

Leaders affirm pastoral planning process

by John F. Fink

During a full-day meeting at Fatima Retreat House in Indianapolis on Friday, Nov. 6, 85 leaders of the Archdiocese of Indianapolis affirmed the pastoral planning process that is being developed for the archdiocese.

The leaders also pointed out some of the problems they saw in the process and urged that they be considered as the process progresses.

Archbishop Edward T. O'Meara told the archdiocesan leaders, at the end of the meeting, that he is not only committed to the pastoral planning process but wants to be perceived as fully committed. He said that it is the largest undertaking in the archdiocese since he became its chief pastor eight years ago.

Those participating in last Friday's meeting included the chancery staff; the deans; the priests' personnel executive committee; the council of priests; the finance council; representatives of women religious with motherhouses in the archdiocese; the tribunal; the Urban Parish Cooperative; the secretariats for religious ministry, temporalities, operations, pastoral services, Catholic Charities, and Catholic education; and two representatives from each of the 11 deaneries.

Dr. Nick J. Colarelli, a planning consultant who has been working with the steering committee appointed by Archbishop O'Meara last January, explained the need for planning and the process that has been developed. About the need, he said, "We need to have a vision of the future, a sense of what that future will be and how we will be a part of it."

In today's church, Colarelli said, we are trying to maintain the same services as in the past with shrinking resources. "Everybody is wearing multiple hats," he said. "We are stretching and stretching so far to try to



PLANNING—Dr. Nick Colarelli conducts a session during the day-long pastoral planning meeting for archdiocesan leaders at Fatima Retreat House on Friday, Nov. 6. (Photo by Margaret Nelson)

At right, Providence Sister Kevin Tighe, chairperson of the planning process steering committee. (Photo by Kevin DePrey)

maintain the church as it is that it seems that the rubberband will break."

The process proposed, and affirmed at the meeting, is to be used by each pastoral unit in the archdiocese, that is by each parish, deanery, office, agency or institution under the auspices of the archbishop.

The process has two basic components: vision building for long-term, strategic pastoral planning; and annual operational planning. Parish pastoral planning will be integrated at the deanery level and deanery pastoral planning will be integrated at the archdiocesan level.

The principal structures for pastoral planning will be the parish, deanery and archdiocesan pastoral councils. They will be responsible for making decisions regarding priorities, goals, objectives and action plans. Parish councils already exist in most parishes of the archdiocese and part of the

process includes the appointment of deanery and archdiocesan pastoral councils. (Parish councils and parish pastoral councils are the same thing.)

The process visualizes three levels of pastoral planning, beginning with parish councils, proceeding to the deanery councils and then to the archdiocesan council. The councils will be co-responsible for the church but will remain consultative in nature, with final decisions remaining with the archbishop.

Under the planning process, each parish will begin with strategic planning, through a planning committee that is part of the parish pastoral council. Strategic planning consists of a survey of the environment, descriptions of each pastoral unit, an analysis of the data, development of goals and then the development of a mission statement.

After the mission statement is developed, operational planning can start. It consists of the development of objectives flowing from the mission statement, development of action plans, implementation and evaluation.

After strategic planning is completed at the parish level, it will be done at the deanery level and then at the archdiocesan level. Results of this planning will be fed back to each level so they can be considered as the process continues. It's visualized that both strategic and operational planning will be done annually.

In implementing the process, the steering committee proposed that the archbishop appoint the first archdiocesan Pastoral Planning Commission in January of next year. Training of deanery resource teams will take place from January to April. A planning (See *PASTORAL PLANNING*, page 2)

Celebrate 150 years of Catholicism in Indianapolis

by John F. Fink

"Today we celebrate the story of a city and a church," Indianapolis Archbishop Edward T. O'Meara said in his homily during the celebration of 150 years of Catholicism in the city of Indianapolis last Sunday at St. John the Evangelist Church.

The celebration included a Mass in the church and a banquet in the "500" ballroom of the Indiana Convention-Exposition Center across the street.

"Don't think of the church as just brick and mortar," the archbishop said in his

homily. "It is people who become like living stones who have Christ himself as the cornerstone. For 150 years that's what's been going on at St. John's," he said.

"Nevertheless," he continued, "it's appropriate to celebrate this magnificent structure—one of the finest churches in Indiana. It belongs to all of Indianapolis and to all of Indiana."

Catholicism first came officially to the city of Indianapolis in 1837 when Bishop Simon Bruté de Vincennes sent a young priest, Father Vincent Bacquelin, to minister to the 200 Catholics then in the city of 2,000

people. In his homily, Archbishop O'Meara noted that 150 years later the percentage of Catholics to the general population of Indianapolis remains at about 10 percent—200,000 Catholics in a two million population.

The archbishop also said that he was fascinated by Father Bacquelin, particularly by the story told about him that he never took his hat off in the homes of non-Catholics because Protestant ministers at that time claimed that Catholic priests had horns and he didn't want to give people the satisfaction of seeing whether or not that was true.

At the Mass Sunday, Archbishop O'Meara

was assisted by Msgr. Francis Tuohy, vicar general of the archdiocese, and Msgr. Gerald S. Gettelfinger, chancellor. Both had formerly served at St. John's, Benedictine Archbishop Timothy Sweeney and other priests who formerly served at St. John's concelebrated.

Among groups participating in the celebration were some of those in the archdiocese who have been honored as Knights of the Holy Sepulchre, members of the Indianapolis Serra Club, Knights of Columbus, Knights of Peter Claver and the Ancient Order of Hibernians.

Looking Inside

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150 YEARS—Shown are some of the participants at the Mass at St. John the Evangelist Church, Indianapolis, on Sunday, Nov. 8, as they celebrate the sesqui-centennial of Catholicism in the city. (Photo by Margaret Nelson)

from the editor

The Catholic bishops and Central America

by John F. Fink

The U.S. Catholic bishops will have their annual meeting next week. As always, they have a packed agenda that includes many different issues of importance to U.S. Catholics. The book of documentation just for action items the bishops have to consider contains 317 pages.

Undoubtedly, though, the most controversial issue they will take up will be a proposed statement on Central America. If approved by a two-thirds vote, it will be the first statement issued by all the bishops since 1981, although statements have come from the bishops' Administrative Board and from bishops' committees.

The bishops aren't trying to add to the controversy; they are hoping to bring about a reconciliation. They acknowledge that "our society, indeed our Catholic community, has been sharply divided, we believe unnecessarily so, because of divergent views about Central America," and they "urge the leaders of both our national parties to use the period leading up to the 1988 elections to construct a national consensus around the real challenges facing us in the hemisphere, not allowing deeper polarization to develop over issues of less central importance."

WHAT DO THE bishops see as the "real challenges"? They list them as "poverty, injustice and violence; excessive militarism and rampant corruption, a deterioration of family life and of cultural values; widespread religious and ideological confusion; and bitter internal wars that in this decade have taken over 150,000 lives, displaced nearly two million more, and caused hundreds of millions of dollars of damage."



The bishops lament the fact that "these realities seem to be relegated to secondary importance, when they are not ignored altogether. A near exclusive focus of attention on Nicaragua, and a policy debate reduced to the question of U.S. support for an armed opposition reflects, in our view, a skewed and inadequate approach."

The 23-page statement examines conditions in four of the Central American countries—El Salvador, Nicaragua, Guatemala and Honduras. It points out that El Salvador was once the center of our attention but that lately it seems to have disappeared from policy discussions.

The statement points out that El Salvador has been receiving substantial military aid, "starting with the 1980 allocation that Archbishop Romero opposed (just before his assassination of less than \$6 million, through the high point in 1984 of over \$200 million to the present levels of \$125 million or so)." It asks what these expenditures have resulted in, particularly since ever higher percentages of our bilateral aid are being assigned to military, rather than development, purposes.

IN NICARAGUA, the bishops say, the war has been "the unfortunate, almost exclusive, focus of the policy debate in this country" and our government's policy to arm the contras has "sharply and bitterly divided the American people."

They acknowledge that many U.S. citizens, including many Catholics, "seem genuinely convinced" that the Sandinista regime, or so inevitable an eventual Soviet-Cuban aggression through Managua, that they countenance few restrictions on what the U.S. may do to prevent such an outcome."

Then they state their basic position: "Only a political solution can finally be successful in Nicaragua as in Central America generally; there is no politically or morally

acceptable military solution." They say that they "believe the policy of support for the contras to be morally flawed, however sincere the intentions of the persons who have crafted and implemented it."

The statement argues that several criteria for engaging in a just war are not met in the situation in Nicaragua: sufficient cause ("as troubled as we have been by aspects of today's Nicaragua, it seems to us far from clear that Sandinista abuses could merit such lethal response"); likelihood of success; proportionality; proper authority; and, particularly, the criterion of last resort ("it is on this matter that we consider the U.S. *contra* policy to be most seriously in error").

"As the Central American peace process is beginning to demonstrate," the statement says, "there are alternatives to a war policy; there are available structures... committed to the peaceful resolution of the conflicts and the protection of basic rights and freedoms. It is these profoundly hopeful efforts to construct peace with justice that we are called to encourage and support. The peaceful means, far from having been exhausted, have just begun to be explored."

THE U.S. BISHOPS follow the lead of the bishops of Central America in advocating what they call "the only acceptable solution" to the real problem of Central America: "namely, that the devastation of war after's disproportionately the most vulnerable, the poorest, and set back already weakened economies; that, while the conflicts have indigenous roots in the long-standing patterns of injustice, superpower interference has added the geopolitical dimension, threatening the expansion into a still wider war, that the answer lies in effective dialogue among the contending parties, facilitated by sister nations of Latin America, with the superpowers resolving to deal with one another outside the Central American arena."

Tim Hoffman thankful for Special Olympics

by Cynthia Dewes

When Tim Hoffman graduated from Hanover College in 1971, only two of the 33 education graduates in his class were hired for jobs. Hoffman was not one of them. He had applied for a physical education/coaching position at Brebeuf Preparatory School in Indianapolis, and it didn't materialize.

But Hoffman had worked part-time in the geriatric department at Madison State Hospital while attending college, and his super-

iors there liked the way he dealt with people. They offered him a job in the Diagnostic and Training Center for physically, emotionally and mentally handicapped young people.

Armed with a temporary special education teaching license and something better might come along, Hoffman began working with the 25 students served by the Center at the time. Before he knew it, he was on the way toward a master's degree in special education and a lifelong commitment to working with the handicapped.

Physical education for the handicapped is Special Olympics, according to Hoffman. In addition to his work as an adaptive physical education instructor, he serves as Special Olympic coach for some 175 students of all ages and levels of achievement. Their creed: "Let me win, but if I cannot win, let me be brave in my attempt."

One of Hoffman's Special Olympic athletes, 17-year-old James Reynolds, was selected from Area 14 (southeastern Indiana) to attend last summer's 7th International Special Olympic Summer Games at Notre Dame. There he won a gold medal in the 1,500-meter run with a time of 5:52, and a fourth place in the 3,000-meter run in 13:14.

James participates in a pre-vocational program which is sponsored by four counties in the area: Scott, Jefferson, Switzerland and Jennings. He works a few hours daily, five days a week, at a car dealership. Other students in the program fold and sort bulletins and newsletters for St. Mary Parish, to which Hoffman and his family belong.

Hoffman says he intended to live out his life as an ordinary high school coach/teacher, but now he is grateful that his plans were changed for him. "Unquestionably," he says, "the past 17 years have been the most challenging, yet rewarding years of my life. While working with the handicapped, and in particular the Special Olympics program, I've learned, in a very special way, to accept myself, my church, and my family and friends not for what I want them to be, but for what they truly are."

In addition to the many hours he spends coaching Special Olympics, Hoffman is public relations chairman for the RENEW program at St. Mary's. He teaches GED classes and serves as an army reserve captain in command of the 417th Quartermaster Company in Scottsburg.

On Sunday, Nov. 22 Hoffman will present a program on the "thanks" in Thanksgiving, and how it relates to the Special Olympics. Entitled "Thanks and Giving: Overdone or Underdone?" the program will be sponsored by the Adult Catechetical Team of Jefferson County from 7:30 to 8:30 p.m. in Pope John XXIII cafeteria. James Reynolds will be a featured guest.

Pastoral planning process

(Continued from page 1)

seminar for archdiocesan leaders will take place in February and a seminar for priests and pastoral associates in March. Preparation for participation in pastoral planning

will follow in April and May and the first cycle of pastoral planning will start in August.

At last Friday's meeting the 85 participants broke into 12 small groups to discuss the process's positive aspects and the problems in its implementation. Among the problems noted were the fact that some parishes simply won't participate, that the deanery level must be strengthened to make the process work, and that parishes are not given sufficient time to do the strategic planning.

At the end of the afternoon, participants met in groups according to their functions. When they reconvened it was in a large circle with Archbishop O'Meara in the middle. Then representatives of each group gave their recommendations to the archbishop. Each group affirmed the process along with certain problems that they saw to be overcome.

In his closing remarks, Archbishop O'Meara said that the reservations expressed by those present will be addressed, particularly reservations concerning the timelines and the role of the deans. "I hear you say that we must strengthen the deanery level," he said, and announced that he has asked Providence Sister Loretta Schafer, assistant chancellor, to study and reformulate the job description for deans. The archbishop mentioned several important issues that he is facing at the present time about which he must make decisions. At the present time, he said, he must make those decisions on his own. If there were planning bodies such as those proposed in the planning process, he said, it would help him make better decisions.

Archbishop O'Meara's Schedule

Week of November 15, 1987
SUNDAY-FRIDAY, Nov. 15-20 — National Conference of Catholic Bishops/United States Catholic Conference meetings, Washington, D.C.



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Educators discuss AIDS policies

MT. POCONO, Pa.—Diocesan policies on care of and concern for persons with AIDS/ARC were among the issues discussed at a meeting of the board of directors of the National Conference of Diocesan Directors of Religious Education (NCDD) held at the Villa of Our Lady here Oct. 24-29.

Benedictine Sister Antoinette Porell of the Office of Catholic Education represents the Indianapolis province on the board. The province includes the five dioceses in Indiana.

Other agenda items at the meeting included consideration of just salaries for those

who work for the church, approval of a special project titled "Toward a Sensitivity to Peace and Justice" that promotes concepts of peace and justice in all issues, continuing dialogue with publishers to influence them to become more sensitive to multicultural and justice dimensions in society, and a report on the design of the universal catechism called for by the Extraordinary Synod of Bishops in 1986.

The NCDD is the national organization for catechesis. The board of directors is comprised of elected members who represent the 27 ecclesiastical provinces in the U.S.

Michael O'Mara ordained deacon

Michael O'Mara of Greensburg was one of 10 men ordained to the order of deacon by Indianapolis Archbishop Edward T. O'Meara at St. Meinrad Archabbey on October 31.

O'Mara is the son of Mr. and Mrs. Edward O'Mara and is from St. Mary's Parish in Greensburg. He will be ordained to the priesthood for the Archdiocese of Indianapolis.

Besides the 10 men ordained deacon at St. Meinrad, an additional 13 will be ordained in their home dioceses. A total of 19 dioceses and religious communities are represented by these ordinations.

These men are transitional deacons, that is they are preparing for ordination to the priesthood. Some dioceses also have permanent deacons who are not studying for the ordained priesthood.

Jewish leader gives reactions to meeting with pope

by John F. Fink

Gerald Kraft, former world president of the Jewish organization B'nai B'rith, said Nov. 4 at the Catholic Center in Indianapolis that he hoped that a result of the meeting between Pope John Paul II and American Jewish leaders will be that "we can begin talking with one another instead of at one another."

Kraft, who lives in Indianapolis, was one of the Jewish leaders who met with the pope in Miami Sept. 18. He spoke during a reunion, hosted by Archbishop Edward T. O'Meara, of those in the Archdiocese of Indianapolis who met with Pope John Paul II during his visit to the United States in September.

Valerie R. Dillon, director of the Family Life Office and organizer of the evening, said that people from the Indianapolis Archdiocese were present at every one of the pope's stops during his trip. Twenty-eight of those people were present at the reunion to share their experiences.

Kraft said that the meeting with Jewish leaders came in the wake of the controversy over the pope's meeting with Austrian President Kurt Waldheim, who has been accused of participating in the Nazi persecution of the Jews. Before the pope's meeting in Miami, he met in the Vatican with world Jewish leaders.

Kraft said that, as a result of both meetings, there is new recognition by the Vatican that political and social concerns are relevant to Catholic-Jewish dialogue. Political concerns pertain to the State of Israel and social concerns refer to the Nazi Holocaust, he said.

The pope expressed the hope, Kraft said,

that the teachings of the church, that the Jews as a people cannot be blamed for the death of Jesus, will filter down to the people in the parishes.

Besides Kraft, other non-Catholics who live in Indianapolis also met with the pope. Bishop J. Clinton Hoggarth, Rev. Paul Crow and Dr. John Humbert, all national Protestant leaders, met with the pope in Columbia, S.C. None was able to be present at the meeting Nov. 4, however, because of a meeting of the World Council of Churches.

Ten others, representing Indianapolis groups that met with the pope, shared their thoughts and feelings at the reunion. Providence Sister Barbara Doherty, president of St. Mary of the Woods College, said that she was particularly happy with the way the pope confirmed the mission of Catholic colleges as prophetic. The pope met with Catholic educators in New Orleans.

Five black Catholics from the archdiocese also met with the pope in New Orleans. Janet Watkins, president of Black Catholics Concerned, described their experiences and thanked Archbishop O'Meara for sending them to the meeting.

People from the archdiocese were also present for the meetings the pope had with priests in Miami, Catholic Charities in San Antonio, pro-life supporters in Phoenix, communicators in Los Angeles, religious in Monterey, and the laity in San Francisco, and representatives from these groups were present Nov. 4. Also sharing their experiences were Margaret Nelson, who covered the pope's trip to Detroit for *The Criterion*, and representatives of the CYO who were among the youth and adults who saw the pope in Detroit.

In his remarks, Archbishop O'Meara said that the pope couldn't have gotten a more exact description of the church in our country than what he got from the four bishops who addressed him during their meeting in Los Angeles. He said that the pope emphasized how helpful the dialogue was to him. He also demonstrated how to give a homily, bringing the readings of the Mass to the events of our day, the archbishop said.

Archbishop O'Meara called the pope "a most unusual man. He can go one-on-one with the man in Russia in his own language—and the man in our country, too." He said that Protestant leaders look to the pope as a great religious leader even if they aren't united with Catholics and he reflected on the fact that no other human being in history has been seen in person by more other human beings than the pope.

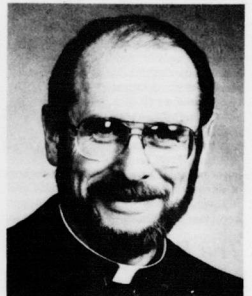
St. Simon to kick off fund drive with dinner Nov. 15

St. Simon Church in Indianapolis will kick off a campaign to raise money for an educational endowment fund with a pitch-in dinner at 4 p.m. Sunday, Nov. 15, in the parish social hall.

Dick Wolfie, host of Channel 13's "A.M. Indiana," will be keynote speaker for the campaign kick-off. Parishioners, business and corporate leaders, alumni of the school, donors and friends are invited.

The educational endowment fund is intended to provide tuition assistance to families in need, establish a future funding source for the school and new programs as needs arise in the near Eastside parish community. Families in St. Simon's geographical boundaries have been affected by factory closings and layoffs.

"Parochial education simply must be kept as an affordable option for those who want their children to receive values for life," said Father Harold L. Kneuev, St. Simon pastor, in discussing the endowment fund. "We at St. Simon's are taking a page from non-profit organizations by daring to



Father Harold L. Kneuev

establish our own endowment and asking those who can to support our cause with their time, energy and dollars."

African Children's concert to benefit doctor in Nigeria

by Margaret Nelson

On Saturday, Nov. 14 at 8 p.m., the SS. Peter and Paul Cathedral will be the setting for a concert by the 24 members of the African Children's Choir. The Indianapolis Children's Choir also will perform with the African group.

Half of the proceeds of the concert will benefit Dr. Ellen Einterz, an Indianapolis physician who has provided medical care for native Africans for four years in a clinic in Naka, Nigeria. The clinic is mainly funded by donations, since the patients are able to pay very little. The concert receipts will buy medical supplies, beds, and linens.

When Ellen was in her third year at McGill Medical School, she did a blood pressure study in Nigeria with a group of nuns from Canada. She saw the extreme need for medical care in that country. The property where the Father Matthias Health Care Unit is now located was owned by the archbishop of Makurdi. An Irish Holy Cross priest raised enough funds to build the clinic and these Sisters, who knew a physician was needed, suggested Dr. Einterz.

Ellen, the daughter of Frank and Cora Einterz of St. Matthew Parish, went to Nigeria when she finished medical school. She had previously served in the Peace Corps. Her sister Johanna, a member of the Indianapolis choir of children singing in the concert. Ellen's brother Frank recently



Dr. Ellen Einterz

returned from serving in the Peace Corps in Kenya. And her brother, Dr. Bob Einterz took a leave from the Indiana University Medical Center to serve a year in Haiti.

Under Dr. Einterz' supervision, the original 16-bed clinic in Nigeria has been enlarged to care for 40 inpatients. Some days, she sees more than 100 outpatients. She is the only physician serving the 80,000 people in and around the village of Naka.

The other half of the money raised from tomorrow's concert will benefit Ambassadors of Aid (AoA), which establishes children's homes that provide a family environment throughout Uganda. A Red Cross report has estimated that 150,000 orphans are dying of starvation there. An AoA African Outreach Academy project will furnish quality education for the children. And plans are being developed for a children's village in Luwero, the most devastated section of Uganda.

The boys and girls in the choir range in age from eight to fifteen. The 90-minute program will include favorite gospel tunes and spirited African melodies. The concert at the cathedral will begin at 8 p.m. on Saturday night. Admission will be a free-will offering.

Matters Temporal

by Msgr. Gerald A. Gettelinger
Secretary for Temporalities

Archdiocesan Budget Building Process

Assumptions about matters that affect the budget over which we have little or no control contain some very important items. Among these items is the Archdiocesan Annual Appeal.

Since the funding of our budget depends so heavily on the annual appeal, we have to be most careful in making our assumption about its success. For instance, let us assume that we will meet our overall goal. We budget accordingly. The appeal falls short of goal. Instantly the budget is in trouble. Making accurate assumptions or at least safe ones is a critical step in budget development. These assumptions are used in developing budget guidelines for agencies and departments.



The Steps in the Process

STEP ONE: Budget Guidelines Issued

As Secretary for Temporalities, I issue the guidelines or directives for agencies and departments as they begin to develop their budgets. Directors are expected to follow them. If the guidelines are not followed, the budget is returned for revision. Should a director seek an exception to the guideline, this appeal is made in a formal way at a hearing with the Archdiocesan Finance Council.

STEP TWO: Agencies and Departments Develop Budgets

Each director, using the budget guidelines as well as the priority goals and objectives, writes action plans. It is in the action plans that income and expenses are identified. Dollar values are given to every item that is needed to accomplish the one-

year objective. This includes the dollar cost of each staff person. Each effort toward reaching a goal is thereby assigned a cost and presented to the appropriate board for approval.

STEP THREE: Budget Presented for Board Approval

The department director presents the proposed budget to the appropriate board. Those that do not have a board present the budget to the secretary of the appropriate secretariat for review. Special attention is given to fidelity of the proposed budget to the guidelines. If exceptions are sought, separate documents explaining the need for the exception must accompany the proposed budget. If unacceptable, the proposal is returned to staff for revision.

STEP FOUR: Board-Approved Budgets Presented to Archdiocesan Finance Council

The board-approved budget is transmitted to the secretary of the secretariat for forwarding to the Finance Council. As staff to the Finance Council, I receive the budgets for presentation. The Finance Council reviews each of the budgets. If the budget reflects fidelity to the guidelines, it is approved. If not, it is returned for revision. If an exception is sought, the agency or department director is asked to make a presentation to the Finance Council.

STEP FIVE: Finance Council Makes Recommendation to Archbishop

The Archdiocesan Finance Council makes its formal recommendation to the archbishop for his approval and ratification. The budgets are returned as approved and allocations from archdiocesan resources are thereby assured.

STEP SIX: Budgets are Implemented

Directors implement the budgets. Careful financial management of these departmental resources falls to each staff. Accountability for that management is the material for the annual report.

Corrections

In the Nov. 6 story about the St. Vincent de Paul warehouse, the title of Joe Smith should have been past president. Smith became president when the local council was reorganized in 1974 and served for the maximum three years. The 1987 president is Sheila Gilbert. Beginning in January, Joe Carey will serve as president.

Also, in last week's article "How Natural Pine Christmas Wreaths Provide Jobs for the Poor in Appalachia," Msgr. Beiting's telephone number was incorrect by one digit. The correct number is 605-886-9056.

COMMENTARY

Everyday Faith

Do you have a beef with the Catholic Church?

by Lou Jacquet

Not long ago, a letter arrived from a friend along with a brochure inviting me to a weekend entitled "On the Edge of the Church."

The brochure said: "Do you have an on-going unresolved conflict with the church? Do you feel misunderstood and unwelcome? Are you uncomfortable with developments, unbending rules or church structure? Have confusing or painful experiences led you to feelings of alienation? Would you appreciate such feelings and issues in the context of an open, accepting community? This weekend is for



those who answer yes to any of these questions. There will be an opportunity to bring such concerns and experiences to the surface. Time will be made for processing past experiences and new information. The direction of the weekend will be determined by the needs and the consensus of those present."

The weekend would be run, the brochure added, by a priest who "has been ministering to the needs of those who question and/or search for belonging in and understanding of the church."

I don't know about you, but weekends in which I am asked to "bring concerns to the surface" or discuss my "search for belongingness" are weekends that can do fine without me as a participant. When I see psycho-babble like that, I instinctively know that I would be as uncomfortable with those present as they would be with me.

The Bottom Line

How lucky are students in women's colleges

by Antoinette Bosco

Do women's colleges open doors of opportunity for women?

An article in *National Catholic Reporter* quotes graduates of Catholic women's colleges as more than pleased with the experience and education they received there.

Dr. Elizabeth Tiddball, a professor of physiology at George Washington University Medical Center in Washington, D.C., has done 20 years of scientific research on women in higher education. She has become convinced that all-women's colleges make positive settings for today's young women.

"Women who graduate from women's colleges are more than twice as likely to



make significant contributions to the world of work," she said.

A quote I especially liked was by Susan King, a reporter and anchor for ABC TV news in Washington: "The nuns were the first feminists." Ms. King graduated from Marymount College in 1969. "They ran big businesses called colleges and ran them well," she said. "They were accomplished women who subtly sent a signal that women could be players in the real world."

I too had the good fortune to attend a Catholic women's college, the College of St. Rose in Albany, N.Y. Even then, in the 1940s, the nuns were way ahead of their times.

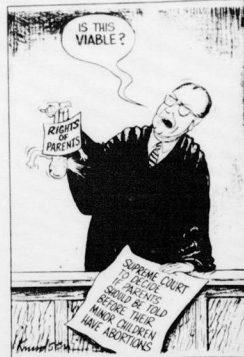
Long before it became all right for Catholic women to get involved in activities outside the home, the nuns at my college were talking to us about our role in changing the world. All subjects were taught with a principle in mind—to help prepare students to become forces for change in the communities in which they would one day live.

I was surprised that my friend pictures me as one who would be struggling with "an on-going unresolved conflict with the church." Maybe 10 years ago I did my share of mouthing off about what was wrong with the church, but in recent years I thought I had made it about as clear as I could that the church was where I wanted to be and what I wanted to be.

I hate to disappoint my friend, but without some serious thought I am unable to "surface" any concerns with the church as it exists in the here and now. Imperfect? Sure, but it's been that way since Peter and Paul battled about the direction the infant church was going to take in the decades immediately after Christ headed back to the Father. We've had dissension ever since, but we have also had one line of succession back to Peter; we have had millions upon millions of faithful Christians who have sacrificed in many ways to follow the Lord.

I do not live with my head in the sand. We are a church that struggles to make our voice heard in the world, a world that for the most part thinks we are foolish for believing the Gospel message and more foolish still for trying to live it out daily. Even within our own church we have a wide diversity of legitimate opinion on how that faith can best be lived out under a vast array of circumstances. It has always been so; it will always be so, until Christ returns.

It bothers me that Catholics are often so intent on excommunicating their fellow members for this or that infraction or supposed infraction. I'd prefer to see more



effort put into living out the Gospel (I'd like to see it in my own life, for starters) and less into fratricidal arguments between factions. We have problems to solve, and battling at the top of our lungs without listening won't help solve them.

But "misunderstood and unwelcome," "uncomfortable with unbending rules"? Never. It's good to see that the church, at least, has some spine to it. I don't think I'm going to be "processing any information" about why I don't want to be a part of the church any time in the near future.

One overwhelming impression of my college years remains: how the nuns instilled us with confidence that we had within us the capability to go out in the world and make a positive difference.

At the same time, they inspired us in another way. We saw women who were a contradiction to the world.

While society said there was basically one role for women, marriage, home and children, every day we brushed shoulders with women who were educated and who had achieved an expertise in what, if they were men, would have been called a career.

The Catholic women's college also provided us with a safe environment. We were never put down because of our sex. No men were there to remind us that it was a man's world. We never had to be conscious of "our looks or the need to feel attractive." The opposite sex. We could get to the business of building confidence in ourselves as intelligent beings "created equal" with men.

This really hit home in 1949 when I took a summer program at an all men's Catholic college which had broken precedent and for the first time ever was allowing some coed classes.

When I walked into the classroom, to my embarrassment, the entire class, all male, and taught by a Franciscan, burst out laughing. I only found out on the last day of the class what had been so funny.

Then a sympathetic male explained how the priest just before that first class began had said, "And now let's say a prayer of thanks that we have been spared one of them."

At that moment I walked in, setting off the hilarious response.

The Women's College Coalition reports that there are only 46 Catholic women's colleges left in the United States. The young women who are students in these institutions should know how lucky they are.

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Behind the Headlines

Good book on the limits of papal power

by Dick Dowd

Some folks may have trouble getting over the title of a new book I hold in my hand: "The Limits of the Papacy." A Benedictine theology professor at The Catholic University of America in Washington is responsible.

Benedictine Father Patrick Granfield's bearded, monkish face stares from the cover of his book with a professional look. He shouldn't, his book is easy and entertaining reading.

Some, of course, put no limits on the papacy. Much like the Divine Right of Kings which gave life and death powers over entire kingdoms, some feel there is now a Divine Right of the Papacy over all mankind. In this view the pope, the vicar of Christ on earth, can have no limits because God has no limits.

Others limit the papacy to a primacy of honor only, stripping a few powers held since Christ placed the metaphorical keys of the kingdom into the hands of his earlier strongest-willed follower, Peter.

Is there a middle ground?

Father Granfield begins with current practical imbrolios between the pope and a number of his followers. The cases are familiar: Hunthausen, Curran, Kung, Schillebeeckx, Boff, etc. The Jesuits, third-world priest-politicians and first world priest-legislators. There are several others.



He examines each in the light of the 2,000-year back-and-forth struggle of the church.

Unlike most journalistic, "let's-stir-up-the-troops" views of these events, Father Granfield takes a measured, scientific approach as if they were so many butterflies and he a detached collector.

Some viewpoints:

► On poll taking: A technique which "may well create opinion rather than merely report it."

► On power: Limiting authority actually means giving it to other bodies. "Abuses may (also) be present in the way these other groups exercise their (new found) power."

► On differences: Tension between the Vatican and the local churches "is almost inevitable" because the local church is "only partially autonomous" but the pope can't "act as if he were the only bishop in the world."

The power struggle (a phrase he doesn't use) has been with the church since its earliest days. Vatican I concentrated on papal powers. Vatican II concentrated on bishops' powers. Both are of divine right, the council fathers agreed, but...

You and I live in the era of the "but..." On the one hand, the pope is not a universal dictator—he is a universal pastor. On the other hand, the local bishop is not an assis-

tant pope—he is, in his own diocese, the vicar of Christ (Vatican II-LG 27).

Sensible books like this one are a welcome antidote to the screaming headlines of publications that seem to believe the grass on the other side isn't greener, it's poison.

("The Limits of the Papacy: Authority and Autonomy in the Church," by Patrick Granfield, OSB. Crossroads. \$15.95.)

the criterion

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TO THE EDITOR

Learning about hospice program

During National Hospice Month in November, we invite you to assist us in letting people know more about the hospice movement and helping to dispel some of the myths that exist about hospice.

Many people see hospice as a place to die. The reality is that the St. Vincent Hospice and Supportive Care Program has three components: the in-patient unit, a strong home care program, and a bereavement component.

In the home care program, families are given whatever support they need to assist them in keeping their loved one at home. A multi-disciplinary team approach is used, the team including the physician, nurse, social worker, chaplain, hospice representative or volunteer, occupational therapist, and other disciplines as needed on an individual basis.

If a patient can no longer stay at home, he or she can be admitted to the in-patient unit. Many patients enter the unit and, once their problem is resolved, return home.

Far from being a gloomy setting, the unit is a homelike place where families are welcome 24 hours a day. Family members can come and go and cook their meals, if they wish, and stay overnight if they like.

In the bereavement component of the program, a team follows bereaved families for 13 months after the death of a loved one, or longer if necessary. We offer support as well as a sympathetic ear until the family is back on its feet and has begun to move ahead.

We are proud of what we have to offer patients with incurable illnesses and their families and hope that you will help us let people know more about this valuable resource.

Jane Watson

Indianapolis

On drinking and gambling

It was gratifying to see the letter from Ronald S. Robb in the Oct. 23 issue in which he questioned the traditional resort of Catholic parishes to drinking and gambling to raise funds. It was a letter I had started to write several weeks ago, but which I didn't finish because I decided no one really cares. It is good to know I was wrong.

It is sad enough that some parish leaders feel such activity poses no conflict with basic Christian values, but I am appalled that *The Criterion* sees no problem with running ads that appeal to these human weaknesses. Shouldn't the official newspaper of an important archdiocese instead be in the forefront of the fight against alcohol and drug abuse which, it often appears, is being left to private and quasi-government groups?

And shouldn't the church be leading the fight against a proposed constitutional amendment that would allow the state to prey on human weakness rather than be in the vanguard of support? The argument that the amendment would legalize parish-operated gambling enterprises as well as institute a state-run lottery is dubious at best. For the Catholic Church to work against the rest of the body of Christ on an issue with such obvious dividing lines is difficult for me to understand, as I am sure it is for others who are struggling enough as it is to maintain their identity as "Catholic" Christians.

Bingo is gambling and no parish should have to rely on gambling revenues to survive. If times, or even reasonable contributions, kept pace with the much-touted upward mobility of today's U.S. Catholics, perhaps parishes would not look to bingo and Las Vegas nights to keep their schools open and pay their light bills. Perhaps if parishes would stop taking up the "collection" and let its members make their "offering," there

might be ink of a different color on the ledger.

Whether or not we agree that drinking and gambling are evil is not the point. Some Christians, if not most, do believe so and it is our duty to respect those beliefs lest we scandalize our brothers and sisters in Christ. Jesus was unequivocal in his warning to those through whom "these little ones" are scandalized: "He would be better off thrown into the sea with a millstone around the neck..." (Luke 17:2). The litmus test of any Christian endeavor should be: Is it done for the glory of God (1 Cor. 10:31)? I am at a loss to understand how the church's support of these appeals to the flesh can be seen as Spirit-led and thus unto the glory of God.

Instead of wringing their hands over the defection of Hispanic-American and other Catholics to fundamentalist and charismatic televangelists, maybe church leaders should take a cue from these ministers and recognize that people are thirsting for a better way, that the cardinal virtues are more than just words in the catechism.

Joseph Boland

Brazil

Catholic Family Life Insurance

This letter is in response to one written by Ronald Robb of New Albany which appeared in the Oct. 23 issue. Please allow me to set the record straight regarding Catholic Family Life Insurance, a brief history of which follows.

Originally named Catholic Family Protective Association, the organization was founded on Aug. 16, 1868 by Bishop John Martin Henni of Milwaukee. The many deaths caused by the Civil War and epidemics of smallpox and cholera created a crucial need for financial security in the Catholic families of the Milwaukee area. Under the leadership of John Traudt, its first president, the following objectives were set forth:

- to band together people of the Catholic faith;
- to offer social and fraternal activities;
- to extend benevolent assistance to those in need;
- to educate and develop loyalty and love for the U.S.;
- to provide spiritual benefits for its members;
- to establish a financially sound mutual benefit insurance organization.

These objectives are very much a current statement of purpose of Catholic Family Life Insurance (as it was renamed in 1949). CFLI is a fraternal benefit society and, as are all fraternal insurance societies, is unique compared to commercial insurance companies in that the society is:

- not for profit—members own the society; there are no stockholders;
- ruled by a representative form of government—a board of directors is elected by delegates from the membership;
- represented by a system of local branches—each member is invited to participate in the social and civic events offered;
- a provider of life insurance and fraternal benefits.

While the above is a brief explanation of a fraternal benefit society, Mr. Robb raised significant questions about the worth and motivation of Catholic Family Life Insurance. First, the capital to fund CFLI has come from its members, not the Catholic Church. Second, the name Catholic Family Life Insurance was chosen logically as it is a fraternal benefit society providing insurance service to Catholic families. Other religious denomination-based fraternal benefit societies include Catholic Knights, Lutheran Brotherhood and Aid Association of Lutheran. Thus when an organization is of, by, and for a certain group of people, its name is derived from that group.

Mr. Robb's most pointed question was one

asking what effect an agent of CFLI engaging in illegal practices would have on the church. Mr. Robb, I submit to you that any known Catholic who engages in immoral activities in any field hurts the church by giving scandal to a world more than willing to believe the worst about Catholics. Thanks to an extremely selective recruiting method, CFLI attempts to prevent problems before they begin by offering agent contracts to active, participating Catholics who desire to assist their fellow Catholics attain financial security in a manner consistent with the moral teachings of the church.

Having met a number of the agents of CFLI, and being an agent myself, I feel we are extremely aware of how unethical behavior would reflect on ourselves, our society and our church. We represent an A+ superior-rated organization with a wonderful history, top notch products and fine fraternal benefits, but the quality and ethics are up to us.

Patrick Mercier

Richmond

Black Monday and the gospel

The Lord does work in mysterious ways. Oct. 19, 1987—to be known forever as "Black Monday," the day the securities

markets collapsed—was Monday of the 29th week of the liturgical year.

The Gospel for that day talks of the rich man who planned to "pull down my barns and build larger ones and there will I store all of my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years. Take your ease, eat, drink, be merry.' But God said to him, 'Fool! This very night your soul is required of you; and the things you have prepared, who will they be?' So is he who lays up treasure for himself and is not rich toward God."

Some believe God never chastises mankind. However, maybe at times he feels it necessary to "lift a finger" of his all-sustaining hand, and let man "stew in his own juices."

Jerome W. Schneider

Jasper

Not related

In regard to the article printed in *The Criterion* on Oct. 23 titled "Warning Received About Fatima Magazine," I want to point out that there is no relationship between *The Fatima Crusader* and its publishing group, the Servants of Jesus and Mary, and the World Apostolate of Fatima, also known as the Blue Army.

The Blue Army is committed to obedience to the pope, the bishops and to all priests. Winfred E. (Bud) Moody

Indianapolis

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CORNUCOPIA

Something to sublimate

by Cynthia Dewes

It seems to me that subliminal advertising is becoming so minimal that even the blobs who salivate at TV commercials must be ready to cry "Enough!" If I see just one more enthusiastic noodle in designer scrubbies rhapsodizing over laundry detergent, I plan to put my foot through the tube. Now, THAT might be exciting.

We are told that unless we smell like Obsession and I'm not sure that we should want to, we'll never get to be in a sex orgy (and I'm not sure that we should want to). If we wear Calvin Klein jeans, we might qualify for a mini-orgy, however.

If we use a credit card other than American Express, we can expect a future along the lines of "Midnight Express." Our life savings will be stolen in a foreign country and we will be surrounded by strangers who don't speak English and have never heard of a call-for-help number.

Unless we are identical twins who chew Doublemint Gum, we'll never get a cute girl(boy)friend. Without raisins or bran in our diet, in any combination, we may never eat breakfast outdoors, or high in the mountains, or with bears, in any combination. If we don't feed our cat 9 Lives, he won't grow up to be Morris, and if we don't buy Alpo for the dog he'll have a miserable old age.

Our teeth will be corroded with plaque and our dentures will look like George Washington's unless we use the right toothpaste or powder. We must buy Murine to clear our eyes of bloodshot, and Oil of Olay to prop up sags. If our breath reminds

listeners of previous engagements even as we speak, we'll know we neglected to use Listerine.

Low energy, constipation, overweight, and general mid-life malaise can be conquered by eating the correct breakfast cereal (Herbert and Jane dancing!?!). The devastation that health and beauty would come to without all this advice is scary to think of.

It saddens us to see how low the mighty have fallen when astronauts are reduced to touting Advil for headaches. Some of us still remember when *Life* magazine was the holy scripture preaching revelation on the divinity of "The Original Seven (note the mystical number) Astronauts." Tsk!

Truth in advertising improves as it becomes more bizarre. Isuzu does NOT sell cars at the tip of Mt. Everest, or to Queen Elizabeth II at her local palace. But those ideas please me more than believing that Certs breath mints will save my love life.

Fruit of the Loom underwear does NOT come from the store accompanied by crazy guys in fruit costumes, but I wish it did. Not only will I watch that commercial, I might be favorably disposed to buy the product. Make me laugh and I'll buy anything. Think about that. Advertisers don't have to irritate, offend or patronize us consumer sponges to get us to soak up products. Just offer us something we need (very important) in an intelligent and pleasant manner (very important). Considering the costs of stress-induced disorders, they might even save us money.

check-it-out...

✓ A National Marian Year Congress will be sponsored by the Militia Immaculatae at the conclusion of the Marian Year. Scheduled at present for August 28-31, 1988, the congress will be held at the Center for Development

in Ministry on the grounds of the Archdiocesan Seminary for Chicago in Mundelein, Illinois. Events will include scholarly presentations dealing with Mary's role in the church as universal mother and mediator, seminars on pastoral and devotional approaches to Mary, and Mary's place in the ethnicity of North America. Cardinal Joseph Bernardin will celebrate the concluding Mass on the Feast of the Assumption. Militia Immaculatae is an international movement for Catholic evangelization founded by St. Maximilian Kolbe. For more information on the congress write: Secretariate of the Marian Year Congress, 1600 W. Park Ave., Libertyville, Ill. 60048, 312-367-7800.

✓ A training seminar for church and service organization leaders, entitled "Supervision For Excellence" will be presented by David Ramey of Bergamo Conference Center on Wednesday and Thursday, Jan. 20-21, 1988 at the Benedictine Center, 1402 Southern Ave., Beech Grove. Overnight fees are \$100/person or \$90/person in groups of three or more; commuter fees are \$55/person or \$80/groups. A \$35 non-refundable deposit is due by Jan. 15, 1988. Call 317-788-7581 for information.

✓ Franciscan Father Justin Belitz will escort a Spring Pilgrimage to Medjugorje, Yugoslavia March 18-25, 1988. For information write: The Hermitage, 3650 E. 46th St., Indianapolis, Ind. 46205.

✓ Family Service Association of Indianapolis needs Volunteer Grief Workers to provide supportive relationships for seniors, blind, disabled and other adults who are experiencing grief and loss. Volunteers must attend eight hours of training and commit themselves to two to four hours of service per

week for six months. For information call Karen Thompson at 317-634-6341.

✓ The Catholic Church Extension Society now offers a 30-minute video entitled "Teaching Church III" as the third in its series on the 1986 bishops' pastoral letter on the economy, "Economic Justice For All." The video highlights the implementation of the letter in three areas of the country. For information contact: Ann McCourtney, Catholic Church Extension Society, 35 E. Wacker Dr., Chicago, Ill. 60601, 312-236-7240.

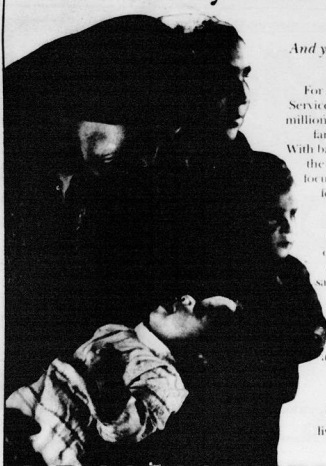
✓ A half-hour VHS video about Franciscan Brother Tomas Zavaleta, who was allegedly killed by contras in Nicaragua last July, is available for a donation of \$20 from the Franciscan Order of Friars Minor Peace and Justice Council of North America. Father Tomas was a native of El Salvador who worked in a rural area of Nicaragua as coordinator of a food project sponsored jointly by the U.S. bishops, Oxfam America and the Franciscans of Central America. Contact: OFM Justice and Peace Council, 1615 Vine St., Cincinnati, Ohio 45210, 513-721-4700.

✓ Holy Cross Parish, 125 N. Oriental St. distributes food baskets to the needy at Thanksgiving and Christmas. Donations of non-perishable food items will be accepted at the parish now through Nov. 20. To donate your time in helping to prepare the baskets, come to Holy Cross at 1 p.m. on Sunday, Nov. 22.

✓ The Sixth Annual Symposium on Ethical and Moral Issues in Medicine will be held on Wednesday, Dec. 2 at the Ritz Charles Conference Center in Carmel. Jesuit Father Richard A. McCormick and Dr. Arthur L. Caplan, nationally known ethicists, will discuss moral and ethical issues attendant to AIDS and organ donation, procurement and transplantation. \$40 registration fee includes literature and lunch. For reservations call the continuing medical education office at St. Vincent Hospital, 317-871-3460.

✓ Little Flower Altar Society will sponsor a bus trip to the Water Tower in Chicago

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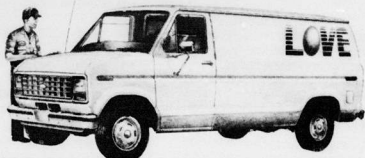
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Engineering for Your Comfort

South Deanery schools have joint leadership forum

It was a warm early November day. Seventh and eighth grade students from other south side Indianapolis schools were getting out of cars behind St. Mark's School. But they were not coming as football rivals. They were there to plan together.

It was the first meeting of the South Deanery elementary Leadership Forum for the school year. St. Mark teacher Cathy Cheek serves as moderator.

Cheek noted, "The main goal is unity among our schools. Service is what Christianity is all about. Then we celebrate that." The forum usually plans two human service projects, Advent and Lent liturgies, and "something social in the spring," she explained. In previous years, one outreach program has involved students visiting area nursing homes.

Cheek encourages a different school to plan and run the meeting each month. Leadership skills are a natural outgrowth of the program. In November, communication skills were the focus. And Cheek added, "Today, we get a new group to mix, to feel comfortable with each other, and go from there."

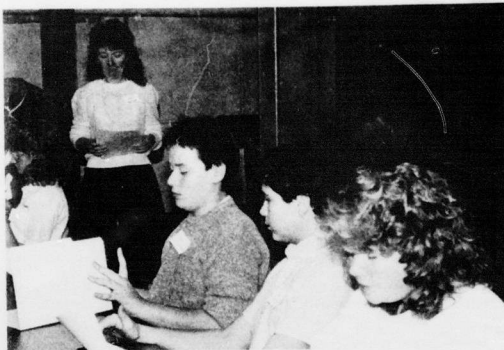
Each southside school sends a maximum of four students and one adult to the meet-

ings. If the school has an elected student council, the representatives might be officers or members from that body. Or the students may be especially elected to attend the forum. Most delegates are eighth graders.

Participants include Courtney Alton, Gene Baker, Angie Meisberger and Jason Staples from Central Catholic; Christie Cahill and David Matheson from Holy Name; Lisa McElwaine, Jeff Smith, Molly Soller and David Weillhammer from Nativity; and Sean Brady and Joan Kim from Our Lady of the Greenwood.

Others on the forum are Andy Kosegi, Brian Saver and Jennifer Schmidt of St. Barnabas; Jenny Ford, Christina Lewis, Matt Speck and Angie Walters from St. Jude; Kim Jekel, Eric Johnson, Terry Ledbetter and Renee Peters from St. Mark; and Jason Decker, John Gaskill, Kim Ratliff and Vanessa Tolentino from St. Roch.

Annette Lentz, principal at St. Mark's, observed, "It is so nice to see them all working together toward one common goal." She also thinks it is good for Roncalli, the deanery high school. She explained that these young leaders will then have friends from other parishes when they begin their secondary education.



LEADERSHIP FORUM—Representatives of Indianapolis South Deanery schools join in prayer led by moderator Cathy Cheek at the November meeting. (Photo by Margaret Nelson)

more check-it-out

on Tuesday, Dec. 1. \$32 payment includes breakfast rolls (bring your own drink) and box dinner and drink on return trip. For information call Marilyn Jeffers at 317-357-6656 or George Georgescu at 317-353-0925.

✓ A world TV premiere of a family-oriented cartoon entitled "The Three Fishkeepers" will be presented by Perennial Pictures Film Corporation from 6:30 to 7 p.m. on Saturday, Nov. 21 on WXIN-TV Channel 59. The Indianapolis filmmaker's second "Mirthworm" special, "A Mirthworm Masquerade," will precede the new animated special from 6 to 6:30 p.m. Perennial Pictures makes wholesome family entertainment videos which are sold locally and nationwide. Future presentations on WXIN-TV also include: "A Merry Mirthworm Christmas" from 5 to 5:30 p.m. on Saturday, Nov. 28; and "A Mirthworm Masquerade" from 9:30-10 a.m., "The Three Fishkeepers" from 10-10:30 a.m., and "A Merry Mirthworm Christmas" from 10:30-11 a.m. on Sunday, Dec. 13.

✓ New Albany Deanery Youth Ministry will sponsor a Workshop for Coordinators Working With Volunteers from 10 a.m. to 12:20 p.m. on Tuesday, Nov. 24 at the Aquinas Center, Clarksville. Registration and a \$5 deposit are required by Nov. 18.

✓ The Compassionate Friends, Inc. (TCF), a support group for parents who have experienced the death of a child, will meet at 7:30 p.m. on Friday, Nov. 20 in room 403 of Second Presbyterian Church, 7700 N. Meridian St. Psychologist Dr. William Alexy will speak on coping with the holiday season. The group meets each month on the third

Friday evening. Call 317-259-1654 or 317-259-4488 for information.

vips...

✓ Jo Brooks, a first grade teacher at Little Flower School in Indianapolis for the past 32 years, will be honored at a Retirement Reception sponsored by the PTO and board of education from 10 to 11:30 a.m. on Sunday, Nov. 15 in the school cafeteria. The public is invited.

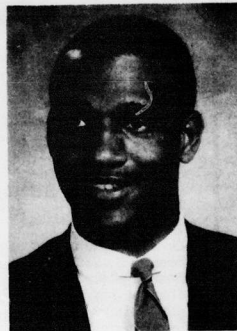


✓ Kathleen A. Hahn has been named as Bishop Chatard High School's first full-time director of development. Hahn is a 1979 Chatard graduate and an alumna of St. Mary of the Woods College. Her involvement in the Indianapolis St. Mary of the Woods Alumnae Club, of which she has been president since 1985, initiated her interest in development work. Hahn is a member of Immaculate Heart of Mary Parish and active in its youth ministry program.

Kenny Barlow

Cathedral High School
Class of 1982

Professional
Basketball Player



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By challenging me to take a full college preparatory curriculum, Cathedral High School helped me to establish a strong academic foundation.

Cathedral instilled in me the confidence and drive to reach my goals.

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AUXILIARY BAZAAR—Members of St. Francis Hospital Auxiliary prepare for their Annual Holiday Bazaar to be held from 9 a.m. to 6 p.m. on Monday, Nov. 16 and from 7:30 a.m. to 4 p.m. on Tuesday, Nov. 17 in the hospital auditorium. Handmade items, dolls, rugs, wreaths, Christmas ornaments and baked goods will be sold for the benefit of the hospital's general fund. Drawings will be held on special Christmas items, including an 18-piece nativity set.

Today's Faith

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Jews, Christians share a special relationship

by Fr. Eugene LaVerdiere, SSS

In the course of a lifetime, Jews are much more likely to attend a service in a Catholic church than Catholics are even to enter a synagogue. The reason is simple: Among Catholics, just about every religious event takes place in a church. Among Jews, many religious events unfold in the home.

Take, for example, the events from Holy Thursday to Easter and the Jewish Passover. While Catholics gather as communities in churches to celebrate the Lord's Supper, Jews gather as families in homes to celebrate the Seder meal.

As a student of Scripture, I often have had the opportunity to attend a synagogue service. I confess that I love the sound of Hebrew when it is well read and I much appreciate the plaintive tones of the cantor's chant. They never fail to strike deep into my spirit. It is then that I truly know that Jews and Christians are inextricably bound as brothers and sisters in one family of God.

To understand what the synagogue building and the services in it are all about, a few comparisons with a Catholic church and the Sunday Eucharist can be helpful. When Catholics come together for Mass, they do two principal things: They celebrate what we call the Liturgy of the Word and immediately afterward the Liturgy of the Eucharist. When Jews gather on the Sabbath, they celebrate a Liturgy of the Word.

Historically, the Catholic Liturgy of the Word, with its readings, psalms, prayers and homily, was influenced profoundly by the early synagogue liturgy. This was in keeping with the practice of Jesus and the tradition of the earliest Christians, who were Jews still closely associated with the synagogue.

The synagogue service, however, has nothing resembling the Liturgy of the Eucharist. Religious meals are very important among Jews, but their place is the home, not the synagogue.

This big difference in our religious services has practical consequences for the architecture and physical appearance of Catholic churches and synagogues. Catholic churches have a tripartite architectural focus.

There is the ambo, the special lectern on which we display the Bible and where we proclaim its message in the Liturgy of the Word. There is the altar, where the Eucharist is celebrated. There is the tabernacle where the Eucharist is reserved for the sick and for prayer.

Synagogues have a double focus: the lectern and the tabernacle, where the

scrolls of the Torah, that is, the Law, the first five books of the Bible, are kept.

There is no better place than Israel to visit and study the various kinds of synagogues. Some of the large modern synagogues of Jerusalem are comparable to churches built in the United States during the past few years.

In the old traditional synagogues of Galilee, however, the similarities are less obvious. These synagogues are very small. The lecterns are like large pulpits which rise high in the middle of the synagogue and take up much of the space. The congregation sits all around along the walls.

One incident, more than any other, typifies the joy, the affection, the love and the reverence which fills a small synagogue at its prayerful best. It took place in Israel. We were a busload of students, mostly priests, visiting excavations in the southern part of the country in the autumn.

Passing through a neighborhood in a small town, we heard music and saw singing and dancing. In the midst of the small congregation, the rabbi was dancing with the scrolls of the Law. All eyes were fixed on him as he spun to the music, raising and lowering the scrolls, delighting in God's gift of the Law. It was the Jewish feast of the Joy of the Torah.

Now, 20 years later, I still can see the rabbi holding up the scrolls, the children leaping, the adults bowing, all eyes shining. Remembering that moment, I sometimes think how wonderful it would be if Catholics had a feast to celebrate the Joy of the Gospel.



What a Buddhist monk taught about faith

by Fr. David K. O'Rourke, OP

Several years ago I was working on the staff of a human relations program for high school students. The local school district wished to familiarize their student leaders with the different social, religious and ethnic backgrounds represented in Southern California.

So we took groups of more than 100 older student leaders away for a week at a time. There were several religious leaders on the staff, and I was the priest.

The rabbi, whom I shall call Jesse, and I had a lot in common. We were both good teachers, involved in community affairs and leaders in our own religious communities. We had helped design the program for high school students and also were good friends. We

could not have objected if someone had pinned an activist label on us.

By contrast, there was a Buddhist monk who used to come to our camp in the mountains for one day out of the week. He was friendly but restrained. He never took part in any discussions of social issues.

He sat smiling softly as our debates roared on. Then he would unpack a portable shrine, put on his robes and demonstrate Buddhist ritual with great artistry.

And the youngsters absolutely flocked to him. He was a religious Pied Piper in a Zen Buddhist robe. Jesse and I would grump as we watched our Jewish and Catholic youngsters offer incense and ring bells, fascinated by the ritual.

"Here I am," Jesse would grouse,

"trying to teach my kids about creating a just society, and they'd rather burn incense."

"Maybe I should forget about the bishops' teachings on peace and war," I would respond, "and focus on celebrating Mass in Latin."

Our comments about the "competition" were good-natured, but the youngsters were pointing out one of the realities of American religion.

Both the rabbi and I, like many of our colleagues, are involved in major social issues. The quality of life for all people in America is important to us.

But the quest for justice, vitally important as it is, represents only one dimension of our traditions. There is also the meditative and contemplative dimension of our lives. There is the human need for the quiet in which stress can drift away; for religious rituals that can calm our unruly side.

It was this need, I believe, that Jesse and I watched surface in our youngsters.

Religions that emphasize quiet and ritual, including ones with their roots in the Orient, can exercise an appeal for Americans who live under such great pressure. Interestingly, the Catholic tradition also is very rich in this area. It is a dimension of the tradition that has perhaps been underemphasized of late.

But as Jesse and I continually learned, the need is there and the thirst seems real. We saw firsthand that an encounter with another religion may cause us to take a dimension of our own faith more seriously.

This Week in Focus

Christians and Jews have a special relationship based on a shared religious ancestry and a common heritage in the Old Testament. But Christianity also makes an effort to reach out to other world religions, as Today's Faith points out this week.

Blessed Sacrament Father Eugene LaVerdiere, drawing on visits to synagogues in the Holy Land, says that attending synagogue ceremonies reminds him vividly of how Christians and Jews are brothers and sisters in faith. Both religious services feature a liturgy of the word based on Scripture, he says. Father LaVerdiere is editor of Emmanuel magazine.

Dominican Father David O'Rourke tells of a Buddhist at an interfaith religious camp for youths in California who had

the ability to point Christians toward an aspect of their faith that they were neglecting. He is on the family life staff of the Diocese of Oakland, Calif.

Rabbi Daniel Polish, senior rabbi at Temple Israel in Los Angeles, explains how deeply rooted in family life Jewish religious practices are. Though synagogue services are of vital importance, the home is the center of Jewish life, he says. The home is where values are handed on and where many ceremonies take place.

Father John Castellet observes that Jesus was a Jew and so were all the first apostles and disciples. Initially, even the gentiles who became Christians did so through Judaism, at least by being thoroughly grounded in the Old Testament, Father Castellet explains.

The Jewish faith is lived at home

Every moment must be infused with sanctity and every place with holiness

by Rabbi Daniel F. Polish

I remember this story from my youth: It is said that when the father of a family comes home from synagogue as the sun is setting on Friday night he is followed by two angels. One wishes the family well, another wishes it ill. When the father reaches home, the angels look through the window.

If they find the home ready for "Shabbat" (the Sabbath), if the table is set beautifully with candles, wine and wine cups for the "kiddush" (the sanctification of the Sabbath day), the family beautifully dressed to greet the "Shabbat" as a special guest—then the angel that wishes the family well says, "May all of this family's Sabbaths be like this," while his companion is forced to say "Amen." But if the house appears as it does on a regular weekday—the family isn't ready, there is discord—then the angel that wishes them ill says, "May all of this family's Sabbaths be like this." The other sadly responds "Amen."

What must be striking about this story to non-Jewish eyes is that the focus of Jewish observance is in the home. Precious as the synagogue is as a house of study, a place of gathering and of worship, the fullness of Jewish life is lived in the home.

How much in keeping with this is the well-known injunction of Deuteronomy 13: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might. And these words which I command thee this day

shall be upon thy heart. Thou shalt teach them diligently unto thy children and shalt speak of them... when thou liest down and when thou risest up... Thou shalt write them upon the doorposts of thy house and upon thy gates."

These words, repeated in every Jewish prayer service, speak of actions that in the main take place in the home: when we lie down, when we rise up.

Jews have interpreted the Deuteronomy passage by creating a "mezuzah," a small case with a parchment inside containing these words, the Ten Commandments and other words of Scripture. It is traditionally hung on the right doorpost of Jewish homes. We kiss it when we enter and when we leave as an expression of reverence.

When Jews talk about their religious life a common thread soon emerges. Our formative memories center around observances at home.

In Eastern Europe, where most Jews in America trace their roots, people lived meagerly. But the Sabbath was always a time for rejoicing. If there was one good meal in the week, it would be served Friday night as the "Shabbat" was greeted.

This meal is accompanied by singing and storytelling. Candles are lit to welcome the "Shabbat" and the "kiddush" is sung. It is a meal that can stretch into the night as family and friends exchange news or teach stories from the tradition and sing.

For most Jews, the most powerful childhood memory is the "Seder" ritual with which

the Passover is greeted. Again a meal is served. This service is a good bit longer and more structured. We read from our "Haggadah," the story of the exodus from Egypt. Special blessings are said, songs sung and special foods eaten, each a symbol of some aspect of the story of our liberation.

It is also a custom for every family to build a "suceah"—a frail booth—in its backyard at the Feast of Booths, the autumn holiday of "Succot." Then friends and relatives are invited to share a meal under the stars and to say the blessings expressing gratitude for the freedom we earned thousands of years ago and which is our fortunate lot today. And it is a time to give thanks for the bounty of the harvest that sustains body along with soul.

Of course this is in addition to study, prayer at meals, the morning and perhaps evening worship which traditional Jews practice every day in the home. Tradition talks about the family table becoming a "mikdash ma'at"—a small sanctuary. By investing the home with sanctity, the rest of the life there is changed.

The religious experience felt there becomes associated with the family's love. To live a truly Jewish life, every moment must be infused with sanctity and every place with holiness.

In our homes we feel the presence, the nearness of God. All of this so that "we may remember and do all his commandments and be holy unto our God."



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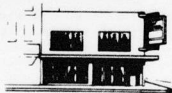
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The Bible and Us

The first Christians were Jews

by Fr. John Castellet

The first place St. Paul headed when he entered a town to preach the good news was the synagogue. And he was arrested at the end of his last missionary journey when he went to the temple in Jerusalem to fulfill a vow he had made.

The first generation of disciples were all full-fledged members of the synagogue. They even modeled their worship on that of the synagogue; in that regard their legacy persists to this day in the church's Liturgy of the Word, the part of the Mass containing the readings and the homily.

After Paul's conversion he still worshiped the same God as ever. It was just that he came to realize that God's saving plan had been brought to a climax in his Son, Jesus. True, Paul's attitude toward the Law became rather liberal, but he still considered himself a Jew.

In Romans 9-11, Paul agonized over the fact that his coreligionists by and large did not accept Christ. But in doing so, he showed how close he felt to them, crying out in an eloquent overstatement: "I have

great sorrow and constant anguish in my heart. For I could wish that I myself were accursed and separated from Christ for the sake of my brothers, my kin according to the flesh" (Romans 9:1-4).

We often divide the early Christians into Jewish Christians and gentile Christians. This is misleading. All the first Christians, whatever their ethnic background, were Jewish Christians in varying degrees. They came into the Christian community by way of Judaism, at least to the extent of being given a thorough grounding in the Old Testament.

Some gentiles converted to Judaism before Christian missionaries addressed their synagogue congregations. In any event, all the first missionaries were Jewish and they instructed their converts in God's saving plan, through the whole Old Testament period.

One of Luke's purposes in writing his Gospel and the Acts of the Apostles was to convince his gentile readers of their roots in Judaism. By giving so much attention to the missionary journeys of Paul, the founder of their communities, Luke was getting across the point that they went back through Paul to the Twelve, to Jesus, to Israel.

All the figures in Luke's gospel story of Jesus' birth are devout Jews, like the aged Simeon, who "was righteous and devout, awaiting the consolation of Israel" (2:25). Mary and Joseph are a devout Jewish couple, who have the baby circumcised on the eighth day (2:21) and bring the boy on pilgrimage to the temple (2:41-50).

And look at the opening sentence of Matthew's Gospel: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." This is followed by a family tree of Jesus that traces his origins back to Abraham, father of the chosen people.

If we speak today of a Judeo-Christian ethic, it is because the two traditions, Jewish and Christian, are inseparable. Christians never can forget their ties, their debt, to Judaism. They never can forget their roots without losing their true sense of identity.

Education Brief

The Holocaust is important

Education Brief

I think that today the nation of Israel, perhaps more than ever before, finds itself at the center of the attention of the nations of the world, above all because of this terrible experience (of the Holocaust), through which you have become a loud warning voice for all humanity.

—Pope John Paul II speaking to the Polish Jewish community in Warsaw, 1987

In a 1987 address in Warsaw, Poland, Pope John Paul II suggested that the Holocaust of the Jews during World War II gives Jews a "particular vocation" which others can learn from, said Eugene Fisher. This moving speech reflected the pope's personal experience of having friends and classmates die in concentration camps, Fisher added. He is director of the U.S. bishops' Secretariat for Catholic-Jewish relations.

Despite its evil, the Holocaust is an event that many Christians "have not totally come to grips with yet," Fisher believes.

Like the experience of the Israelites' exodus from Egypt, the Holocaust is not something that one experiences or hears about and then within a few short years forgets, Fisher added. It is a great mystery that needs to be grappled with over and over again.

For the pope, the Jews provide a witness and a warning because "all that threatens humanity" comes together in the Holocaust, Fisher said. Under the Nazis, the destructive power of technology and a loss of values combined to create an environment where murdering an entire people seemed possible.

One-third of the total Jewish population was murdered systematically and two of every three Jews living in Europe in 1938 were killed.

A Jewish friend once told Fisher that 70 members of his family were alive in Poland before the war. By war's end, the only survivors were his parents, a brother and himself.

This common experience remains "a massive

trauma" for the Jewish people, said Fisher. Only since the mid-1970s have many Jews been willing to speak out publicly about the Holocaust. With many death-camp survivors growing old, they worry that "if the story is not told now, it will not be understood," Fisher explained.

He suggested that Christians on the parish level look for opportunities to acquaint themselves with the evil of the Holocaust and the possibility of hope arising from it. Lent is an appropriate time to study the Holocaust and its meaning, he added.

The study sessions could end with a joint Christian-Jewish commemoration at the time of the Jewish "Yom Hashoah" (Day of the Holocaust) each spring, he said.

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Food for Thought

"We in the church have tended to look on the Hebrew Scriptures only as prelude, only as giving us glimpses of the New Testament message. We have generally failed to appreciate its spiritual richness in its own right," wrote Servite Father John Pawlikowski and James Wilde in "When Catholics Speak About Jews." Sensitivities about Judaism need sharpening; consciousness needs raising and prejudice needs confronting, they say. The book is "about healing a relationship through the kind of preaching and teaching demanded by Vatican II" and its historical document on Christian-Jewish relationships. The book intends to help people become better informed about "complex scriptural texts on the delicate matter of Jewish-Christian relations," the authors add. (Liturgy Training Publications, Archdiocese of Chicago, 1800 N. Halsted, Chicago, Ill. 60622. 1987. Paperback, \$5.95.)

Children's Story Hour

Abraham Heschel looked for the truth

by Janaan Manternach

Abraham Joshua Heschel was born 80 years ago in Poland. He grew up in a small Russian town called Mezibizh.

The Heschel family were devout Jews. Abraham was named after his grandfather, the last great rabbi of Mezibizh. Young Abraham grew up in a world filled with Jewish traditions and practices. He loved the Jewish feasts, the prayers at home and in the synagogue.

He was enchanted by the stories his parents told him about the great Jewish men and women of Mezibizh. Many a tree, stone or street reminded him of some wonderful person or event.

Abraham loved to study the Torah, the Hebrew Bible and the Talmud, the book of Jewish traditions. Even before he was a teen-ager he wanted to become like two great Polish rabbis, Baal Shem Tov and Menahem Mendl.

The holy Rabbi Baal Shem Tov, who died in Mezibizh in 1760, founded the Hasidic movement to which the Heschels belonged. He believed the world was good and beautiful, filled with God's presence. The rabbi taught that God could be known in the ordinary tasks of daily life. What counted most for Baal Shem Tov was love, compassion and openness.

Abraham also wanted to be like the famous Rabbi Menahem Mendl of Kotzk, called the Kotzker, who died in 1859. He looked more at the pain, cor-

ruption and lies that fill the world and focused on the mystery of evil. He was full of questions. For him what counted most was truth, honesty, justice and freedom to search for them.

Abraham became a passionate seeker after truth, like the Kotzker. He also became a good man, open, caring and compassionate, like Rabbi Baal Shem Tov.

As a young man during World War II Abraham narrowly escaped death at the hands of the Nazis. He fled to London in 1939 and then to the United States.

In time, Abraham Heschel became the best known rabbi in America. As a professor, he educated hundreds of Jewish rabbis. The answers to questions "are questions in disguise," he once wrote, and "every new answer gives rise to new questions."

Abraham Heschel lived according to his beliefs. His life and words reveal that he was remarkably open to goodness and truth wherever they are found.

He was a leader in discussions between Christians and Jews and was invited to the Vatican. He wrote books that helped millions of Jews and others to find God in their lives.

Rabbi Heschel also marched for equal rights with Martin Luther King Jr., in 1965, in Selma, Ala., and led protests against the Vietnam War. The rabbi died Dec. 23, 1972.



What Do You Think?

Sometimes people focus mainly on the ways that Jews and Catholics are different from each other. But can you find two ways in which Jews and Catholics are similar—in which they share the same belief?

Children's Reading Corner

"Even Higher," a Jewish story retold by Barbara Cohen, is a delightful tale about a born doubter, a man named Litvak. He was the only person in the little town of Nemerov who did not believe that each year just before Rosh Hashana, the Jewish New Year, their holy rabbi was lifted up to heaven to talk with God. So in secret Litvak followed the rabbi and discovered something about him that was a great surprise. This experience also taught Litvak something important about ordinary people. (Lothrop, Lee and Shepard, 105 Madison Ave., New York, N.Y. 10016. 1987. Hardback, \$13.00)

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the sunday Readings

33RD SUNDAY OF THE YEAR

NOVEMBER 15, 1987

by Richard Cain

The first morning Kristen and Jenny were at their Uncle John's house, they were afraid to come down the stairs. Originally the stairs led up to an attic, so they were steep. But the attic had been turned into bedrooms. Going up to sleep last night had been easy. But now Daddy was having a hard time coaxing his three- and two-year-old to come down. Being a wise father, he made it into a game. "Don't worry," he said. "I'll be here at the bottom to catch you."

The children caught on too well. Now if an adult happens to be passing by while they are going down the stairs, they cry out "catch me!" and leap off the stairs.

Kristen and Jenny's experience with the stairs is a concrete illustration of what we mean by the expression "taking the leap of faith." For faith is not a security blanket. Rather it is a challenge to take a risk.

The first reading is from the final passage of Proverbs, a collection of wise sayings about practical living in ancient Israel. The final passage describes the ideal wife. In this description, the ideal wife is not someone who has great physical beauty or charming manner. These are passive qualities.

Rather the ideal wife is full of action. She "obtains," "makes," "plies," "reaches out" and "fears the Lord." The ideal wife is one who makes the most of her skills and opportunities and adds much to the family and community.

The gospel reading makes this point much more emphatically. It is the well-known Parable of the Talents. The fact that Jesus told this parable to his disciples indicates that its message was intended first of all for the leaders of the church.

In a sense, it is a shame the parable is so well known because this weakens the impact of its message. It is meant to shock us.

It is easy to think of our faith as a set of rules. Don't murder, commit adultery or skip Mass on Sundays and everything will be OK. But that is treating faith as a security blanket. The approach is to avoid the dangers, to minimize risk to life.

But our faith is much more than that. It is a challenge to risk everything in order to attain the perfect joy of intimacy with God.

The parable makes the contrast between these two approaches clear. The first two servants have taken a risk and invested what was entrusted to them. In response the master increases what he has entrusted to them. But he also does more. He says, "Come, share your master's joy!" The servants are invited to share the joy of intimate life with the master.

The third servant however has refused to take a risk and buries the money entrusted to him. In response, the master deals harshly with the third servant—not because the servant did not increase the money by a certain amount. The master is harsh because the servant took a completely negative approach. He was unwilling to do what the master expected him to do which was to put out and take a prudent risk by putting the money in the bank to earn interest.

In this parable I hear Jesus advocating a positive approach to life. I hear him challenging me: "What are you doing with the gift of life I have given you? What prudent risks are you taking in order to attain the perfect joy of intimacy with the biggest risk-taker in the universe—God."

Prov. 31:10-13,
19-20, 30-31
Psalm 128:1-5
I Thess. 5:1-6
Matthew 25:14-30

the Saints *Mike*

ST. BERNWARD



ST. BERNWARD WAS BORN OF A SAXON FAMILY AROUND 960. WHEN ORPHANED AS A CHILD HE WAS RAISED BY HIS UNCLE, BISHOP VOLKMAR OF UTRECHT. HE STUDIED AT THE CATHEDRAL SCHOOL OF HEIDELBERG AND IN MAINZ, WHERE HE WAS ORDAINED BY ST. WILLIGIS. IN 987, HE BECAME CHAPLAIN AND TUTOR TO THE CHILD EMPEROR OTTO III. HE WAS ELECTED BISHOP OF HILDESHEIM IN 993 AND BUILT ST. MICHAEL'S CHURCH AND MONASTERY THERE.

BERNWARD AND ARCHBISHOP ST. WILLIGIS OF MAINZ DISPUTED FOR SEVEN YEARS OVER THE RIGHTS TO THE GANDERSHEIM CONVENT, WITH BERNWARD EVENTUALLY RULING IN BERNWARD'S FAVOR.

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The Pope Teaches The kingdom of God is a living reality

by Pope John Paul II
remarks at his general audience Nov. 4

In today's catechesis we consider the fact that Jesus revealed himself as the Son of God who established God's kingdom in history. This revelation of Christ was prepared for by the Old Testament, where God's kingdom had been revealed especially in the words of the prophets and the Psalms. In the New Testament we see how Jesus proclaimed from the very beginning of his Messianic mission that "the time is fulfilled, and the kingdom of God is at hand."

By announcing the beginning of the fulfillment of God's kingdom on Earth, Jesus gave a new direction to Israel's eschatological hope. He taught his disciples about the kingdom of God. In his own person he made present that kingdom in the history of Israel and in the history of all humanity. Hence the kingdom is both a truth to be proclaimed and a living reality which develops and grows, influencing all people of all time. The establishment of the kingdom of God is closely linked with the power of our Savior to forgive sin and to overcome the influence of the devil. It is rooted in the reconciliation of humanity with God which Christ accomplished once and for all through his cross and resurrection.

Jesus entrusted his chosen apostles and in turn the whole church with the mission of making God's kingdom present in the world. He was aware that this mission would encounter and provoke great opposition, for he had experienced this himself. And that is why he warned the apostles: "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves." Yet, despite all the opposition and contradictions, the kingdom will endure forever, bearing within itself not only the signs of Christ's passion and death but also the seal of divine power manifested in our Savior's resurrection.



Question Corner

A good counselor

by Fr. John Dietzen

Q I would ask your advice on finding a spiritual counselor or at least a counselor with Christian values. I have been hospitalized with what was diagnosed as depression. I am a single parent, divorced Catholic with a full-time job. I have been going to therapy to one person recommended to me and, while she has been helpful, I am uneasy about a very secular approach to counseling.

I have tried talking to a couple of priests. They always seem too busy or seem to give some help in spiritual matters but lack understanding of the real problems I have to deal with.

I hope you can shed some light on my problem, and also comment on why more clergy do not also have psychology and therapy backgrounds. (New York)



A I believe I understand your problem. In most communities it seems extremely difficult to find what you are looking for: a competent counselor or therapist and one whose procedures are not unduly affected by values you reject.

You apparently recognize it is just as important to have a competent, knowledgeable and wise counselor as to have a Christian one. An untrained counselor, particularly one who does not recognize his or her own limits, can seriously damage a client's personality, just as an unskilled physician or surgeon, Christian or not, can do untold physical harm.

I sympathize with your disappointment that the priests you consulted were not more helpful. Perhaps, however, it was only because they recognized their own limits.

Seminary and ordination, after all, do not automatically produce psychological therapists any more than they produce attorneys, though most priests do everything possible to prepare themselves to be helpful in this area.

At least these priests, with whom you seem close,

should be able to help you discern whether your present counselor is giving you the assistance you need and, if not, how you might find one who will.

Please ask them to do this for you.

Q You recently answered a woman concerning devotion to the Blessed Virgin Mary. How can you deny that the Blessed Virgin appeared at Fatima? The evidence and statements of the church certainly indicate approval of this event. (Indiana)

A I do not deny or even question that Our Lady appeared to the children at Fatima. Because of the evidence and longtime approval by the church, and while I do not have to accept it to be a good Catholic, I'm convinced the events happened, and feel strongly that the message of prayer and penance for the conversion of the world is valid. It is, in fact, straight out of the Gospels.

The question to which you refer concerned how some devotions relating to the Mother of Jesus can, and occasionally do, get out of hand theologically and spiritually.

The fact that this danger exists, however, does not rule out the possibility that God and the saints, including Our Lady, do speak to us in special ways at special times.

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

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Family Talk
Dealing with gossip

by Dr. James and Mary Kenny

Dear Mary: Last summer I helped out in an office in a building with several other agencies. It seems that a girl in one agency told other people that she thought I was a lesbian. She said she saw me looking at her legs one day as she walked up the stairs. Actually, she had on a pair of shoes exactly like a pair I have, and I noticed her for that reason.

I was stunned upon hearing this news. No wonder the women in her office became so cool and distant toward me. My feelings have run from incredulity to anger to resignation. How can I address this sort of thing without looking like "He thinks thou dost protest too much." Besides, she'll probably deny it.

How could someone be so vicious on an assumption? I can't imagine how her mind works. I would certainly appreciate some advice on handling myself regarding this. Adult and professional is how I'd like to approach it; it's just that I'm too angry to think objectively.—Kentucky

Answer: You described the situation perfectly—vicious. Your letter illustrates well the problem of gossip. The victim of gossip is powerless even to prevent its effects. And as you observe, attempting to deny it may only make some people suspect it is true.

Your response—incredulity, anger, resignation—is appropriate. As I see it, you have only two options: attack the rumor head on and attempt to squelch it, or ignore it.

For all the reasons you mention, attacking the rumor may well backfire. At the least it will continue to focus attention on the charge. Do not volunteer a denial.

If, however, someone asks you, deny the rumor emphatically and bluntly, but as briefly as you can. Then ignore it.

Ignoring the rumor is adult in the sense that you must be mature enough to control your anger in the face of injustice. Ignoring may also be your only practical course.

As a mature person, you can view ignoring as a positive action. You can choose to ignore the situation.

In addition, you can accept the challenge of overcoming this ugly rumor much as you would a challenge to win a race or do well in a school subject. In ignoring the ugly rumor, ignore also the coolness and distance you perceive from others.

You are an OK person. Act like one. Be friendly with others. Reach out to those whom you would like to know better. If you are rejected, try someone else.

If nothing in your behavior supports such a claim, people will soon forget and look for something else to gossip about. You have been wronged, and unfortunately there is little you can do about it. Accept it as an unpleasant learning experience and a challenge to overcome. Good luck.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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Vatican Letter

Horse-trading at the synod on the laity

by Agostino Bono

The Synod of Bishops lacks legislative power, but abounds in legislative-style politics. Its work involves trade-offs, tactical alliances and the skillful maneuvering of a concept through committees and general assemblies. The dynamics is that of a congress or parliament in a democratic country, but intensified because synod activity is concentrated in a one-month period.

Synod delegates also have an advantage over legislators: they don't have to search for a smoke-filled back room to cut deals. Synod secrecy rules prohibit press coverage of sessions, allowing for a more free-wheeling environment.

Official information is provided through summaries of speeches and periodic briefings and press conferences. Unofficial information, such as descriptions of the politicking, comes from those participants willing to leak it.

The main factor that makes all this politicking possible is that the synod delegates are not formulating church doctrine. Their hard bargaining is over application of doctrine and practical solutions of specific pastoral problems.

The common result of this mix is that a concept looking like a consensus view at the beginning of the synod may never make it to the voting stage. Conversely, a concept hardly discussed in the general assembly may be swept onto the synod ballot by a groundswell of support in committees.

The aim of all this is to place recommendations on the desk of the pope, who is free to accept or reject them. Under synod rules, recommendations are sent to the pope in the form of concrete proposals, needing approval by a two-thirds majority. Formulating and approving these proposals is a three-stage process:

(1) Delegate speeches on the assembly floor.
(2) Breaking up into committees, small working groups organized by language, to draft proposals to be voted on concerning the issues raised in the assembly speeches.

My Journey to God
Son

John 20:1-18

(This poem was written anonymously for the parents of Scott Lawson who was shot and killed before dawn on Sept. 25, 1986 in Indianapolis while delivering newspapers.)

When the light comes
it does not bring my son with it
when the light goes
so it goes
with God: God does not
bring back my son.

That's all right,
well, that's all right,
I've got a home and, Lordy,
that's all right.
I've got a home in Jesus,
that's all right.

Where is this home?
Where is the home of Jesus?
Where are the front steps
and the side door of Jesus?

Scott, I'm calling for help.
You're going to be all right.
Scott! Say something.

I am walking through the house
of Jesus
looking for my son.
He is on the side porch
with a bullet in his chest
a bullet took out my son
darkness well aimed
shot out my son

Scott!

On the side porch of Jesus
I watched my son die
on the back steps of God
before the dawn came.
I will wait here, then,
in the dark
until he comes,
until you tell me where
my son,
where they took my son.

(3) Voting on the proposals.

During the first stage, bishops go on record about issues of concern. Most choose only one or two issues, given the eight-minute time limit. Delegates chosen by bishops' conferences—the great majority—must present the views of their conference.

This stage is sometimes deceptive. If one-third of the speeches favor a concept and a handful oppose it, does this mean there is widespread agreement? Not necessarily. Many bishops who oppose the concept, but do not have this as a major concern, will wait for it to come up in the small working groups before shooting it down.

The committee stage is where most of the hard bargaining is done. Proposals are discarded through trade-offs. Delegates pledge support for someone else's proposals in return for support for their list. Terminology is hammered out which is strong enough for the supporters of a proposal but vague enough to attract fence-straddlers needed to forge a majority.

Some delegates, veterans of previous synods, throw proposals on the table that they are lukewarm about, just to have some extra bargaining chips.

Alliances often cut across ideological lines. Some delegates who agree with the theology behind a proposal will join the opposition because they fear the negative effects the proposal would have.

The concept of opening up all non-ordained liturgical ministries to women ran into such a tactical opposition at the 1987 synod. Delegates theologically opposed to expanding female ministries found support among many bishops from Third World countries where male domination is still an important ingredient of national life.

The proposals of each small working group are then combined into one list for the voting stage. This stage allows second-chance political jockeying. Each proposal is voted on separately and only the final vote is a straight yes or no. During preliminary votes, amendments can be added to the proposals. This allows a delegate whose proposal did not make it through the committee to add it through an amendment and try to drum up support before the final vote.

Once the final vote is in, the politicking finally ends. Then the matter is in the pope's hands. Unlike legislatures, the synod cannot override a papal veto.

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ENTERTAINMENT

Viewing with Arnold Movie is beyond the reach of reality

by James W. Arnold

Actor James Woods has reached the point where he can almost save a bad movie, like "Best Seller," which is a ludicrous script based on an interesting idea about a love-hate relationship between a detective and a professional killer.

The movie has its ups and downs, recalling in many ways the old gangster movies of the 1930s and 1940s, in which some humanity and a lot of *hokum* were mixed in with as much casual homicide as possible. Like them, "Seller" has an enormous volume of bang-bang violence, including a distressing amount in "cold blood" (that is, the victims are defenseless).

The only potential softening factor, for adult audiences, is that it's well beyond the reach of reality. You may



believe it for a minute, but not more than two or three.

Woods, who has evolved into a magnetic personality, has the Cagney-Raft-Garfield-Widmark role, the hood with socially redeeming characteristics. The detective, Pat O'Brien or Vic Mature, always tough, straight but compassionate, is now Brian Dennehy.

Dennehy plays Dennis Meechum, a veteran Los Angeles officer who, like Joseph Wambaugh, writes popular books based on actual police cases. He's in a slump in both careers because his wife has recently died after an ordeal with cancer. Woods suddenly comes into his life as Cleve, a smooth stranger who offers hot material for a non-fiction "best seller."

He claims to have been the trigger man in a long series of killings and "accidental" deaths that paved the ascent to wealth of an all-powerful industrialist-villain named Madlock (Paul Shenar), whom he now hopes to expose.

This premise by writer Larry Cohen is almost endearingly more likely to happen in movies than in real life. But it allows a situation in which good and evil, figuratively speaking, form a partnership to destroy a greater evil. Meechum is hard to convince, so Cleve takes him around the country to the sites of his various crimes, explaining how they were done. Since they seem to be dodging assassins at every turn, the hardened cop eventually becomes a believer.

Finally, there is a corpse showdown with Madlock and his heavies at a Pacific beach mansion, where they have taken Meechum's very innocent teenage daughter as a hostage. (As police movies have evolved and the heroes have increasingly been depicted as family men rather than loners, their wives and children almost inevitably wind up as targets for the bad guys.)

It takes killer and cop together to provide the firepower to survive the complicated finale, which is sort of a cross between "Scarface" and "Hamlet." As nearly everybody dies, director John Flynn manages to keep the carnage both tense and creative.

The key to whatever value "Best Seller" has is the character of Cleve, who is charming, intelligent and totally insane, a fellow with the deadly unpredictability of a python. He is a movie killer, as artificial (and perversely likeable) as Bogart or as "Psycho's" Norman Bates. While he goes about liquidating the also-rans in the cast, he describes himself and Madlock as essentially capitalists getting ahead "the American Way." A good deal, the cop also has a few wry lines, like "A

man can be dangerous when he doesn't believe in money."

Cleve takes Meechum to meet his perfectly normal family living in a rose-covered farmhouse in Oregon. In a quiet interlude in a cocktail lounge, he entertains the crowd with a soft ballad in French. But in a moment, he'll be grinding out cigarette butts in his hand, bragging about his willpower.

Like the classic movie gangster, Cleve wants to be loved. He wants Meechum's respect, to be thought of as human and decent. He also wants to be the hero of his book, a desire that surely tips off the final melodramatics.

While Woods and Dennehy are often delightful to watch, the last half hour deteriorates into a macho movie shooting gallery. Few of the other characters are more than cardboard, and Cleve loses much of his hard-earned sympathy when he uses a knife as a sadistic threat against Meechum's female agent (Victoria Tennant).

Overall, "Best Seller" is a mixed blessing even for mature customers who can tell movie fantasies and formulas from the real thing.

(Sexual situations, language, violence, and not enough redeeming values. Not recommended.)

Recent USCC Film Classifications

Made in Heaven A-III
The Wannsee Conference A-III
The Whales of August A-II
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

The genius of Buster Keaton is shown on PBS

by Henry Rex

Silent movie comedy still lives, not in the movie comedies of today certainly, but in the original works of the classic silent comedians who continue to delight those born in the sound era.

While Charlie Chaplin may be the best known of those who perfected the art of silent comedy, there are some who would argue that the master of the form was Buster Keaton.

Making possible a comparison between the style and accomplishments of the two is the "American Masters" series, which last year broadcast the three-part "Unknown Chaplin" series. This year they are presenting "Buster Keaton: A Hard Act to Follow," a three-part series which begins with the first two parts on Wednesday, Nov. 18, 9-11 p.m. on PBS.

The program begins with Keaton in a 1964 interview describing how he was nicknamed "Buster" by Harry Houdini who saw him when he was a child take a tumble down a flight of stairs and walk away without crying or even changing his expression.

That was to be Keaton's trademark and the public knew him as the Great Stone Face. The son of vaudeville parents, at age 4 he was put in the family act during which his father threw him about the stage in rough, knockabout fashion.

He was thus prepared for silent slapstick comedy when as a teen-ager he joined Fatty Arbuckle's film unit in New York and so impressed Joe Schenk, Arbuckle's manager, that in 1920 Keaton was given his own studio in Hollywood.

Excerpts from Keaton's work during the 1920s prove his mastery of physical comedy in stunts that demanded great acrobatic skill and timing, yet which Keaton labored to make seem not only easy but natural. There was no one his equal in planning and executing comic action sequences, often as dangerous as they were energetic.

Unlike Chaplin, Keaton was interested in the craft of movie-making. His

two-reeler, "The Playhouse," was about an evening of vaudeville acts in which he played not only all the performers but also the entire audience. Though that could be done quite simply today, it was a great achievement in its day.

Another of his innovations was "Sherlock Jr.," in which he plays a movie projectionist who is so taken with the heroine of the movie he is showing that he walks to the screen and enters the movie to take part in the action.

The second part is devoted to his classic features, "The Navigator," "Seven Chances" and "The General."

A good portion of it is devoted to his personal problems during these years, a growing estrangement from his wife and a growing need for alcohol. It was Schenk's selling his contract to MGM, however, which was the final blow because it took away his freedom to make the films he knew best how to make.

It was not sound that ended Keaton's career—actually his gravel voice suited his stone-face image. It was MGM forcing him into unsuitable roles and then turning him into a foil for a rising MGM contract player, Jimmy Durante.



GREAT STONE FACE—Buster Keaton appears with Virginia Fox in a scene from the 1922 silent film, "The Electric House." PBS' "American Masters" series begins Nov. 18 a three-part series, "Buster Keaton: A Hard Act to Follow," featuring a 1964 interview and clips of many comic routines from Keaton's films. (NC photo)

Keaton became an unemployed alcoholic.

The concluding part airs next Wednesday, Nov. 25, 9-10 p.m. and follows his return to MGM as a low-paid gag-writer and his rediscovery by a new generation of movie-goers in the 1950s.

The series was written and produced by Kevin Brownlow and David Gill, both serious film historians and accomplished movie-makers. English director Lindsay Anderson is the narrator.

Not everyone enjoys physical comedy because inherent to it is a certain element of violence. Chaplin soon turned away from the knockabout slapstick of the Little Tramp character to that of the more sympathetic Little Fellow.

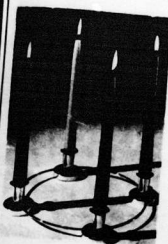
Those who prefer Keaton to Chaplin do so because his films are better made and more interesting visually, with the stunts an inherent part of the story. The action may be violent but it serves a purpose. Those who have never seen Keaton will likely discover why the "American Masters" series has devoted three hours to his life and career.

TV Programs of Note

Sunday, Nov. 15, 8-9 p.m. (CBS)
"Murder, She Wrote." Angela Lansbury is always good in the role of Jessica Fletcher, the writer of murder mysteries whose own life becomes entangled in murder on a weekly basis. This one is of interest because it is set in the world of television front offices and shooting stages when an unscrupulous, much-hated producer is killed by a bomb and even Jessica becomes a suspect. Though the show's violence is usually quite restrained, the themes are not for children.

Sunday, Nov. 15, 9-11 p.m. (NBC)
"Perry Mason: The Case of the Scandalous Scoundrel." Raymond Burr returns as the famous lawyer who takes on a case involving the murder of a tabloid publisher who was blackmailing a number of likely suspects. Durable mystery format for Mason fans.

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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

November 13-15

Benedictine Father Tobias Colgan will direct a retreat for married couples on the theme of "The Art of Compassionate Loving: Learning to Love as God Loves" in St. Jude Guest House on the campus of St. Meinrad Seminary. For information call 812-357-6585.

Franciscan Father Albert Haase will conduct a Men's Retreat focusing on the life of Jesus and its implications for us at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

November 14

The Office of Worship presents the first of a two-part Cantor Workshop Series from 10 a.m.-12 noon and from 1-3 p.m. at the Catholic Center, 1400 N. Meridian St. For information call 317-226-1483.

St. Barnabas Parish, 8300 Rahke Rd. will sponsor its annual Christmas Bazaar from 10 a.m.-6

p.m. and Chili Supper served from noon-8 p.m. Country crafts, Christmas items, quilt drawing, bake sale.

Magr. Downey Council K of C and the #3660 Mariol Club will co-sponsor a Christmas Craft Bazaar from 10 a.m.-5 p.m. Booth set up 8-10 a.m.

The Altar Society of St. Malachy Parish, 326 N. Green St., Brownsburg will sponsor a Christmas Bazaar from 9 a.m.-4 p.m. Chicken noodle dinner served; \$2.50. Santa Claus, 17 booths, one pound auction.

The Women's Club of St. John the Apostle Parish, 3410 W. Third St., Bloomington will hold a Holiday Craft Show from 10 a.m.-7 p.m.

The Athletic Booster Club of St. Simon Parish will hold a Vegas Night from 8 p.m.-2 a.m. in Pelham Hall. Free soft drinks and beer 8-11 p.m.

The African Children's Choir and Indianapolis Children's Choir will present a Concert from 8-9 p.m. in SS. Peter and Paul Cathedral, 1347 N. Meridian St. Free will offering taken to benefit orphans and health efforts in Africa.

A Christmas Bazaar sponsored by Holy Rosary Parish, Seelyville continues from 9 a.m.-4 p.m. Lunch served.

Holy Family Shelter, 30 E. Palmer St. will celebrate its third anniversary with an Open House all afternoon and evening.

Cathedral High School, 5225 E. 56th St. will hold a placement exam for incoming freshmen at 8:30-11:30 a.m. in the library. No fee.

The Ladies Guild of Holy Family Council K of C, 220 N. County Line Rd. will sponsor its Third Annual Craft Bazaar from 9 a.m.-5 p.m. Door prizes; lunch available 11 a.m.-4 p.m.

November 14-15

The Ladies Club of St. Michael Parish, Greenfield will hold a Christmas at the Manger Bazaar from 9 a.m.-8 p.m. Sat. and from 9 a.m.-3 p.m. Sun. Food will be available.

St. Monica Women's Club will sponsor a Christmas Boutique from 10 a.m.-7 p.m. Sat. and from 8:30 a.m.-2 p.m. Sun. Christmas decorations, crafts, children's and adult drawings.

A Craft Fair/Bake Sale will be held from 9 a.m.-3 p.m. Sat. and from 12-3 p.m. Sun. at St.

Catherine of Siena Parish, 2245 Shelby St. Hourly door prizes, food served.

November 15

A Sunday Afternoon for Catholic Hospital Ministers on "The Theology and History of Communion Outside Mass" will be presented by Benedictine Sister Mary Margaret Funk from 1-4 p.m. in the conference room of St. Vincent Hospital Professional Bldg. Eucharist, wine and cheese party, \$5 cost. Call the Office of Worship 317-236-1483 for information.

CYO Leadership and Service Institute will begin with registration at 6 p.m. at the Youth Center, 580 Stevens St. For information call 317-632-9311.

Archdiocesan Black Catholics Concerned (ABCC) will host a Concert of Black Gospel Music at 4 p.m. in SS. Peter and Paul Cathedral.

A Memorial Mass celebrated by Father Glenn O'Connor for all deceased members of Kevin Barry Division, Ancient Order of Hibernians will be held at 11 a.m. in St. Philip Neri Church.

St. John the Evangelist Parish, Enochsburg will sponsor a Turkey and Roast Beef Dinner beginning at 11 a.m. in the parish hall. Turtle soup, homemade pie, sandwiches, Still Board Shoot at 12 noon.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

A Sign Mass for the Deaf is celebrated at 12 noon every Sunday in Holy Spirit Church, 7243 E. 10th St.

St. Francis Hospital Calix Unit will meet at 8 a.m. for Mass in chapel followed by 8:45 a.m. meeting in cafeteria.

The Altar Society of St. Joseph Parish, 1401 S. Mickle Ave. will hold a Bazaar from 9 a.m.-4 p.m. Booths, children's games, turkey served from 12 noon-3 p.m.

Providence High School, Clarksville will hold an Open House for prospective students and parents from 1-3 p.m. Tours, activities, drawing for tuition grants.



November 16

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the K of C Hall, 4th and Walnut Sts., Bloomington to hear nutrition counselor George Stryker. For information call Patrick Fitzgerald 812-336-1500.

A Turkey Social will be held at 7 p.m. in the school gym at St. Paul Parish, New Alsace.

Little Flower PTO and board of education will sponsor a Retirement Reception for Jo Brooks from 10:11-1:30 a.m. in the school cafeteria.

November 16-17

St. Francis Hospital Auxiliary will sponsor its annual Holiday

Bazaar from 9 a.m.-6 p.m. Mon. and from 7:30 a.m.-4 p.m. Tues. in the hospital auditorium.

November 17

Father John Maung will direct a Leisure Day on "Martha and Mary in Mothers" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7881 for information.

The Wedding Ring series continues with "Tohti" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

The Basic Catechetics series sponsored by New Albany Deaneery Youth Ministry continues at 10 a.m. at the Aquinas Center, Clarksville.

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Dr., Franklin. Call 317-236-1596 for information.

The Scripture Series concludes at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7336 for information.

in the social hall. Chili and cornbread available Sat. Collectibles, booths, drawings.

A Men's Retreat will be held at Mount St. Francis Retreat Center. For information call 812-923-8817.

November 22

The choir of St. Peter and Paul Cathedral, directed by Geraldine Miller and accompanied on the organ by Ed Greene, will present a free concert at 3 p.m. in observance of the Marian Year. Free will offering taken.

Chataud High School, 5885 N. Crittenden Ave. will hold an Open House for eighth graders and their parents from 1-3 p.m. Tours, entertainment, information.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

The Adult Catechetical Team of Jefferson County will sponsor a program entitled "Thanks and Giving: Overdone or Underdone?" presented by Tim Hoffman at 7:30 p.m. in Pope John Cafeteria, 201 State St., Madison. Featured guest: Special Olympic student athlete James Reynolds. Call 812-285-3468 ext. 97 for information.

St. Martin Parish, Yorkville will sponsor a Turkey Social at 7 p.m. in the parish hall.

The Altar Society of Holy Name Parish, Beech Grove will hold a Christmas Bazaar and Chicken Noodle Dinner in Hartman Hall.

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Plus X Council 3453, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Roch, 7:11 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Peter Claver Center, 3105 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Holy Days . . . 8:00 a.m.
12:00 noon
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Thanksgiving Day

Special liturgy . . . 9:00 a.m.

First Sunday of Advent

November 29 begins the Liturgical Season of Advent. Archbishop Edward T. O'Meara will preside and the Cathedral choir will sing at the 10:30 Mass.

MARIAN YEAR

CHORAL CONCERT

On Sunday, November 22 at 3:00 p.m. the choir of the Cathedral will present a concert in observance of the Marian Year. Featured will be the *Gloria* by Vivaldi and three versions of the *Ave Maria*. There is no admission charge; a free-will offering will be asked.

November 18

Trinitarian Father Tom Stepanski will conduct an Over 50 Day on "Let Us Begin Now" from 9:30 a.m.-3 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. followed by 7:30 p.m. program on Retirement Lifestyle Options at the Catholic Center, 1400 N. Meridian St.

The Food Coalition will sponsor a workshop on "Responding to the Farm Crisis" at the Catholic Center, 1400 N. Meridian St. Registration postmarked after Nov. 11, 812. Contact: Campaign for Human Development 317-236-1550.

Terre Haute Deansery Youth Ministry will sponsor an in-service session for youth leaders on Adolescent Spirituality at 7 p.m. in the Religious Education Center. Call the Center by Nov. 16 if you plan to attend.

November 19

New Albany Deansery Youth Ministry will present a program for catechists and youth workers on Creative Use of Audio-Visuals from 7:30-9:30 p.m. at the Aquinas Center, Clarksville.

A Natural Family Planning class will be held at 7 p.m. at St. Rose of Lima Parish, 114 Lancelot

November 20

The National Association of Pastoral Musicians, Indianapolis chapter will present a meeting on "Caring for Our Gifts" at 7:15 p.m. at the Catholic Center, 1400 N. Meridian St. Optional dinner at 6:15 p.m. Call 317-299-3634 or 317-271-0239 for information.

Holy Cross Parish, 125 N. Oriental St. will sponsor a Holy Cross Hoedown square dance for adults at 7:30 p.m. Beginners and experienced dancers welcome. \$20/person.

November 20-21

The Archdiocesan Board of Education meeting and morning of reflection will be held at Alverno Retreat Center, 8140 Spring Mill Rd.

Holy Family Parish, New Albany will sponsor a "Let the Good Times Roll" lip sync show at 8 p.m. following social hour at 7 p.m. in Marchino Hall, 129 W. Daisy Lane. Must be 21 or over.

November 20-22

A Retreat for Knights and Ladies of St. Peter Claver will be held at Fatima Retreat House, 5353 E. 56th St. For information call 317-923-2950.

The 7th Annual Christmas Bazaar of St. Joan of Arc Parish, 42nd and Central will be held from 1-4 p.m. Fri. from 9 a.m.-5 p.m. Sat., and from 9 a.m.-1 p.m. Sun.

November 21

The Men's Club of St. Michael Parish, Greentield will hold a Chili Bingo at 7 p.m.

St. Christopher Parish, Speedway will conclude its 50th anniversary celebration with a buffet dinner and dance from 7 p.m.-midnight in the Westside K of C. Music by Double Vision band. Tickets \$10/person; buy at rectory between 9 a.m.-4 p.m. weekdays.

Franciscan Father Thomas Riechatter will speak on "The Church at Worship" as part of the Liturgical Ministry Formation Program from 10 a.m.-3 p.m. at Sacred Heart Parish, Jeffersonville. For information call 317-236-1483.

A Benefit Dinner for St. Meinrad Seminary will be held in the grand ballroom of the Marriott Hotel, 7202 E. 21st St. beginning with cash bar at 6:30 p.m. Buffet dinner 7:30 p.m.; music by New Ventures Dance Band. \$20/person; reservations only; deadline Nov. 16. Call June or Bob Dinn 317-359-2378 or Doris or Jim Sorg 317-356-3988.

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a pitch-in dinner at 6:30 p.m. at St. John the Apostle Parish, 3410 W. Third St., Bloomington. For information call Patrick Fitzgerald 812-336-1500.

St. Catherine of Siena #109 KSPC Annual Scholarship Benefit/Luncheon Fashion Show will be held from 11 a.m.-3:30 p.m. at West End, 617 W. 11th St. Donation \$17. Call 317-637-7711 for information.

St. John the Baptist Parish, Dover will sponsor a Holiday Bazaar from 9 a.m.-7 p.m. in the parish house.

November 21-22

St. Luke Parish will sponsor a Christmas Bazaar in the parish reception room. Hand crafts, baked goods, unique decorations, Cafe.

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U2 is a religious experience

by Dan Seufert

The night of Nov. 1, thousands of Indy youth made a pilgrimage to the Hoosier Dome to witness a concert by U2, one of rock's supergroups.

This Irish group has had a special influence on people today because it combines incredible music with a humanitarian message. The main themes of the band's music involve the poor, the politically oppressed and the severe injustices that plague today's world.

The band really believes in what it sings. Living in Ireland, a country burdened by much turmoil may explain the importance of social issues to the band.

Though most didn't realize it, the crowd of 40,000 was

treated to not one but two concerts by U2. Before the opening band arrived, U2 took the stage disguised as a country western group called "The Daltons" and played to calm the crowd. They wore country clothes and sang country tunes so convincingly that most of the crowd didn't recognize them, even though a huge video screen hung from the roof of the dome. The screen gave many fans a better view of the group than they would have had from a front-row seat.

The opening band, Los Lobos, finally arrived and played a short 15-minute set. After this, the crowd waited through nearly an hour intermission. The long wait became easier with party tunes blaring over the speakers. All

the fans danced and sang along to songs by the Rolling Stones and Beatles.

The eager crowd tensed as the lights dimmed. The four band members walked past the huge red-lit "Joshua Tree" backdrop (the title of U2's latest album). The first song, "Where the Streets Have No Names," was spine-tingling. The audience either cheered or just stood with tears of joy.

Unlike other dome concerts, this one sounded great. The sound was adjusted to the loudness of the crowd. During lower-tempo songs, like "MLK," the crowd was silent and lead singer Bono adjusted his voice to make it more beautiful for the whole crowd. The video screen made it pos-

sible for all to feel close to the group.

The 105-minute set included great U2 works such as "Sunday, Bloody Sunday," "New Year's Day," "Bad" and "I Still Haven't Found What I'm Looking For." The band also added its special touch to "Help" by the Beatles and Curtis Mayfield's "People Get Ready."

U2 moves people to think hard about and even participate in acts of goodwill that really do change people for the better. That is what makes listening to their music a religious experience.

(Dan Seufert is a senior at Chatard High School and a member of Christ the King youth group in Indianapolis.)

Youth events

For more information: call 317-425-2944 for Connorsville Deaneery events, 317-432-9311 for CYO events, 317-945-0354 for New Albany Deaneery events, 812-943-5474 for Tell City Deaneery events and 812-232-8400 for Terre Haute Deaneery events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

- Nov. 13 Registration deadline for CYO Cyst retreat to be held Dec. 11-12 at CYO Center in Indpls.
- 15 Terre Haute Deaneery youth Mass and social at St. Mary's Village parish 7-10 p.m.
- 16 Registration deadline for the New Albany Peer Leadership Training Program to be held Nov. 21-22 at Mt. St. Francis 21-22, cost is \$30.
- 21-22 Connorsville Deaneery mini-youth rally "Heart to Heart" at the Richmond Catholic Education Center, 233 South Fifth Street (next to St. Andrew's in Richmond), cost \$10.
- 22 New Albany Deaneery youth Mass and dance 6 p.m. at St. Michael in Charlestown.
- 27 Entry deadline for New Albany Deaneery Performing Arts Festival to be held Dec. 6.
- 29 CYO Advent in Indianapolis (vespers service and dance) Connorsville Deaneery junior retreat in New Castle.
- Dec. 4-13 New Albany Deaneery freshman retreat at Mt. St. Francis.
- 18 Registration deadline for the CYO "I Want to Live" retreat on peace and justice to be held at Jan. 15-17 at the CYO Center in Indpls.

Was recent TV news story on Ritter High slanted?

by Richard Cain

It's not every day that youths get to appear on the evening news commenting on the pope's recent visit to the U.S.

But for a sophomore religion class at Ritter High School their chance to speak on television ended in disappointment and even some anger over what they saw as slanted coverage falsely portraying them as uninterested in the pope's visit.

"They felt misrepresented," said Conventual Franciscan Brother Martin Masler who teaches the sophomore religion class at Ritter, a Catholic high school located on the west side of Indianapolis. The story appeared in a short segment that ran on the WISH-TV Channel 8 evening news in Indianapolis the day the pope began his visit to the U.S.

Television Reporter Mark Voigtman of

Channel 8 saw it differently. "The story was accurate," he said. "I certainly didn't come to do that story. But that is what happened—unfortunately."

Other things may have led to a misunderstanding. Thursday, Sept. 10, the first day of the pope's visit was hot. According to Brother Martin it was around 90 degrees in the classroom. The students were also just back from lunch. But Brother Martin said the students were attentive and interested.

Several students said they believed Voigtman may have come to the class with his mind already made up about the story. "He tried to make us say things we didn't mean," said John Fernandes. As an example, Fernandes recalled Voigtman asking them if the pope's visit made a difference to them. "We said 'yes,'" According to Fernandes,

Voigtman then said, "tell me how you really feel."

The students said they made a number of positive comments about the pope's visit, including a comment that they saw his visit as a symbol of Christ's presence. "We made some pretty good points," said Jeff Borders. "But they didn't put those in. They only put in the negative stuff."

The students and Brother Martin said they particularly resented the televised statement by Voigtman that the students were "made" to think about the pope's visit through a prayer led by Brother Martin. "It wasn't forced on us," said Heather Clark. "During the class we always pray for somebody."

Voigtman, who has 10 years of TV news experience, denied that he had come to the class with his mind already made up about

the story. He said he came looking to see what their reaction was to the pope's visit. He spent over an hour with the class and also interviewed several students privately. "They seemed to be disinterested," he said. "They could have been inhibited by the TV camera. That's very possible. But that did not appear to be the case."

Assistant Principal Father Joseph Schaefer said that after the story appeared on television the school received a negative response from the community. "We got calls from people we didn't even know asking what kind of religion we were teaching our kids," he said.

The students said the whole experience had given them a different view of the news media. Said Fernandes: "Sometimes it isn't reliable because you don't get all that the person really said."

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Music and Life

Fleetwood Mac: No place for lies in love relationship

by Charlie Martin, NC News Service

LITTLE LIES

If I could turn the page/In time then I'll rearrange/Just a day or two/Close my eyes, close my eyes/But I couldn't find a way/So I'll settle for one day/To believe in you/Tell me, tell me, tell me lies

Refrain: Tell me lies/Tell me sweet lies/On no, no, you can't disguise/No, you can't disguise/Tell me lies/Tell me sweet little lies

Although I'm not making plans/I hope that you understand/There's a reason why/Close your eyes, close your eyes

No more broken hearts/We're better off apart/Let's give it a try/Tell me, tell me, tell me lies

Recorded by Fleetwood Mac
Written by Christine McVie and Eddy Quintela
1987 by Warner Bros. Inc.

When is it right to lie to someone you love? Most of us would say never.

Fleetwood Mac's latest hit "Little Lies," then, makes no sense. The song is about an unusual situation where a person wants to hear lies rather than the truth about a relationship. A romance like this is in big trouble!

Most of us try not to lie directly. But we are tempted at times to play games that hide the truth. But these games can end up hurting a relationship as much as outright lying.

Consider the words "I love you." They are meant to show not only affection but commitment.

Yet we can say them too quickly, before commitment is real.

Even worse, the words can be used manipulatively to get something we want—for example, a steady boy or girl friend or someone to have sex with. Saying "I love you" just to get something we want loses these powerful words of their true meaning.

Another deception occurs when people make promises that they cannot keep. They might promise to go steady when what they really want is the freedom to date around. Even if the person is able to keep the promise for a while, going against one's true desire

becomes a block to a relationship.

If we are honest about our needs and wants, there is more of a chance that in time real love will develop.

The song also describes another type of lie—refusing to

accept reality. At times, teenagers who are going together need to face the truth that they would be better off by separating. But fear or insecurity can keep them from making the break.

Instead they just recycle the pain of their relationship.

It is far better to face the truth of a relationship that will not work than to keep going through the pain of living a lie.

Most people lie because they are afraid. But in order to really love, we need to overcome our fears.

Youth rally in Richmond

The registration deadline for the Connorsville Deaneary youth rally, "Heart to Heart," is tomorrow, Saturday Nov. 14. The rally will take place a week later, Nov. 21, at St. Andrew's in Richmond. The day will begin at 10 a.m. and end with a dance lasting to 10 p.m. It will feature six workshops on such topics as: friendship, dating, Christian

sexuality, developing a positive self-image, making moral decisions and dealing with parent-teen problems. There will also be four workshops for adults. Bob Schultz, youth minister at St. Luke parish in Indianapolis, will be the main speaker. For more information, call the Connorsville Deaneary Youth Ministry Office at 317-825-2944.

Two Indy seniors honored

The St. Catherine CYO honored two seniors during a Catholic Youth Week Mass. Honored were Vince Romano of Holy Rosary Parish and Judi Douglas Lawrie of St. James Parish. Both were cited for their academic and athletic achievements at Roncalli High School. Romano is a member of the Roncalli football team and a frequent name on the honor roll. Lawrie is also

active in football and the honor roll as well as competing on the wrestling and baseball teams. Lawrie also helps clean and maintain St. James Church. The St. Catherine CYO is made up of youth from St. Catherine, St. James, St. Patrick and Holy Rosary Parishes. Youth served as lector, ministers of hospitality, commentator and acolyte in the Mass.

Cheryl Jacobs: why teens and the church go hand in hand

Senior Cheryl Jacobs of St. Patrick Parish in Terre Haute has received this month's Outstanding Youth Award for the Terre Haute Deaneary. The award is given to honor Catholic teens who make significant contributions to their parishes,

schools and civic communities. Jacobs is one of two representatives from the deaneary on the Archdiocesan Youth Council. She is a eucharistic minister at her parish and has served for two years on the youth ministry board for the deaneary. She has also been a team leader on retreats.

Jacobs sees teens and the church going hand in hand. "The youth have an abundance of energy and strength in numbers," she said. "The Catholic Church provides a sense of direction for the youth... By giving teens a chance to grow emotionally and spiritually, it will always give them a base to fall back on."



Cheryl Jacobs

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Book Review

Theology of everyday things

Fire and Light: The Saints and Theology, by William M. Thompson. Paulist Press (Mahwah, N.J., 1987). 201 pp., \$8.95.

Reviewed by Peggy Weber

Saints belong in other places besides holy cards, statues and medals. They belong on the reference shelves of theologians and should be consulted along with Scripture and doctrine by these scholars when doing their work.

That's the case made by William M. Thompson in his new book "Fire and Light: The Saints and Theology." The author writes that saints have been neglected as a source for theologians, and he believes that everyone has much to learn from these holy persons, both canonized and not.

Thompson provides ample evidence for his case and backs it up even further with his own examples. He studies Christianity with St. Teresa of Avila and reflects on ministry with St. Francis of Assisi and St. Therese of Lisieux.

He even sprinkles theological reflections on death, feminism and liberation theology into his work. And he shows how the saints have something to teach everyone on those subjects.

The author is most convincing and serious with this book. He writes, "There are enormous treasures of a theological sort awaiting the theologians who take the saints seriously."

He cites several ways the saints can enhance theology and notes their "critical function can result in a correction of an inadequacy of the tradition, or in the development of a new insight or mode of behavior."

Although the author makes a very strong case for consulting the saints, he does so with caution "lest it become a new form of elitist theological totalitarianism."

Thompson, an associate professor of theology at Duquesne University in Pittsburgh, is very thorough and academic in his approach. But the material, sources and terminology do not make this book suitable for an average reader.



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My new apartment at Oakleaf Village is perfect for me. I brought my favorite pieces of furniture and knick-knacks and gave the rest of it to Jeri for her to enjoy. One really nice thing about Oakleaf Village is that I just pay rent. I didn't want to pay a big up front fee like they charge you at some places.

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someone on duty around the clock, plus many other nice amenities and services. All of this plus a lifestyle that's filled with activities and wonderful new friends!

Believe me, I checked out the people who run Oakleaf Village. They really know what I want for my retirement, and I'm so happy now that I'm settled in at Oakleaf Village. And Jeri feels like she's had the weight of the world lifted from her shoulders!

For me, living at Oakleaf Village was Jeri's good idea...but it was my great decision.



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If a non-theologian does muddle through it there are some benefits. The comments on St. Therese of Lisieux as a "strong" woman are beautiful. And his thoughts on Father Karl Rahner make one want to know more about the "theology of everyday things."

rest in peace

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

* **BEAL, Edward J.**, 75, St. Elizabeth, Cambridge City, Nov. 1. Husband of Gennie; father of Deborah Smith; brother of Willard.

* **DOAN, Leam Gordon**, 54, Little Flower, Indianapolis, Oct. 23. Father of Terry, Cathy Jo Nixon, Theresa Rose, Steven Douglas and Timothy F., Sr.; grandfather of six; brother of Robert, and Juanita Hayes.

* **DOERR, Mary Catherine**, 84, Little Flower, Indianapolis, Oct. 23. Mother of Edd E., Joseph F., John B. and Daniel L.; grandmother of 19; great-grandmother of six.

* **DUVALL, Thelma**, 65, St. Gabriel, Connersville, Nov. 2. Mother of Karen Hendrix and Sue; grandmother of one.

* **FLEITZ, Margaret A. O'Connor**, 64, Our Lady of Lourdes, Indianapolis, Oct. 27. Wife of Charles L.; mother of Charles L., Jr., David, James, Phillip, Christopher, Joseph, Maria and Regina; sister of John, Robert, James and David Conner, Mary Young, Anne Stillwell, Martha Brown, Theresa Moore, Patty Lawrence and Marie Siler; grandmother of seven.

* **GREMORE, Marilyn**, 58, Little Flower, Indianapolis, Oct. 18. Wife of Charles C., Sr.; mother of Martha Knorr, Donna Rawson, Charlyn Romerli, Jack Loudermilk, Ray Helms, Charles C., Jr. and Robert; grandmother of 12.

* **GRIESHOP, Thomas W.**, 61, Holy Family, Oldenburg, Oct. 27. Husband of Rita (Raver); father of Timothy, Jeffrey, Lisa Moerter and Sandra; grandfather of David, brother of John A., Robert F., Carl D., Mary Alice Borchelt, Juanita Metz and Marjorie Siefert.

* **HATTENBACH, Frank J.**, 79, St. Paul, Tel City, Oct. 28. Husband of Eva; father of Charles, Dorothy Kramer and Margaret Matson; brother of Agnes Schaefer; grandfather of seven; great-grandfather of three.

* **HUBER, Maurice O.**, 82, St. Michael, Cannelton, Oct. 28. Brother of Lee and Jack.

* **JACOBS, Josephine, Heinz**, 64, St. Vincent de Paul, Bedford, Oct. 29. Wife of David; mother of Michael; sister of W. P. Heinz.

* **KUNKLER, Benedictine Sister Mary Joseph**, 81, Convent Imma-

culate Conception, Ferdinand, Nov. 5. Cousin of Father Carl.

* **LILLY, Doris A.**, 70, St. Mary, New Albany, Oct. 29. Wife of Bernard A.; mother of Frederick J., Anthony W., David C., Marilyn McCullum, Linda Welch, Patricia Cullin and Deborah Redford; sister of Roland, and Mary Moss; grandmother of 18; great-grandmother of eight.

* **LITZLER, Clarence A.**, 78, Little Flower, Indianapolis, Oct. 9. Uncle of Virginia Busby and Joan Barnett; brother of Florence Busby.

* **MATTHEWS, Curtis J.**, 85, Little Flower, Indianapolis, Oct. 17. Father of Nancy Green, and Thomas J.; grandfather of nine; great-grandfather of one.

* **McGEEVY, Marguerite**, 84, St. Margaret Mary, Terre Haute, Oct. 30. Wife of John; cousin of Immaculate Heart Sister Mary Margaret Cascaden and Thomas Saunders.

* **MEUNIER, Albert**, 65, St. Pius, Troy, Aug. 1. Husband of Edna; father of James, William, Steven, Michael, Carol Cronin and Jane Lasher; grandfather of 16.

* **MOSS, James**, 50, Our Lady of Perpetual Help, New Albany, Oct. 29. Husband of Doris (White); father of Jim, Kelly Adams, Suzanne and Shannon; brother of Lynn, and Julie McManus; grandfather of two.

* **MINDRUP, James K.**, 73, St. Philip Neri, Indianapolis, Nov. 2. Father of Mary Ann Grelak, Linda Cox, Nancy, Thomas and Kenneth S.

* **RICKEY, George L.**, 75, Little Flower, Indianapolis, Oct. 27.

* **ROHRMAN, Virgil N.**, 78, St. Jude, Indianapolis, Nov. 2. Father of Marjorie; brother of Irvin, and Ella Fedkowicz.

* **SCHAUER, Donald J.**, Sr., 59, Sacred Heart, Jeffersonville, Oct. 22. Husband of Patricia (Jameison); father of Donald J., Jr., Gerald J., Stephen J. and M. Johanna; son of Sophia; brother of Henry J., Patricia Gorseth and Barbara Amy.

* **SCHUELE, Louisa Mae**, 39, Holy Family, Oldenburg, Oct. 23. Wife of Charles; mother of Natalie A., Nicholas P. and Kimberly R. and Jacob E. Caramela; daughter of Mr. and Mrs. James R. Parker; sister of David P. Parker; step-granddaughter of Helen Parker.

* **SHESTACK, Joseph**, 68, Sacred Heart, Terre Haute, Nov. 1. Brother of Lillian, Susan, Elizabeth Martinka and George.

Fr. Casimir Kot buried

WATERTOWN, S.D.—Benedictine Father Casimir Kot, a founding member of Blue Cloud Abbey here, died on Oct. 22 at age 72. His burial Mass was celebrated at the Abbey on Oct. 26.

Father Casimir was born to a Polish immigrant family in Indianapolis and baptized Jan Wladislaw. He enrolled in St. Meinrad Minor Seminary in 1930 and professed solemn vows in 1940. He was ordained in 1942.

Because Father Casimir contracted tuberculosis, he was sent in 1943 to the Indian missions in South Dakota, where it was believed the air was rehabilitative.

In addition to his 25 years in the Indian missions, Father Casimir served as assistant office manager at the Abbey Press at St. Meinrad one year, and as pastor of various parishes in South Dakota. He bottled abbey honey for sale, and built a beehive. He worked until his health forced him to stop. He was buried in the last of the coffins he made.

Sister Mary Leonard dies

OLDENBURG—Franciscan Sister Mary Leonard Riehle received the Mass of Christian Burial on Nov. 8 at the Sisters of St. Francis motherhouse chapel here. She died Nov. 5 at age 62.

The former Genevieve Riehle was a native of Morris, Ind. She entered the Oldenburg Franciscan community in 1928 and made final vows in 1933. She served as an elementary teacher at St. Mary, Rushville and St. Gabriel, Connersville in the Indianapolis Archdiocese. She also taught in schools in Ohio and Missouri, retiring to the motherhouse in 1961.

Sister Mary Leonard is survived by five sisters, all of Batavia: Adele, Rita and Dolores Riehle, Germaine Schorr and Alta Voegel.

Women's issues big at synod but left out of final document

by Greg Erlandson

VATICAN CITY (NC)—Some of the synod's most controversial and attention-getting issues concerned women, their roles in the church and non-ordained ministries.

Yet when the final propositions to be presented to the pope were voted on by the synod, all explicit calls for study or action on deaconesses and female acolytes, lectors and altar servers had been deleted.

In their place was Proposition 18, asking Pope John Paul II to re-evaluate a 1972 papal decree allowing lay men to be installed in the ministries of acolyte and lector, a status previously reserved for the minor orders.

Archbishop John P. Foley, head of the Pontifical Commission for Social Communications and one of the relators charged with drawing up the list of voting propositions, said the synod "subsumed" the issue of ministries for women under calls for a reconsideration of the 1972 decree, "Ministeria Quaedam."

The deletion of the proposals meant that synod delegates who opposed opening non-ordained ministries to women could claim victory. Proposition 18 allowed bishops supporting such a change to take home the hope that their position would be examined again by the pope.

For the average lay Catholic, however, Proposition 18 might have been a surprising end to a synod which began with a wide-open discussion of whether ministries up to the level of deaconess should be opened to women.

Reports from the synod's small working groups obtained by National Catholic News Service show that a majority of the 12 language groups, led by the six English and French sections, supported the consideration of opening non-ordained ministries to women. A smaller number asked for further study of the deaconess issue.

From these group reports came three draft propositions for general consideration: opening up non-ordained ministries; allowing women to become altar servers—taking into

account local sensibilities, and further studying the matter of deaconesses.

Opposition to the proposals did exist, however, even if it did not manifest itself in public speeches.

Archbishop Foley said cultural and theological-pastoral objections to allowing women in the non-ordained ministries were raised in group discussions.

With regard to cultural objections, some bishops from non-Western countries with no tradition of women in ministries said they felt no need for such a change or considered it undesirable for their churches.

Archbishop Foley said others asked, "To what extent should existing activities in regard to the sanctuary be open to all, and what effect will that have regarding the conception of the priest?"

A private paper circulated among some synod delegates by Jesuit theologian Father Joseph Fessio, a papally appointed synodal expert, elaborated at length on these questions. Father Fessio recommended that the synod not approve

any propositions which would risk a hasty overturning of tradition, call into question church prohibitions against women priests and possibly hinder the pope from considering the issue without undue outside pressure.

What all camps could agree on, however, was that previous documents did not give "a sufficiently clear picture" of what the church's ministries are, in the words of synod special secretary Archbishop Pierre Eyt.

This objection dovetailed with strong feelings by Third World bishops, as revealed in speeches and group reports, that formally instituted ministries be opened up to include leaders of base communities and even "part-time" priests.

The result was Proposition 18, which recommended that "Ministeria Quaedam" be revised, taking into consideration local church uses, and especially indicating criteria according to which the candidates for each ministry should be chosen.

For traditionalists, the proposition could mean stricter Vatican guidelines to halt current violations regarding female altar servers, for example. For those favoring change, it is exactly such "local church uses" which could suggest new criteria formally allowing women to be installed as acolytes and lectors.

As with all the propositions, No. 18 does not bind the pope to any particular action, in keeping with the synod's consultative nature.

As for calls to study the question of deaconesses, they were simply dropped.

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2 U.S. delegates say synod affirmed local church

WASHINGTON (NC)—In separate reflections on the world Synod of Bishops, Cardinal Joseph L. Bernardin of Chicago and Archbishop Rembert G. Weakland of Milwaukee said the synod affirmed what has happened in local churches since the Second Vatican Council.

The two prelates were part of the U.S. bishops' delegation to the synod, which was held Oct. 1-30.

The almost 230 synod delegates' final recommendations said Catholic lay roles and ministries need to be clarified and revised. They also told the pope not to let concern for lay ministries overshadow the laity's primary responsibility to Christianize the secular world.

The recommendations were contained in a list of 54 proposals sent to the pope, who said he planned to prepare a major document after studying the recommendations. Cardinal Bernardin, in his weekly column in the Nov. 6 issue of *The Chicago Catholic*, said that in many respects the synod was "an affirmation of much of what has happened in the (Chicago) archdiocese and elsewhere" since Vatican II.

Archbishop Weakland, writing in the Nov. 5 issue of the *Catholic Herald*, the Milwaukee archdiocesan newspaper, commented, "More than anything this synod will go down in history as having accepted fully the teach-

ing of Vatican II on the role of the laity."

Cardinal Bernardin said synod propositions "generally are very positive statements calling for a much greater participation of the laity in the church's life and mission" by virtue of their baptism, not to make up for a shortage of priests and nuns.

He said the synod recognized that the basis for greater participation and collaboration by the laity "is not expediency and practical need, but baptism which makes us all co-disciples of the Lord Jesus."

"As disciples, endowed with different gifts and called to various tasks and roles, we are co-responsible for the church's well-being," the cardinal said.

Now the task is to "translate the theological consensus regarding the laity into concrete pastoral practices."

About women, the cardinal said that contrary to some reports, concern about the dignity and equality of women was addressed by bishops from all parts of the world.

Delegates' propositions "reflect that concern in their clear repudiation of any kind of discrimination against women, whether in the church or in society."

"They call for greater collaboration and involvement of women and men on an equal basis in the mission of the church," he said, noting that they also called for greater sensitivity in church language and a review of

present norms governing "instituted ministries."

"The synod, I believe, has provided a good basis for future development in this area. A first word has been spoken, not the last," he added.

Archbishop Weakland said the synod also has stimulated local churches to find correct practices to correspond with Vatican II teaching.

"In itself that is enough—it might just awaken the sleeping giant and we all will be the better for it," he said.

He also said the bishops reinforced the parish "as the place where most Catholics find their spiritual nourishment."

Most reassuring, the archbishop said, was the indication "that what we are doing in the United States is certainly on the right track. Nothing suggested at the synod was contrary to the direction we are going in."

However, he said the synod was "difficult to evaluate," and he questioned whether the system was "put together so as to come up with the best results."

He noted that the synod illustrated the church's cultural diversity and he said he was most struck by the large number of churches being persecuted.

Synod documents "tend to be very general" so as to be adapted to every situation," he said, adding that that was most evident in dis-

cussions on the role of the laity and politics.

"Very few (bishops) seemed to understand the U.S. system that does not have a Catholic (political) party and where Catholics can in conscience join the party of their choice," the archbishop said.

The same diversity surfaced in women's issues, said the archbishop, who in his synod presentation called for women to be appointed to major political positions in the Roman Curia and the papal diplomatic corps as one of several steps to remove sexism from the church.

CRS overstocked with clothing

NEW YORK (NC)—Catholic Relief Services, with surplus clothing piling up in its warehouses, has suggested to some of its diocesan directors that they distribute donations received in this year's Thanksgiving Clothing Drive to needy people in their local areas.

Beth Griffin, CRS press officer, said CRS would still accept clothing shipped to its warehouses. For parishes continuing to make collections for shipment abroad, CRS suggested the most useful items were children's clothing and bedding.

Bishops' meeting has a full agenda

WASHINGTON (NC)—The U.S. bishops will hold their annual fall general meeting in Washington Nov. 16-19. Here at a glance are some of the items they will be voting on.

► A statement on Central America policy updating a statement approved by the bishops in 1981.

► A national pastoral plan for church ministry to Hispanics.

► A proposed new annual collection in parishes nationwide to help ease the retirement crisis facing many U.S. religious orders, particularly nuns.

► Guidelines for relations between bishops and theologians and for resolving doctrinal disputes.

► A statement critical of school-based health clinics which provide students with contraceptives and abortion services.

► A proposed new rite for use in celebrations of marriage between people of differing faiths.

► Proposed norms outlining responsibilities of dioceses in dealing with the retirement of their priests.

► A proposal that Dec. 12, the day Our Lady of Guadalupe is said to have appeared in Mexico, be raised to the rank of a feast in the U.S. church calendar.

► Proposals to establish a standing committee of bishops on religious life and a separate commission on religious life composed of bishops, nuns and members of male religious orders.

► Dividing the bishops' existing Committee on Social Development and World Peace into two: a Committee on Domestic Policy and a Committee on International Policy.

► A 1988 budget for their national offices and activities, and a proposal to raise the assessment on dioceses and archdioceses for support of those activities from 13.3 cents per Catholic in 1988 to 15.7 cents in 1989.

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