME GUARANTEE"
 State-Wide Service
PATTERSON WATERPROOFING
 CALL COLLECT 881-6198

BEASLEY'S ORCHARD

You Pick Pumpkins
FREE HAYRIDES TO PUMPKIN PATCH EVERY WEEKEND IN OCTOBER
 • Apples • Fresh Apple Cider • Caramel Apples
 MARKET HOURS: 9 AM-6 PM; Sun. — 12 Noon-6 PM
 Mon.-Sat. — 9 AM-6 PM; Sun. — 12 Noon-6 PM
 2400 E. Main (Old U.S. 36) DAVENPORT, INDIANA
745-4876

Classified Directory

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1581

For Rent
 LOOKING for adult male to share large home near St. Thomas Aquinas. In Butler-Tarkington. Call: 283-1139 leave message

Miscellaneous
 FALL CARPET Cleaning Special. Call today for 20% discount. Certified Carpet Care. 898-4620.
 PRAYERS, DONATIONS URGENTLY NEEDED! School's started 295 wonderful Indiana kids on my hands. Can't pay the bills. Will you help me? (For \$35.00 or more you will receive a sterling silver pendant, made by our local Indians, with cornflower design symbolizing good fortune.) God will bless you! An Irish priest from Brooklyn-Fr. Doug McNeill, St. Bonaventure Indiana Mission and School, Department RQ, P.O. Box 610, Eastern Navajo Reservation, Thoreau, NM 87323-0510.

Services Off.
HELP FOR THE HOMEBOUND AND ELDERLY
 Our service will call the homebound up to 3 times a day to make sure they are OK. Recorded message gives details.
465-1298 24-HOURS St. Luke Parishioner

Electrical
HAMMANS ELECTRIC, INC. Complete Electrical—Installations, Service and Repairs. Licensed-Bonded-Insured. Emergency Service. Free Estimates. Senior Citizens Discount. Credit cards accepted. 634-5886 or 548-3684

Real Estate
 Earn up to \$300 daily. Customers call you. Grocery coupon program. Call 283-2655

Plumbing
WE OPEN CLOGGED DRAINS
 "A Service First" Company
 LICENSED BONDING INSURED
 AA Handi, Inc.
 549-2400
 • Pump & Clean Grease Traps
 • High Pressure Water Jet
 SAVE THIS AD FOR A \$4.00 DISCOUNT

Real Estate
 OWN YOUR OWN home for \$16,000 full price. Gov't agencies now liquidating. 1-805-564-6500 ext. HC2048 for immediate assistance.

Religious Candles
 Featuring the saints. Patron Saint Statues, spiritual herbs, oils & water.
I.R.C. ANNEX
 5421 E. 38th St. • 546-4962
 MONDAY-SATURDAY 11 AM-5 PM

Home Improv.
R.W. SWAIN and Associates
 LICENSED • BONDED • INSURED
 Custom interior/remodeling, decks, patio enclosures.
 CALL Ron Swain (317) 257-5871

Executive Home
 Lawrence No. Schools, immaculate 3 br. m. 2 bath, fam. rm. with wet bar, hrdw. m. wood deck. 1 patio overlooking a meticulous landscaped maintenance free yard. \$1,250 mo.
 — 823-2245 —

Employment
MANPOWER
 TEMPORARY SERVICES
 #1 in Indianapolis and Around the World.
 SPECIALIZING in:
 • Word Processors • Secretaries
 • Typists • Clerks
 • Light Industrial • General Labor
 CALL THE OFFICE NEAREST YOUR HOME AND START WORKING WITH IT!
 Downtown 262-1122 Greenwood 887-0833
 West 316-9296 Northwest 875-9919
 East 353-9363 South 782-4015
 West 298-3230 Telefax 262-2020

The Criterion Press
 SERVING OVER 200,000 CATHOLICS IN THE ARCHDIOCESE OF INDIANAPOLIS

State Bank of Litzton
 Litzton • Pittsburg • Brownsburg • Lebanon

Terre Haute
 For Complete Building Material Needs See
Powell-Stephenson Lumber
 2723 S. 7th St. 235-6263

CLIP & MAIL
CRITERION CLASSIFIED AD!
 4 LINES — 1 TIME FOR ONLY \$7.00
 Please insert in your CLASSIFIED the following 4-line ad (20 words) to run 1 time for \$7.00. (Must be received by Friday noon one week in advance of Friday publication date.)
 MESSAGE:
 Name _____
 Address _____
 City _____ State _____
 Phone _____
 PLEASE MAKE CHECK PAYABLE TO: The Criterion, 1400 N. Meridian St., P.O. Box 1717, Indpls., IN 46208

Servers Alb

This Front Wrap Alb has hidden velcro closures at shoulders. Expertly tailored in machine washable, white 100% woven mid-weight polyester. Front and back panels fall gracefully. Back lengths 36" thru 64"; red and white cord cinchures. \$55.00. Without cinchures \$47.00.



OTHER STYLES AVAILABLE FROM \$27.75
QUANTITY DISCOUNTS
 — Hours —
 Monday-Friday — 9:30 to 5:30
 Saturday — 9:30 to 5:00
 Parking South of Store

Krieg Bros. Established 1892
Catholic Supply House, Inc.
 119 S. Meridian St., Indpls., IN 46225
 (2 blocks South of Monument Circle)
 317-638-3416 1-800-428-3767

STATE BANK OF LITZTON
 • Litzton • Pittsburg • Brownsburg • Lebanon

Pope gives Brazil's church cautious blessing

NATAL, Brazil (CNS)—Pope John Paul II began a 10-day trip to Brazil by blessing the social involvement of the local church, but also asking for the renewal of its spiritual life and ministry.

His admonitions were expressed as concerns and suggestions, without the scolding tone Vatican officials had directed toward Brazilian church leaders in the past.

Arriving in Natal Oct. 12, the pope said he had been able to establish "a personal rapport with the great majority" of bishops and has been able to "understand better the fundamental aspects of the problems of their flocks."

The church and the people of Brazil, he said, must press for social, political and economic reforms.

The next day the pope began outlining some of the problems facing the Brazilian church, especially the growing attraction of religious sects and the danger that social activism could make the church too political.

"The bishops of Brazil have shown for many years a particular sensitivity in giving a Christian response to the pressing hunger for bread and for justice of the Brazilian people," the pope said Oct. 13 during a meeting with Brazil's bishops.

"May God bless you and help you to follow—in harmony with the heart of Christ—this noble concern," he told them but not all the challenges facing Brazilian Catholics stem from the huge economic inequalities and other social injustices, he said.

Brazil, which has the world's largest Catholic population,

PROFILE: BRAZIL

Population (1990)—150.4 million Portuguese Africans and mulattoes form majority. Official language is Portuguese.

Geography—3,286,470 square miles. Covers nearly half of South America. Fifth largest country in the world, larger than the contiguous 48 U.S. states.

Religion—129.6 million Catholics (1989). Nation with largest Catholic population in world.

Economy—Per capita GNP (1987) estimated at \$2,130. Richest 10 percent of Brazilians received 53.2 percent of all income in 1990. poorest half of population shared 3.5 percent.

Church facts—First Mass celebrated April 26, 1500. First diocese erected 1551. Pope John Paul II first visited Brazil in 1980. 13,900 priests in Brazil—one for every 9,305 Catholics.



Sources: The Statistical Yearbook of the Church, 1991 Catholic Almanac, The 1991 Information Please Almanac, The World Almanac and Book of Facts 1991

©1991 CNS Graphics

loses hundreds of thousands of its members every year to fundamentalist sects. The Brazilian bishops have estimated that the Catholic portion of the population dropped from 95 percent in 1940 to 76.2 percent in 1990.

The church must redouble its religious education efforts for all ages, Pope John Paul said.

Brazilians, he said, are "naturally inclined to transcendence and the Christian values of piety and fellowship."

But "ignorance" of the Catholic faith and its doctrine leaves them "at the mercy of the fracturing influences of a morally deteriorating atmosphere—social, public and private—and makes them easy prey for seduction by sects and new religious groups."

The sects have vast financial resources, he said, and "their preaching lures the people with false mirages, deceives them with distorted simplifications and sows confusion, above all among the most simple and those who most lack religious education."

He told the bishops that their pastoral workers must fill the void in church life which the sects have been exploiting.

And they must "reawaken in people the joy and holy pride of being part of the one church of Christ which exists in our holy Catholic Church," the pope said.

Praying the Angelus after a Mass earlier in the day, the pope took his appeal directly to the faithful.

"The Christian vocation of millions of souls is threatened

by the danger of sects, by violence of every kind—including that of drug trafficking—by consumerism and anti-birth campaigns," he said.

The situation must be met with a "return to the moral and cultural values of the Christian tradition," he said.

Addressing a national gathering of priests Oct. 13, the pope said a priest's mission is to preach "the mystery of the risen Christ without changing it into a false prophecy, which often reduces it to a mere political message."

Political activism is the role of the laity, not priests, he said, and "no ideology" can replace "the doctrine of the faith."

He told the priests to show a "preferential, but not exclusive, love" for the poor, for "all those who suffer as victims of injustice" or human rights violations.

But he also told them to make time for prayer and reflection so that their "good intentions" don't bring "an interior void damaging to your ministry."

In a country where priests and some bishops have called for the ordination of married men, the pope said, "the church does not recognize as acceptable attempts and pressures to reintegrate in the ministerial priesthood those who have left it for married life."

"This will not be the way to resolve the grave lack of priests in Brazil," he said.

The Brazilian economy and the huge gap between rich and poor there was also a topic at the pope's meeting with the bishops.

The pope told the bishops of Brazil, which has the largest foreign debt of any developing country—\$120 billion—that no country should service its debt at the expense of feeding its people.

"I must say with force, so that it reaches the whole world, that the foreign debt of a country can never be paid at the price of the hunger and misery of its people," he said.

Pre-plan your funeral

It's a good feeling knowing it's done...

Call on us. Find out more about our INDIANA FUNERAL TRUST FUND — a special program to help you pre-plan.

Summers Funeral Chapels
3040 N. Capitol Ave. 2515 East 34th St.

924-5329

BECKER ROOFING
IN
CONTINUOUS BUSINESS
SINCE 1899
Residential & Commercial Specialists
Licensed • Bonded • Insured
ROOFING • SIDING • GUTTERS • INSULATION
636-0666 J.C. GIBLIN, Mgr.
"Above everything else, you need a good roof"
OFFICE & WAREHOUSE — 2803 W. MICHIGAN ST., INDIANAPOLIS
MEMBER — ST. MICHAEL'S PARISH

The worst time to think about a funeral is when you have to!

Pre-plan ahead

A sudden death in the family can be devastating unless you've made arrangements in advance. Save grief—and money, too—by calling us now about pre-planning your funeral.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101
Keystone — 71st at Keystone; 257-4271
INDIANAPOLIS



Mike Feeney



George Usher



Mike Hornak

American Heart Association
WE'RE FIGHTING FOR YOUR LIFE
THE AMERICAN HEART ASSOCIATION
MEMORIAL PROGRAM

Pre-planning a funeral is an act of love.

LEPPERT & HURT
740 East 86th Street
Indianapolis, Indiana
844-3966

ANNEXES
HEATING & COOLING

24-Hour Emergency Service
• Over 20 Years Experience
• We Service All Makes
• Heat — Rheem — York
• Energy Efficient Equipment
• Gas — Oil — Electric
• Boiler Repair and Sales
• Member Heating and Air Conditioning Association
• Greater Indianapolis
• Member Heat Pump Society
**2815 SHELBY STREET
INDIANAPOLIS, INDIANA
784-2489**

THOUGH WE EACH HAVE OUR OWN INDIVIDUAL INTERESTS THERE IS ONE INTEREST OF THE UTMOST IMPORTANCE WHICH ALL SHOULD CULTIVATE:

KNOWING GOD BETTER AND BETTER ABIDING BY HIS WILL

AVAILABLE FROM
Comforter Publishing
515 Crocker Avenue
Daly City CA 94014
Omit Shipping & Handling When Ordering Both Works

Proofs for the Proclamations of Christ \$9.95 plus \$2 S & H
Fifteen Inspirational & Majestic Musings \$4.95 plus \$1 S & H

KNOWING GOD BETTER
BETTER ABIDING BY HIS WILL
Proofs for the Proclamations of Christ
FIFTEEN INSPIRATIONAL & MAJESTIC MUSINGS

Caring for Catholic families since 1881

Our Catholic funeral directors are available to answer your questions and provide the quality service you expect from central Indiana's leading mortuary.

FLANNER AND BUCHANAN
MORTUARIES & CREMATORY

Broad Ripple • Carmel • Fall Creek • High School Road • Mann Road
Morris Street • Shadeland • Zionsville • Washington Park East Cemetery

Offering Serenity Funeral Pre-Planning
925-9871