

# THE CRITERION

Vol. XXVIII, No. 48

Indianapolis, Indiana

50c

September 29, 1989

## Respect Life celebration this Sunday

by Margaret Nelson

The archdiocesan Respect Life Dinner will have three purposes this year: to feature nationally-known speaker Molly Kelly; to honor Eva Westhafer with the Respect Life Award; and to recognize Catholics in the archdiocese who serve on the state legislature.

Molly Kelly is a Philadelphia mother who has become popular as a speaker to young people about the importance of chastity and other pro-life issues.

Eva Westhafer of St. Mary, Greensburg, has been active in the pro-life effort since 1973, when she founded the Decatur County Right to Life. She served as its president for two terms and as secretary for six years. She has been secretary for the Indiana Federation of Right to Life.

Westhafer is a charter member of the

archdiocesan Pro-Life Advisory Council, serving for six years as its vice-president. On the deanery level, she has served as chairperson and spoken about pro-life activities in every parish.

She has counseled pregnant girls on the crisis phone line and helped found the Decatur County Maternal Health Care Clinic. The Westhafer family has also helped a Vietnamese family settle in Greensburg.

State legislators are being honored because of their importance to pro-life efforts, since the Supreme Court *Webster* decision in July allows changes in state abortion laws.

The archdiocesan celebration will begin with a luncheon meeting for the newly-formed archdiocesan advisory committee at the Catholic Center.

Parish pro-life activities chairpersons from throughout the archdiocese will attend a special seminar on 1990 state

legislative activities hosted by Des Ryan, director of the Indiana Catholic Conference.

The Catholic Youth Organization and the Office of Pro-Life Activities will sponsor a walk-a-thon beginning at 3 p.m. at Monument Circle.

Archbishop Edward T. O'Meara will preside at a Vesper Service at SS. Peter and Paul Cathedral at 4 p.m. The advisory committee and parish chairpersons will be installed by the archbishop.

Churches throughout the archdiocese and the U.S. will mark the day with prayers and homilies supporting respect for human life in all stages of development.

Since its beginning in 1972, the Respect Life program has promoted concern for human life concerns including abortion, capital punishment, euthanasia, immigration policy, rights of aging and dying, rights of disabled persons, suicide and war.



Eva Westhafer

## Polish cardinals say convent should be moved

VATICAN CITY (CNS)—Within days after the Vatican stepped in to break the impasse, Poland's top churchmen and the superior general of the world's Carmelites declared publicly that the agreement with Jewish leaders and move the Carmelite convent at Auschwitz.

Jewish leaders halted the Vatican intervention and called it a major step toward mending Catholic-Jewish relations, severely damaged worldwide over the past several months because of the convent controversy.

In a letter released Sept. 21, Cardinal Jozef Glemp of Gniezno and Warsaw, primate of Poland, reversed his earlier position against moving the convent and called for "work to start as soon as possible" on building a new interfaith center and convent for the nuns.

Just two days earlier he had said in an interview on ABC-TV's "Nightline" that the nuns could "depart of their own free will" but if they decided to stay he would defend their right to do so.

In a statement Sept. 24, Cardinal Franciszek Macharski of Krakow thanked the Vatican for offering financial aid to move the convent and said the Vatican position on the issue "opens the way to resuming work" on the new center.

In Rome Sept. 23, the world headquarters of the Carmelites issued a statement saying it had been the position "all along" of the superior general, Father Philip Sainz de Baranda, "that agreements must be honored."

The Vatican statement that helped break down a Catholic-Jewish standoff on the convent came Sept. 19 from the Vatican's Commission for Religious Relations with

the Jews. The commission statement endorsed the 1987 agreement to move the nuns to a new site that would house the convent and a center for interfaith prayer and dialogue.

"In order to support this important but costly project, the Holy See is willing to offer its own financial participation," the commission said.

The small convent housing 17 contemplative Carmelite nuns became the focus of an increasingly bitter Catholic-Jewish conflict this spring and summer after a February deadline for moving it went by with very little progress on plans to build the new center several hundred yards away. European Catholic and Jewish leaders had agreed to the February 1989 deadline for moving the convent during a 1987 meeting in Geneva.

Disagreements escalated rapidly after several American Jews demonstrated at the convent in July and were beaten by Polish workers when they tried to scale the convent walls.

In August, Cardinal Macharski said he would not go ahead with building plans in an atmosphere of distrust and confrontation. Cardinal Glemp added fuel to the dispute when he questioned the original agreement to move the convent and said it should be renegotiated. He angered

many Jews by accusing them of insensitivity to Polish Catholic feelings and of manipulating the media in the controversy.

His comments on Jewish control of the media, reminiscent of anti-Semitic propaganda of earlier eras, provoked such strong reactions in the United States that Cardinal Glemp canceled a planned U.S. visit in September.

Jews have opposed the convent since it was started in 1984 because it is located in a former storage house for the Auschwitz death camp, chief symbol of the Holocaust, the World War II murder of 6 million Jews in Hitler's effort to exterminate the race.

Many Jews viewed the erection of a Catholic shrine at the entrance to Auschwitz as offensive because it was seen as an attempt to "de-Judaize" the Holocaust, robbing the death camp of its unique significance to Jews.

As the controversy built up over the summer, dozens of Jewish leaders urged the Vatican to intervene and assure that the 1987 agreement would be honored.

The Vatican's Sept. 19 statement backing the interfaith center was hailed by key Jewish leaders as a breakthrough.

Edgar Bronfman, president of the World

Jewish Congress, immediately announced that the WJC was lifting its call for Jewish organizations to boycott formal relations with the Vatican. It began the freeze on dialogue last February.

Bronfman called the Vatican statement an important step "in helping to restore faith in the word of the church and returning Catholic-Jewish relations to a more positive plane."

Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, said the Vatican move "lifts a serious impediment to Catholic-Jewish dialogue."

Seymour Reich, president of B'nai B'rith International and chairman of the International Jewish Committee for Religious Consultations, called the Vatican statement "a positive development that eases tensions and puts a welcome end" to the divisive controversy.

Rabbi Marc H. Tanenbaum, former interreligious affairs director of the American Jewish Committee and a longtime leader in Catholic-Jewish relations, urged both sides to follow up on the new initiatives with "patience and wisdom," avoiding "provocative speech and provocative actions" that could renew the conflict.

(See CONVENT on page 32)

## Catholic relief agencies provide aid to victims of Hurricane Hugo

by Catholic News Service

Catholic relief agencies have begun providing help for the victims of Hurricane Hugo in South Carolina and the Caribbean Islands.

In Charleston, S.C., Bishop Ernest L. Untermyer said he "never dreamed we would have this much damage to churches, schools and convents."

In Atlanta, Archbishop Eugene A. Marino appealed for assistance for victims of the hurricane in his church province, specifically in the dioceses of Charleston and Charlotte.

Catholic Relief Services, the U.S. bishops' overseas relief and development agency based in Baltimore, has provided a \$10,000 emergency grant to Dominica and Antigua, two islands that were hard hit by the hurricane on Sept. 17, according to Melody Schram, a CRS spokeswoman.

Puerto Rico and the U.S. Virgin Islands also were damaged by Hurricane Hugo Sept. 18. Mario Paredes of the Northeast Hispanic Catholic Center in New York is coordinating assistance efforts for the U.S.

territories. CRS provides assistance only to foreign projects.

The Catholic Church Extension Society in Chicago is also accepting donations to help Puerto Rico's five dioceses recover from extensive losses suffered in the fierce winds and heavy flooding of the hurricane. Many of the mission churches in Puerto Rico had tin roofs and open-air windows which made them more vulnerable to hurricane damage.

Those interested in sending donations for hurricane victims can send them to:

Catholic Charities, Diocese of Charleston, P.O. Box 818, Charleston, S.C. 29401.  
Northeast Hispanic Catholic Center, 1011 First Ave., New York, N.Y. 10022.

The Catholic Church Extension Society, 35 E. Wacker Dr., Chicago, Ill. 60601.

National Catholic Disaster Relief Committee, c/o Msgr. Francis Kumonits, 1319 F St., N.W., No. 400, Washington, D.C. 20004.

Hurricane Relief, Archdiocese of Philadelphia, 222 N. 17th St., Philadelphia, Pa. 19103.

### Life supplement

A special "Respect Life" supplement, using material from the National Conference of Catholic Bishops' program, will be found in this issue beginning on page 13.

### Looking Inside

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THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Political necessity of consistent life ethic

by John F. Fink

Now more than ever it is important for those in the right-to-life movement to prove that they are pro-life and not just anti-abortion. The U.S. Catholic bishops' emphasis on the consistent ethic of life is imperative from a practical as well as a theoretical point of view.

The Supreme Court's July 3 decision on Webster vs. Reproduction Health Services has thrown the abortion issue back to state legislatures. The court has invited states to put some limits on the availability of abortion on demand.

One result of the decision has been to mobilize those in favor of a woman's right to choose an abortion if she wishes. Since the Roe vs. Wade decision of 1973 that legalized abortion, those who opposed abortion and wanted to overturn the ruling were much more vehement than those who began to take the right to have an abortion for granted. Since the Webster decision, the pro-abortion (or pro-choice) forces have been the most outspoken.

**THE RESULT HAS BEEN** continued side-stepping of the issue on the part of some politicians. They read the polls that indicate that most people did not like the Webster decision even if they do oppose abortion on demand, so the politicians are careful about introducing or supporting bills that would severely restrict abortion. It is not going to be easy to get anti-abortion legislation passed.

The only way it will be done is for those in the pro-life movement to gain the support of those Americans who say they oppose abortion and think it is immoral but who aren't sure that it should be illegal. The pro-choice people have undoubtedly scored a lot of points with these people with their stress on the woman's right to choose,

emphasizing the positive of women's rights instead of the negative of abortion.

These are the people Justice Harry Blackmun had in mind when, in his dissent to the Webster ruling, he said that "millions of women and their families have ordered their lives around the right to reproductive choice, and this right has become vital to the full participation of women in the economic and political walks of American life." This is apparently persuasive to those who want to preserve the right to have an abortion even if it is immoral.

Therefore, anti-abortion laws are going to have to be linked with policies and programs that offer meaningful alternatives to abortion for pregnant women and economic justice for low-income families. It won't be possible politically to pass laws tightening abortion restrictions unless they are linked with laws designed to correct the poverty, sexism, lack of adequate health care, and sexual abuse that encourage some women to have abortions.

**ONE ORGANIZATION THAT** has been thinking along these lines is JustLife, a national organization of Christians working for a consistent life ethic. That organization was first written about in this column in October of 1986, and it has come a long way during the past three years. It supports candidates who link justice and life, those who oppose abortion and the arms race and who seek justice for the poor and vulnerable of society.

JustLife has developed a series of eight interrelated guidelines for use by state legislatures when the abortion issue comes up. The package is meant to enhance economic support to pregnant women and the unborn, give subsidies to adoptive families, restrict the use of public facilities and employees in performing abortions, require viability tests for fetuses, and establish consent requirements prior to having an abortion.

In brief, the guidelines are:

**1. Informed consent:** All those offering abortions would have to inform the mother about the facts of fetal

development and the nature of the abortion procedure, set up a meeting between the mother and a representative of an organization offering services as an alternative to abortion, and wait 48 hours before performing the abortion.

**2. Family consent:** Before an abortion can be performed on a minor, consent must be given by the minor's parent or parents if the minor is living with them and they are legally responsible for her. Before an abortion can be performed on an adult, the consent of the father must be obtained if he is married to and currently living with the woman seeking the abortion.

**3. Viability testing:** This would include the same provisions as those in the Missouri law found constitutional in the Webster case.

**4. Public hospital and employee ban:** This would ban all public hospitals and all public employees from engaging in abortion, as does the Missouri law.

**5. Service to pregnant women:** A state-level agency would be created to coordinate, encourage and assist in the establishment of local programs offering counseling, support, and material assistance to pregnant women and mothers of new-born children.

**6. Parental leave:** Parents of new-born babies would be granted up to 26 weeks unpaid leave from work, plus up to 25 unpaid days off from work each year to care for a child who is ill.

**7. Public assistance:** Unborn children would be included in the Aid to Families of Dependent Children (AFDC) program, Medicaid, and health and nutrition services under the same conditions and circumstances as families with born children.

**8. Adoption subsidies:** The state would provide financial subsidies in support of a child who has been adopted and who has been deemed a difficult-to-place child due to age, emotional problems, or health problems. Medical expenses of the child would be paid by the state.

## St. Thomas Aquinas marks 50th anniversary

by Mary Ann Wyand

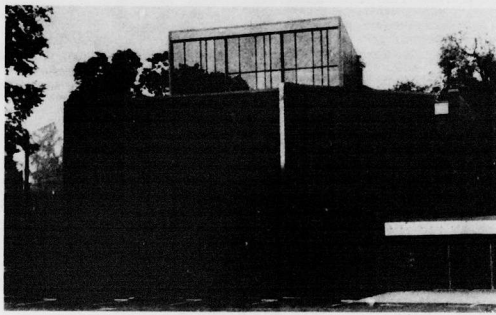
During its unique history, Reader's Digest profiled the parish and the Internal Revenue Service investigated it.

St. Thomas Aquinas Church in Indianapolis will mark its 50th anniversary this year with a gala two-day celebration Sept. 30 and Oct. 1 with Archbishop Edward T. O'Meara, former pastors, assistant pastors, and teachers, other priests, school alumni, and parishioners from years gone by as special guests.

Golden anniversary events include an open house at the school at 2 p.m. on Saturday and a youth liturgy at 5:30 p.m. at the northside church, located at 4600 N. Illinois St. Archbishop O'Meara will celebrate Mass at 10 a.m. Sunday in observance of the parish half-century mark.

A catered reception following the golden anniversary Mass will feature a magic show for the children, an opportunity to greet the archbishop, and social time in the school gymnasium. Historical displays include school yearbooks and a Station of the Cross that survived a fire in the first church.

Founded in 1939, St. Thomas Aquinas Church was the 26th parish established in Indianapolis. Bishop Joseph E. Ritter appointed Father Joseph Tieman as the founding pastor, and construction of the early American Colonial style church began after determination of the new parish boundaries. The new brick schoolhouse opened in 1941.



St. Thomas Aquinas Church, Indianapolis

Two decades later, fire destroyed the 500-seat frame church named after St. Thomas Aquinas, a great philosopher and theologian. But with nearly 2,000 parishioners, the parish had outgrown the original building, and constructed a larger church that was dedicated in 1969, 30 years after its predecessor.

Replacing the traditional church also meant looking to the future. The new church building that flanked the school and gymnasium addition completed in 1964 was an ultra-modern brick and concrete

structure featuring a cathedral ceiling, skylights, and innovative circular floor plan.

A massive red canvas that stretches 40 feet on the wall behind the contemporary altar is circular in design with a "negative space" cross that has also become the parish logo.

Priests who served the parish after Father Tieman's death were Father John Holloran for two decades, followed by Father Thomas Carey, Monsignor Raymond T. Bosler, Father Joseph Dooley,

Father Martin Peter, and the current pastor, Father Clifford Vogelsgang.

Examination of the history of St. Thomas Aquinas Parish reveals that the parish school was the first in Indianapolis to install fluorescent lighting in classrooms.

And review of the Reader's Digest profile on the parish in an October 1980 article entitled "Four Remarkable Churches" recalls an exuberant group of parishioners who "expressed the 'aliveness' in today's Christianity."

Writer Ardis Whitman had searched America for outstanding examples of faith communities, then selected St. Thomas Aquinas from among hundreds of thousands of churches of all denominations as the only Catholic community profiled in the national feature article.

"The liturgy here draws the people," Father Martin Peter told *The Criterion* in 1983. "We really celebrate and the community joins in. People feel a sense of hospitality and welcome which is very inviting."

And because parishioners felt drawn to social justice issues, the people chose to broaden race relations, embrace post-Vatican II reforms, and work toward peace. This led to a parish council resolution to protest the United States government's arms buildup by withholding payment of the federal tax portion of the parish telephone bill in 1981.

As a community, the parishioners of St. Thomas Aquinas Church are continuing Monsignor Bosler's dream of a parish where people of different races and economic backgrounds live, work, and worship together into the 21st century.

## Archbishop O'Meara's Schedule

Week of October 1

SUNDAY, Oct. 1 — 50th Anniversary of the founding of St. Thomas Aquinas Parish, Indianapolis. Eucharistic Liturgy at 10 a.m.

— Respect Life Sunday 1989 observance. Vespers at 5:55. Peter and Paul Cathedral, 4 p.m. followed with dinner in the Assembly Hall of the Catholic Center.

WEDNESDAY, Oct. 4 — 25th Anniversary celebration of Cardinal Ritter High School, Indianapolis. Eucharistic Liturgy at 10 a.m. followed with a luncheon.

THURSDAY, Oct. 5 — Community Elections. Carmelite Monastery of St. Joseph. Terre Haute, Indiana. 10:30 a.m.



## MOVING?

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THE CRITERION

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## St. Pius X School, Indianapolis is growing, changing each day

When students arrive at St. Pius X School each morning, they can see the growth.

At first, there were bricks and boards in the parking lot. Now a new media center and two new kindergarten classrooms are growing out of those materials, according to principal Debra Dietrick.

"It's going to be terrific," said Dietrick. "We're all real excited. Each day we see something new happening."

Actually, the whole school is getting a facelift. The majority of the classrooms will have new lighting and higher ceilings. Insulation is being added below the windows.

In addition to the painting of the inside walls of the classrooms, the halls are being painted and carpeted.

Later this year other changes are on the drawing board: a new foyer will be added to the school and the gymnasium will be turned around.

The media room will be used basically as a library at first. "Later we will add new materials and try to keep track of the video tapes and film strips we already have," said Dietrick. "Up to now we have had no room for that."

The improvements have been planned through the development committee of the St. Pius X parish council.

## UPC: SURVIVE AND THRIVE

## Maintenance necessary to center city presence

by Margaret Nelson  
(Sixth in an eight-part series)

It is a major dilemma to center city parishes: The maintenance of physical resources when fewer financial resources are available.

Aware of this, the Urban Parish Cooperative (UPC) has a staff maintenance director, Russ Woodard.

Woodard coordinates maintenance seminars for the staff and volunteer personnel who keep the aging churches, schools, convents and rectories functioning. "Since we have the people there," he said, "we

invite the whole archdiocese." He said about half of the participants are from center city parishes.

What we hope to do is keep the maintenance people up-to-date in techniques and devices that are available," Woodard said. "This is the computer age and energy costs are high. It takes more and more knowledge to be the most out of what we have, like the boiler units."

Through UPC efforts, Holy Trinity, St. Rita and St. Philip Neri have received state energy grants. Because of new storm windows at St. Philip School, energy use went down so much that the utility service

thought there was an error and changed the meter.

Later, the UPC was able to help St. Philip when the church ceiling fell in.

Woodard said that another reason that it is important to have the maintenance meetings is so that people can "share among themselves how to solve problems. Some of the guys who have been doing it a long time can show the younger ones the tricks of the trade."

The maintenance director said that most of those who attend the seminars are staff people, but there are some building and grounds volunteers who attend.

Something I hope to build up is the volunteer program," Woodard said. "The skills of the paid people could be better utilized if volunteers could take over some of the routine jobs, like painting."

Woodard gave the example of the latest parish to join the cooperative, St. Ann Parish. A new roof was needed for the rectory, so professional job estimates were obtained. It was pretty high, so some of the men talked it over. One said he could donate plywood, another said he would do some of the nailing. The job was recently completed by parish volunteers at a fraction of the cost. They take pride in their church," Woodard said.

This kind of cooperation is "the essence of what a parish is—people taking pride and ownership in their buildings," he continued. These parishes also try to utilize their vacant buildings.

And because many of them are used for outreach ministries, the churches are able to get grants and support from the community, Woodard explained. As an example, he mentioned Holy Trinity Parish, with its former school and rectory used as pre-school kindergarten and adult day care centers.

After St. Bernadette school was closed the pastor, Father Carlton Beaver, and maintenance engineer Art Bolton renovated the building. The classrooms were transformed into meeting and reception rooms, and the offices into counseling centers. The parish has a hospitality group that serves receptions and meals for weddings and retreats.

Woodard supervised a group of St. Joan of Arc Parish volunteers who put in an intercom system that would have cost \$1,500. The church had a \$350,000 development campaign three years ago so that a new roof could be put on the



Russ Woodard

church and crumbling steps could be repaired.

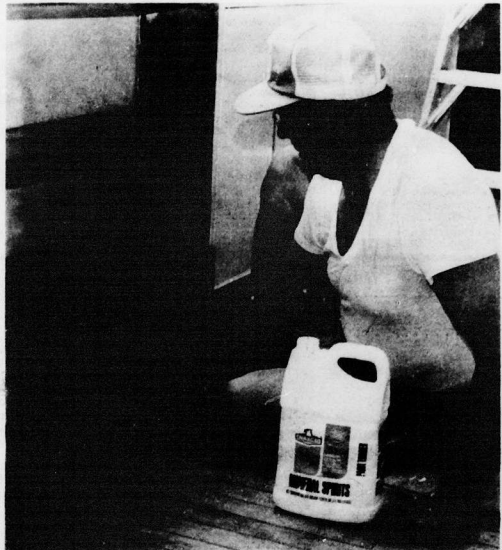
St. Joan of Arc is now in the process of developing a comprehensive preventive maintenance plan, with job descriptions and work tasks, Woodard said. The parish hopes to better utilize employees and help members of the parish to take ownership, by doing what they can do on their own. Even though parishioners gather once a month, they feel they haven't reached their full potential.

Woodard referred to Bob Hebenstreit and Norbert Kuzel, retired executives who are members of St. Andrew Church, as some of the "many gitted people who can do so many things. Look how much money they save for the church." Last year's maintenance budget was cut by 45 percent thanks to the property crew.

Hebenstreit gives "handyman" workshops at the Catholic Widowed Organization's annual assembly and is slated to give a workshop for volunteers at the UPC assembly on Oct. 14. Kuzel helped with the wiring in the new UPC offices at St. Joan of Arc School and has helped several offices in the archdiocese with his computer expertise.

The two are part of a large property committee at St. Andrew that has worked for more than 20 years to maintain parish facilities. This summer, each room in the school was checked out. Classroom door windows displayed the list of jobs and their locations for the volunteers, such as light fixtures, locker handles, desks, etc.

When the new St. Andrew Church was built in 1976, Kuzel supervised a team of 60 parishioners, who refinished and remodeled the old pews. After one Saturday night Mass, young and old members worked together and carried them to the new worship space.



PROPERTY PRIDE—Stephen Kin, member of St. Joan of Arc Church, helps refinish shelves in the school on a parish volunteer day. (Photo by Margaret Nelson)

## UPC assembly to mark 5th birthday

by Margaret Nelson

The Urban Parish Cooperative (UPC) will celebrate its fifth birthday next month. "Celebrating Our Challenges" will be the theme when the UPC holds its annual assembly on Oct. 13 and 14. And balloons, clowns, booths, prizes and entertainment will be available for young and old.

The featured speaker will be Father Albert J. McKnight, developer and organizer of community action groups.



Father McKnight

The assembly will begin with UPC pastors and Father McKnight celebrating a Mass in the Assembly Hall of the Catholic Center. The directors of religious education (DREs) from UPC parishes are planning the liturgy. A special children's liturgy is planned.

Participants will be invited to bring food favorites to share for the dinner after the Mass. Each parish will donate foods from a different category.

Pastoral associates are responsible for organizing parish booths. Parish representatives will act as storytellers, to spread the news about their church communities. The parish with the best attendance will receive a special award. Door prizes and party bags will be distributed.

The Saturday program will begin with a morning prayer, prepared by the DREs from the center city parishes.

Father McKnight will talk about how UPC parishioners can appreciate their differences, while celebrating sameness and humanness. He will show how to use diversities as opportunities for growth.

After Father McKnight's talk, ten

"break-out" sessions will be offered with topics of interest to members of various parish committees or other lay ministries. Most of these workshops will be led by UPC parish leaders who are recognized for their work in the area being discussed.

## Forum addresses ministry development

by Margaret Nelson

To coordinate emerging ministries in the church, an Archdiocesan Ministry Development Forum has been organized. The first meeting was held on Sept. 20 in the Catholic Center, Indianapolis.

The forum is expected to meet three times a year and consist of directors or appointees from all offices, agencies or programs involved in ministry training or formation, according to Holy Names Sister Louise Bond, ministry development consultant for the archdiocese.

At the first meeting, participants helped define realities, made pastoral needs assessments, and suggested possible models. Gerianne Savage served as facilitator for the meeting.

Noting, "This is one of the most gifted areas I've ever been in. God is here and God has blessed us in each of you," Sister Louise said, "I am interested in knowing what we can do and do together."

Director Daughter of Charity Sister Margaret Marie Clifford hoped that the church would "realize our baptismal commitment."

Holy Angels pastor Father Clarence Waldon said, "That the Catholic Church will get off its maintenance stance and see 'to its mission to the world, rather than its mission to itself.'" Chancellor Providence Sister Loretta Schafer hoped "that we become family and get rid of the 'we' and the 'they.'"

Lois Jansen, St. Christopher pastoral associate who is president of the Archdiocesan Association of Pastoral Associates, said that when people come together to celebrate they must be aware of the needs of others. She said that this can be brought into focus in the family (in the broad sense) and articulated so that it makes "common sense in the playground and common sense in the workplace."

After about ten of these goals had been stated, Benedictine Father Matthias Neuman, director of continuing education at St. Meinrad Seminary said, "I hope I'm alive to see all of this happen!" Participants attempted to define the

characteristics of the archdiocese by image, challenges facing it, its ministers and its population, geography and educational endeavors.

In assessing the needs, leaders saw the importance of local training, bringing volunteers into the process, seeking parish-level assessments and including parish priests in the pastoral leadership decisions, among others.

Forum members were asked to consider models for church ministry involving training of professionals and volunteers. The possibilities included continuing present multiple programs with occasional collaboration; coordinating training for staff-level parish ministries; designing a new archdiocesan lay pastoral ministry program offering degrees; and forming a consortium of higher learning institutions offering degree programs. Combinations of these and creation of a new model were other options.

The forum is expected to address the ongoing ministry areas of needs assessment, discernment, recruitment, training, placement and support.



# Commentary

## THE HUMAN SIDE

# In true community, we must continue to grow

by Father Eugene Hemrick

The new exhibition on Alexis de Tocqueville at the Library of Congress in Washington, D.C., convinced me once again how important his writings are—and how contemporary they can seem in light of current needs.

Tocqueville was a French historian-sociologist-political scientist. He was born at the dawning of the 19th century when surging nationalism and irreversible industrialism lifted Europe out of the ashes of the French Revolution and the Napoleonic Wars.

It was a time of new ideas and thoughts about restructuring society. Everyone was



alive with the new age of rationalism and democracy.

Both of Tocqueville's grandparents were killed in the French Revolution, and both of his parents were imprisoned during it. He knew the price of democracy.

In 1835, Tocqueville and Gustave de Beaumont made an extensive tour of America to learn about its progress in democracy.

In his classic work titled "Democracy in America," Tocqueville writes, "I confess that in America I saw more than America. I sought the image of democracy itself, with its passions, in order to learn what we have to fear or hope from its progress."

He noted that American democracy can't exist without citizen participation. He said that the engagement in politics is not merely to be desired, but that it is

essential to the realization of certain truths. "What we must fashion," he said, "is the political man."

Tocqueville was opposed to enclaves in which people associate only with their own kind and withdraw into their own circle, leaving neighborhood, town or national concerns to others.

If he were to be confronted by our modern drug problems, Tocqueville would probably say that if people wall themselves up and approach the problem by thinking only of their own protection, they will only make things worse.

He would likewise tell us not to await some form of salvation promised by our government, but to get involved in government and to become a political person. It would emphasize active participation, which would lead us to examine every aspect of our social existence—our customs, opinions, laws and deeds.

It is interesting to compare these particular ideas of Tocqueville with the writings of Vatican Council II. The council fathers also pointed out that if the church is to grow, it cannot take the defensive stance of simply maintaining the status quo. And its members must become actively involved in its life.

In the council documents, the members of the church are viewed as a people of God, who collaborate and communicate with each other in union with the church. This collaborative unity within the church's structure, along with the avoidance of isolated enclaves and polarized groups, is a crucial factor in the church's existence.

You may say that the parallels I've drawn between Tocqueville and the council father because the church is not a



democracy. The church is, however, a people—a community. It is this that makes some of de Tocqueville's thinking seem so timely. In our times, swirling with new ideas, there is a real need to foster participation, to resist the temptation to assume a strictly defensive stance toward the world and to avoid polarizing enclaves so important for the church.

In a true community, people must continue to grow, they must come together and accept a common responsibility for the life they share. The community is weakened when this does not occur.

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## TO TALK OF MANY THINGS

# Pro-life, anti-abortion movement presents obligations to serve

by Dale Francis

Understanding that life in the embryo is human life, we have no alternative other than to oppose legalized abortion that permits the destruction of this human life.

The pro-life, anti-abortion movement is based on solid moral principle. The choice, pro-abortion movement is based pragmatically on pregnant women who want to end the life in their wombs as a solution to their problems.

The pro-life movement, while having compassion for women in a situation where they would choose abortion, bases its position on the conviction that the life in the womb is human life and that human life must not be destroyed as a solution to other problems.

The pro-choice movement is basically founded on the view that the priority



belongs to the woman and her choice to end the life in the womb. It does not recognize a right of the life in the womb and, in an argument offered by one member of the Supreme Court in a dissent in the Webster decision, does not admit the life in the womb is human life, at least in the earlier stages of pregnancy. But the conviction that the life in the womb is human life is not a religious belief, as some who support abortion say, but a scientific fact. From the time that life begins in the womb, it will continue by natural process through the states of pregnancy to birth—unless illness, accident or act of man intervenes. That same life will continue through infancy, childhood, adolescence, youth, maturity into old age.

There can be no logical argument against the fact that the life at conception is human life. The question of whether this life is a person is not relevant to the basic question: personhood is a legal term. The question of ensoulment is not pertinent and not capable of being known.

But that the life in the womb is human life from the very beginning cannot be challenged. When in common idiom it is said a woman is expecting, no one asks what she is expecting.

This conviction that the life in the womb is human life is the foundation for the efforts of the pro-life movement to end legalized abortion. It is in the hope that the majority of Americans will come to realize abortion is the destruction of human life that we can look forward to an end of legalized abortion.

We hope for an end to abortion, we work for an end to abortion, we pray for an end to abortion. But when it comes, we must recognize the obligations of the pro-life movement, obligations that are implicit in our struggle to end legalized abortion. These are obligations we should be seeking to meet now.

We seek to end the killing of 1,500,000 infants in the womb each year in the United States and we must achieve this. But we must also accept the obligation of providing a way for meeting the needs of the infants whose lives are saved.

It is frequently said there are enough couples seeking children to adopt to provide for those saved from abortion. How many there are we don't really know but most are hoping to adopt a white baby of their own background. But there would be a large percentage of infants that were of bi-racial, black and Hispanic origin. I know white families that have adopted black infants. But even if we were to find couples willing to adopt infants racially different, there are adoption procedures and legislation to be overcome. It is necessary to start this now.

Many mother: will keep their babies. We must be willing to provide for the special needs of these situations. We must support legislation to provide support for infants saved from abortion. We must be generous in support of the poor. It isn't just good but necessary that we work to save the lives of unborn children. But we must understand, as we achieve this we have an obligation to serve the welfare of those whose lives are saved.

## THE BOTTOM LINE

# God does reveal himself strongly, but we must open the door to him

by Antoinette Bosco

This month my mother turned 81 and I went to visit her for her birthday. This is always a special day for the two of us because I was born on almost the same day.

In one of our many conversations she spoke about God, as she frequently does. God has been her strength for a long time, more so since my father died a few years ago.

She told me of an experience she had about 25 years earlier which made her realize what God really meant to her. Back then she was just beginning to be able to do a few things for herself after having raised eight children. One of the hobbies she developed was making and repairing dolls.

As she related, she had just completed making a Raggedy Ann doll and as she held it she was filled with love for this inert creature she had created. Suddenly,



she began to think, "If I could love this rag doll so much because I made it, how much must God love us, who can walk and feel and talk and think and love him back?"

This knowledge of how very intensely God loves us never left her, and never again has she doubted God's love for her, no matter what trials he sends.

What my mother experienced could be explained, I imagine, as one of those rare moments of grace that happen to us as we try to find the balance between daily preoccupations and our spiritual lives. Most of the time we function more in darkness than in light as we try to reach out to God. But I have always believed God is right here waiting to show himself to us, if only we are receptive. On that day my mother surely was open to God.

I remember another incident a few years ago. My daughter Mary had left a busy Wall Street job and came to stay with me awhile as she made the transition from working as a financial analyst to being an opera singer. It had been a difficult decision to give up a big income for the uncertain future of a singer. At times she

wondered and prayed to know if she was following her soul or only an impossible dream.

One night we had a severe lightning storm and Mary, in the dark, went to the window to watch the fireworks in the sky. As she tells it, she felt the magnitude and wonder of God so intensely at that moment that she actually stated aloud, "Indeed, there is a God!"

Over the years I have often talked with people who ask why God does not show himself more clearly. They want to have an experience that takes away the uncertainty about God's existence, his love, his concern for us.

I think God does reveal himself strongly. But most of the time God is not recognized. In our busy lives we have not left the door open for him to enter.

I spend a lot of time reading the writings of the saints and if there is a message it is that God visits us on his timetable, not ours, and we must be receptive to this.

It is in unexpected moments of surrender to his love and grandeur—as my mother and daughter learned—that

we may be given the special grace that affirms again for us the wonder of our origins and our destiny. All it requires is that we tune in and open our hearts to receive the message.

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THE CRITERION

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

Official Newspaper  
of the Archdiocese of Indianapolis

Phone: 217-236-1570

Price: \$18.00 per year

50¢ per copy

Second-Class Postage Paid  
at Indianapolis, Ind.  
ISSN 0574-4350

Most Rev. Edward T. O'Meara

Editor

John F. Fink

Editor-in-Chief

Published weekly except last week  
in July and December.

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



# To the Editor

## Answer to woman who had abortion

To the author of the letter "I Had an Abortion and Can't Forget It" in the Sept. 15 issue.

So you have been involved in an abortion and since that time you have searched without success for peace of soul. You still believe in God and his goodness, but that very faith and your membership in the church have become stumbling blocks which hinder your healing. What you need to know, and believe, is that healing and reconciliation really do reside in the heart of the church, in the heart of Christ.

If you look to the church:

►You will grow in awareness that forgiveness is a gift of God to be accepted, not earned.

►You will find reassurance of God's overpowering love for you.

►You will understand that Jesus' agony in Gethsemane and his death on Calvary included and embraced you.

►You can experience the full forgiveness of Jesus in the sacrament of reconciliation.

►You can come to appreciate God's love for the child he called into existence, a love which is unique and eternal and beyond your comprehension.

You can find God's hope for you that is implied in the gift of each day. The Archdiocese of Indianapolis through the Office of Pro-Life Activities has a Post-Abortion Reconciliation Program. If you wish to find peace and love of self, as well as forgiveness within the embrace of the church, I encourage you to call or write for private and confidential counseling. Office of Pro-Life Activities, P.O. Box 1410, Indianapolis, Ind. 46206. Tel. 317-236-1569 or 1-800-382-9836.

Father Larry P. Crawford, Director  
Office of Pro-Life Activities  
Indianapolis

## Aid to Israel called outstanding bargain

We must take exception to your Sept. 1 column by John Fink which attacked aid to Israel.

Let us begin by stressing that every administration, Republican and Democratic, and every Congress has viewed aid to Israel as a priority. In recent years, legislation authorizing and appropriating aid to Israel has been passed by increasingly large majorities in Congress because our elected officials least recognize that Israel is our only politically stable, democratic ally in the Middle East. U.S. foreign aid to Israel plays a major role in promoting and enhancing American influence while deterring Soviet-backed radicalism in that volatile region.

Aid to Israel is the least expensive and most cost effective investment that the U.S. makes for national security. Current aid to Israel amounts to less than one percent of the U.S. defense budget. The United States spends over \$100 billion annually for the defense of Japan and Asia. Compared with these huge sums, the \$3 billion in aid to Israel is an outstanding bargain, filling a void that would otherwise be filled by radical Arab regimes. U.S. aid therefore represents America's ongoing investment and commitment to peace in the Middle East. It is also worth noting that Israel, surrounded by hostile states that seek its destruction, spends nearly 23 percent of its gross national product on defense, while neither the United States nor any of its allies spend over 10 percent of their GNP's on defense.

Whether it be in the form of joint research and development projects, armed forces maneuvers, access to Israeli ports or intelligence sharing, U.S. aid serves American security interests. Among other things, Israel upgrades existing U.S. systems, tests the combat-effectiveness of U.S. weapons and develops new systems. Many joint projects lead to U.S. military purchases because it is often more economical to buy an already developed foreign product.

An often overlooked aspect of U.S.-Israel economic relations is Israeli imports from the United States. Despite its small size, Israel is one of the largest U.S. trading partners in the Middle East. In 1987, Israeli civilian imports from the U.S. totaled \$3.1 billion; its exports to the U.S. reached \$2.7 billion, yielding a \$400 million trade surplus for the United States.

Mr. Fink's column gives the impression that U.S. foreign aid levels to Israel have increased, while in fact they have remained constant over the last four years, despite inflation and drastic increases in the cost of sophisticated weapon systems. In real terms, net U.S. aid to Israel has declined over the past 11 years and is now less than one-third of the 1976 level. According to the Agency for International Development, aid to Israel spent in the U.S. generates 60,000 jobs for every billion dollars of assistance and it was recently reported that of the \$3 billion provided to Israel, over \$2.6 billion is spent in the U.S. providing jobs, income and revenue for Americans.

Moreover, the past few years have seen an alarming build-up of sophisticated weaponry including chemical and biological weapons by hostile Soviet-backed Arab countries in the region. This build-up directly threatens the military balance in the Middle East. Furthermore, Israel's enemies continue to purchase arms at an unprecedented rate. According to the U.S. Arms Control and Disarmament Agency, five of the seven largest arms-importing countries in the world are Arab nations in the Middle East, four of which are still at war with Israel. These include Iraq, Saudi Arabia, Libya and Jordan. Also significant is that despite Egypt's economic problems, it is the fourth largest arms importer.

U.S. economic aid to Israel is spent on programs which will do the greatest amount of good for the most people. It is not paid out to individual Israeli citizens nor spent on the construction of Jewish settlements in the West Bank, as Mr. Fink suggests.

Mr. Fink also links U.S. government dollars with private philanthropic funding for Israel. But, in fact, there is no connection between the two. Surely Mr. Fink would not support limiting the freedom of American citizens to contribute to causes of their choice.

Howard Edenberg, Chairman  
Israel Committee of Jewish  
Community Relations Council  
Rabbi Dennis Sasso, Chairman  
Indianapolis Board of Rabbis  
Indianapolis

(Editor's response: In my column I specifically said about private philanthropic aid to Israel, "I have no gripe about that if that's how they want to use their money." I also tried to "make it clear that I'm all in favor of supporting (Israel) because of its strategic position in the Middle East. I just think that our economic aid to Israel is all out of proportion to our aid to other countries that need it more.")

## Begrudge worship at traditional Mass

I had to read the Sept. 15 letter signed by Mary Wilson twice before I could comprehend that someone anyone could begrudge those Catholics who cherish the traditional Masses the opportunity to worship at them once again. I have fastened the page giving the times of those Masses to my refrigerator so I will not lose track of the times they will be offered.

The Tridentine Latin Mass is a rite of timeless beauty. I have never at any time seen a reason to change it. It fulfilled my spiritual needs as the changed Mass does not. Nor can I comprehend how any listener could consider listening, guitar with amplifiers more conducive to worship than Gregorian Chant, one of the glories of the ages. (God accepts all music, I am sure, sincerely offered, either guitar or traditional chant.)

If the present innovations appeal to some worshippers, they have the right to

attend them. It seems equally true to me that those of us who far prefer the traditional Mass should have the same opportunity to attend it. If it were beneficial to the souls of worshippers for hundreds of years, it is, on the face of it, ridiculous to claim it is now harmful in some way.

Nor was it ever true that Catholics in those days did not know what was being said. Every parishioner had a prayerbook with the Latin on one side and the English translation on the other. The reverent quiet in the church made it possible to hear every word the priest spoke. It was also true that a good many people could read the Latin (I was one of them).

I am grateful for the privilege of attending the beautiful Tridentine Mass again. I hope it will become available every Sunday. "Change" is not a synonym for "improvement." When the traditional Mass was changed, it was not improved.

Anna-Margaret O'Sullivan  
Indianapolis

## Art and music from the 'Dark Ages'

I am writing in response to Ms. Wilson's reference to the Tridentine Mass as being part of the "Dark Ages." Perhaps Ms. Wilson is forgetting all of the beautiful works of art and music that came out of this time.

"Dark Age" Mass. One needs but to travel to Europe to see what masterpieces the Sistine Chapel ceiling and the Notre Dame Cathedral are. They are nothing at all like the austere and plain churches many Catholics now must worship in. Was Michelangelo a product of the "Dark Ages"? I think not!

Earlier I mentioned music. What of Mozart's *Requiem* or Beethoven's *Missa Solemnis*? These works are recognized the world over for their beauty. I have heard very few accolades for the musical scores of the "Mass in Honor of Pope Paul VI" or the "Folk Mass of St. Francis."

If I remember correctly, diversity was shunned during the "Dark Ages." Perhaps Ms. Wilson is herself a product of the "Dark Ages," since she is ready to shun any form of the Mass outside of our present revised Mass. I am sure that St. John's has no intention of forcing the Tridentine Mass on anyone. Rather, the church is simply offering an opportunity for those of us who prefer the old Mass to attend it. I personally do not like folk Masses—but I have never said that they should be abandoned for this reason.

The documents of Vatican Council II call for a diversity in the Mass according to local custom. Is it a crime to offer a diverse

(Tridentine) Mass? Of course not! In conclusion, I say this to Ms. Wilson: For many years now, those of us who prefer the Tridentine Mass have had to attend the New Order of Mass. Please do attempt to deprive us of this Mass. We have never tried to blockade the new order.

I would also like to thank Archbishop O'Meara for his broad point of view in regard to the Tridentine Mass.

Patrick Shavloske  
Terre Haute

## 'Real' world vs. Christian 'idealism'

How revealing that, on page 3 of the Sept. 8 issue, an article contained two-and-a-half columns on junior high students' taste of college life while the piece on the American dream vs. Christian values carried but one-half a column and that the former report was placed above the latter.

As a reading of the articles verifies, this is, indeed, the state of affairs at the present time. Namely, that the concerns of the "real" world take precedence over those of Christian "idealism."

But what is truly the real world? And what is the state of this one but what we choose to make it?

Glenn Lane  
Richmond

## Pay attention to existing marriages

Best will be the day when the church pays more attention to existing marriages, doing her best to bring out the best in them.

With no surveys and no in-pat opportunity for existing marriages, a lot of opportunity for New Order and in-pat opportunity does not happen. The church should be happy that she's needed; and since we're all the church, then we're all needed—by each other.

Martha Wennen  
New Whiteland

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within reasonable limits. Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. Letters for publication should be sent to The Criterion, P.O. Box 1717, Indpls., IN 46206.

## LIGHT ONE CANDLE

## Proper use of sex in marriage

by Fr. John Catoff  
Director, The Christophers

God has given parents the power to know what is best for the well-being of their families. This certainly applies to the number of children that will be invited to the table of life.

The Catholic Church does not question the right of a husband and wife to come to the conclusion that they do not want any more children. When they arrive at that decision their desire to have infertile sex is usually a sign of responsible parenting, a decision that is good for the couple and for the family.

The encyclical "Humanae Vitae" did not challenge the sovereignty of parents in deciding the size of their families.

What then is meant by Pope Paul VI's teaching in "Humanae Vitae" that "every marriage act must remain open to the transmission of life"? Did he mean that parents should want to conceive a child every time they have sex? Certainly not. Nature itself argues against that interpretation.

There are times when the conjugal act is not procreative. After menopause, for instance, intercourse between a husband and wife is certainly not forbidden even

though the parties foresee the act to be infertile and rejoice in the fact.

It makes little sense to suggest that a married couple should always intend to conceive a child when the church acknowledges the right of parents to practice natural family planning as a legitimate way of taking advantage of natural rhythms of fertility. Pope John Paul II asked that "all married people and young adults, before marriage, should learn about the body's rhythms of fertility." He was encouraging couples to exercise their rights in this regard. The natural family planning method has been perfected more than most people realize.

Dr. Joseph Roetzer of Austria, after 40 years teaching natural family planning, counsels couples that if the temperature is in place for three days after the mid-cycle shift and if the mucous is also dry for three days, then women are infertile until the next cycle. So far he has not found one pregnancy among over 100,000 cycle charts when this formula was followed. More and more couples who use natural family planning are praising it as an answer to their prayer. They report that the discipline itself adds to the anticipation and heights the joy of sex.

Learn your rights and your duties. Sex in marriage is a wonderful gift which God intended not only for the good of the human race but for your happiness as well. (For a free copy of the *Christopher News Notes*, "Side by Side: Secrets of a Successful Marriage," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 Street, New York, N.Y. 10017.)





# Mary Fogarty O'Meara marks 100th birthday

by Margaret Nelson

The O'Meara and Christie clans gathered in Indianapolis to celebrate the 100th birthday of Mary Fogarty O'Meara, mother of Archbishop Edward T. O'Meara.

At the Chapel of St. Augustine Home on Saturday, Sept. 23, the archbishop presided at the Mass attended by five of Mrs. O'Meara's grandchildren and their spouses, her ten great-grandchildren and her son-in-law. (One grandson stayed in St. Louis to await the arrival of her 11th great-grandchild, due last Friday.)

In fact, the family was celebrating at the same time in her native County Tipperary. Archbishop O'Meara said that the 5:30 p.m. Mass was going on in Ireland as they celebrated in Indianapolis.

In his comments during the Mass, the archbishop said, "I never intend to canonize mom, nor would she do that for me. But I think she's heard that word and striven to live her 100 years without reproach." Referring to the Gospel reading, he said, "I think the seed that was the word of God that was planted in her did fall on good ground . . . and has borne fruit through perseverance."

The archbishop told of a recent visit to Ireland, where the church was filled with relatives at a Mass which was "a birthday party for Auntie Mary." He said that it helps the "understanding of my parents to see where they came from. It made me realize how homesick my father was. . . . It is a place where everyday living and faith are so closely woven together."

He saw a church in Ireland that had been dedicated in 1889, the year his mother was born. "It's in pretty good shape, but I think she's in better shape!"

The archbishop closed by saying, "Whatever I am under God, I owe in very great measure to the mother and father I had."

The celebration continued with a luncheon at St. Augustine Home, where Mrs. O'Meara lives. There was a large birthday cake and display of family pictures. A rhythm band provided Irish music. The

centenarian thanked everyone for coming and said, "God bless you all."

Gifts included everything from a glass etching of the home of Mrs. O'Meara's birth, to a bottle of Irish liqueur and Irish soda bread. She received congratulations from government officials. A large card with "Happy 100th Birthday" hand cut at the top bore the signatures of the Irish relatives.

On Sunday, the family gathered at SS. Peter and Paul Cathedral. Mrs. O'Meara was accompanied by two Little Sisters of the Poor, who care for the residents of St. Augustine.

During his homily, the archbishop said that part of loving God (rather than money) was caring for those who are in any way poor. He explained that these people not only have needs, but they are unable to obtain the assistance they need for themselves.

Afterwards, a brunch was served at the Assembly Hall of the Catholic Center. Mrs. O'Meara herself helped cut the shamrock-bedecked cake.



**BIRTHDAY CAKE**—Archbishop Edward T. O'Meara shows his mother, Mary Fogarty O'Meara, her birthday cake as she celebrates her 100th birthday at St. Augustine Home. (Photo by Margaret Nelson)

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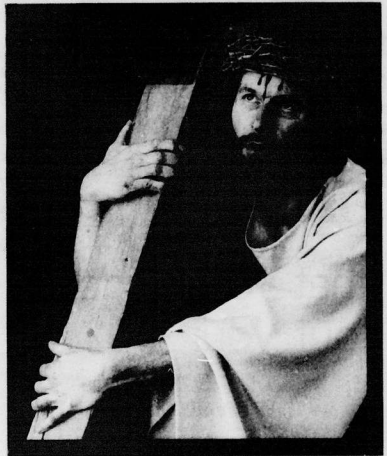
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## Terre Haute 9th deanery workshop set for Oct. 7

Bob Meaney, coordinator of youth catechesis and catechist formation for the archdiocese, will be the keynote speaker at the ninth annual Terre Haute Deanery Religious Education Conference on Oct. 7.

The event, to be held from 9:30 a.m. to 2:30 p.m. at St. Joseph Parish Campus Center, will offer a choice of one- or two-hour workshops to the 70 or more catechists, directors of religious education, youth ministers, board members and other interested participants.

Maria McClain will present a beginning catechist training session called, "Survival Kit for the First Year and Beyond" as a two-hour program. Meaney will discuss "Celebrating the Spirit with Adolescents: Readiness for Confirmation" in two sessions. And Tony Dubois and Sheila Donits will talk about "All Children (and Adults) are Special."

One-hour workshops will involve primary and middle grade level catechists in separate group projects. Providence Sister Rita Ann Roehle will present: "Visual Arts in Religious Education: Creating Advent and Christmas Wall Hangings."

Other one-hour sessions will include: "Images of God: What Scripture and Our Tradition Reveal," by Providence Sister Rosemary Nudd; "Creating Spiritual Dramas," by Sheila Wahamaki; and "Effective Teaching Methods," in separate sessions for primary and middle grade levels by Providence Sister Marilyn Baker.

Lunch and materials are included in the nominal fee. Registrations are due at the Terre Haute Deanery Center by Oct. 4. Those interested may call 812-232-8400.



# North Deanery honors educators

by Margaret Nelson

For the fifth year, the Indianapolis North Deanery Board of Catholic Education honored its outstanding educators.

More than 400 persons filled St. Matthew Church for a liturgy, an awards ceremony and a reception to honor the 21 persons nominated by North Deanery parishes and schools. One professional

school teacher, one school administrator, a religious educator and an adult educator were chosen.

The administrator selected was James R. Lettler, former St. Pius X principal. Lettler started after-school day care, a kindergarten program and an added enrichment approach, an academic night for grades 4-8, a computer curriculum and an expanded junior high program.

May Lou Halvorson, from St. La-

wrence School, received the outstanding teacher honor. A graduate of deanery schools, Halvorson has also been involved in promotion and curriculum, reading and textbook decisions for the school. After school, she leads a French class and an anti-drug club. And she has received leadership awards for her work in sports.

Marilyn Pedke received the out-of-school religious educator award for her work at St. Thomas Aquinas Parish. Now working for her master's in adult education, she has served for 19 years. For the past five, she led the Confirmation catechesis team. She is on the board of education and member of an adult sharing group, as well as being active in the community.

St. Matthew's William Thayer received recognition as the outstanding adult educator. He leads weekly adult discussions of the moral significance of current events. A

member of the adult catechetical team, parish finance and outreach committees, he was called "a man with gray hair and young ideas."

Nominees were selected because they "have shown dedication to total Catholic education through their high standards and through their living examples of Christ's teachings. These folks teach by being as well as doing and have shown commitment also to their own personal and spiritual growth."

North Deanery priests celebrated the Mass with host pastor, Father Joseph Wade. St. Matthew school children sang a meditation song after Communion. During the liturgy, those honored in past years were recognized.

Dean Father Kenny Sweeney said, "Thanks to all of you for the giving of your lives," and presented certificates to the nominees. Roger Trahin, president of the deanery board, announced the names of those receiving the Outstanding Educator awards.

Four members of the Office of Catholic Education staff attended the event.



**OUTSTANDING EDUCATORS**—William Thayer (from left) of St. Matthew, Mary Lou Halvorson of St. Lawrence, and James R. Lettler of St. Pius X receive North Deanery recognition and Tom Brown accepts for Marilyn Pedke of St. Thomas Aquinas. Dean Father Kenny Sweeney and North Deanery priests look on. (Photo by Margaret Nelson)

## Irish Dancers of Indianapolis preserve cultural heritage

by Cynthia Deves

For 13 years, the Irish Dancers of Indianapolis have tried to preserve the ethnic and cultural heritage of Irish dance in the Indianapolis area. On Saturday, Oct. 7 a fall season class of instruction will begin, featuring four types of dances: the jig, the reel, the slip jig and the hornpipe.

Teacher Christine Carey travels weekly from Cincinnati, Ohio to teach the traditional dance steps which have been passed down from generation to generation. A champion Irish dancer herself, she was a finalist in world competition held in Ireland.

The Irish Dancers is a non-profit group dedicated to providing Irish dance instruction to any boy or girl who wants to learn, and to sharing the enrichment of Irish dance with audiences throughout Indianapolis. They represent the city of Indianapolis in dance competitions at Irish feisannas (festivals) during the summer.

At present, 13 girls are enrolled as members of the Irish Dancers. Not all are of Irish descent, and their dance experience varies from one year to six. They range in age from six to 15.

Representing five Indianapolis parishes and several parochial and public schools are Irish Dancers: Audrey, Ellen and Amanda Broadus, St. Simon; Kate and Elizabeth Donahue, St. Thomas Aquinas; Kerri Gill, Therese Harris and Raver Reckley, St. Lawrence; Bernadette Graham, Meghan Spellacy, Meghan Barmann and Clair Doherty, St. Michael; and Lisa Williams, St. Barnabas.

Eight beginners have also signed up for the coming year. Prospective dancers must be at least four years old. Boys as well as girls are encouraged to join, although there are none enrolled at present in the Indianapolis group.

Boys do participate in Irish dancing, as evidenced by the fact that a recent Heisman Trophy winner was an Irish Dancer. And many young men compete in local and national Irish dancing competitions.

The Irish Dancers of Indianapolis wear a distinctive costume. Girls wear a dark blue dress with a hand-crocheted white collar. The skirt is embroidered with a bouquet of green shamrocks and is lined in traditional kelly green.

There are shamrocks on the sleeves of the dress and the dance shawl, or cape, of kelly green is attached to the shoulder by a Tara brooch from Ireland. Boys wear kilts of a similar design.

Irish dancers wear Irish ballet shoes which lace from the front of the toe to the ankle. They also use the Irish hard shoe, a kind of tap shoe.

This year eight Indianapolis Irish Dancers brought home 13 medals from competitions in Dayton, Cincinnati and Columbus, Ohio. They have also performed at the St. Patrick's Day Parade, the Indianapolis Athletic Club, Union Station and the Children's Museum.

Other engagements by the Dancers include appearances before the Irish-American Heritage Society, the Ancient Order of Hibernians and various school, church, civic, social and senior citizen groups.

To earn money for the cost of instruction, costumes, and printing, the Irish Dancers hold fund raising events during the year. Their first annual Golf/Dinner/Entertainment "Fun Raiser" was held September 27 at Brookshire Golf Club.

Girls and boys who are interested in joining the Irish Dancers, or persons wanting information about appearances by the group, may call Kim Donahue at 317-926-4127 or Jan Reckley at 317-823-6021.



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# Educators to participate in Ohio conference

by Margaret Nelson

Educators from the Archdiocese of Indianapolis and other Indiana dioceses will join with those from Ohio, Kentucky and West Virginia for the Ohio Catholic Education Association Convention in Columbus, Ohio, Oct. 12 and 13.

In fact, G. Joseph Peters, coordinator of school services, will act as development chairperson for the Ohio event. Kathy Hahn, Chatared High School, will be among

those presenting the development symposium this year.

Other program committee members from the archdiocese include Vicki Clem, Franciscan Sister Miriam Kaiser, Providence Sister Julie Kramer, Bob Meaney, Kay Smith and Virginia Suttner.

The theme of the program to be held at the Ohio Center will be "Cherish the Past, Celebrate the Present. Create the Future."

Media specialists and librarians will attend a session presented by Ruth

Gleason, St. Charles, Bloomington, on "McM's: Treats from your Media Center."

Franciscan Sister Helen Lawrence, special projects coordinator at Odenburg will present, "Grant Writing and Research: So you Want to Write for a Grant?" Hahn will offer a development topic table, "Utilizing Volunteers in the Development Office."

Secondary roundtable discussions on fine arts, chaired by Sister Miriam, will feature two people from the diocese. Angie Dickson, art instructor at Chatared will present, "Air-Powered Art: Public Relations through Art." And Shawe's Carole Williams will offer, "Maximum Interest with Minimum Expense Using 35mm Photography in the Classroom."

Patricia Marchino, St. Monica, Indianapolis, will speak on folk art at a hands-on "paddlewheel" session. And Beth Steinert, from Shawe Junior Senior High School, Madison, will give a geography session on "Presenting the Five Fundamental Themes of Geography via the Olympics."

Two Indianapolis teachers will present kindergarten sessions: Barbara Ridgway, Holy Cross Center, "Learning Centers in Kindergarten," and Beth Wruble, St. Matthew, "Letter Z-Zoo Unit." And Sandy Hoy, St. Thomas Aquinas, Indianapolis, will present a science paddlewheel session called "Enriching Ideas."



G. Joseph Peters

Hahn, Peters, Meaney and Providence Sister Lawrence Ann Liston will chair several of the sessions. Suttner will serve in this capacity when Chris Gardner, chief prosecuting attorney in Bloomington, talks on "Dynamics of Child Abuse—Recognition and Responsibilities."

## Brebeuf starts expansion project

Expansion of the facilities at Brebeuf Preparatory School started with a groundbreaking ceremony Sept. 20. It is the first phase of a four-phase expansion at the Jesuit school in northwest Indianapolis.

Brother J. Patrick Sheehy, the fifth Jesuit president of Brebeuf, was joined in the ceremony by members of the board of trustees and major contributors to the recently completed fund drive. An appreciation dinner for the contributors followed the ground breaking.

The fund drive, called "Go Forth and Teach," surpassed its \$2.5-million goal by nearly a quarter of a million dollars. It was

sparked by a \$500,000 challenge grant from Lilly Endowment and a personal gift of \$500,000 from Ruth Lilly.

While the Sept. 20 ground breaking emphasized the capital improvements that were one of the goals of Go Forth and Teach, more than \$1 million will be added to the school's endowment to support teacher salaries and tuition scholarships.

Brebeuf Preparatory has a growing enrollment of 605 students. It is one of the 46 high schools across the United States operated by the Society of Jesus (the Jesuits), but it is the only Jesuit school in the state of Indiana.

## Christmas Store to give all year

by Margaret Nelson

The entire second floor of the Sacred Heart Elementary School is being renovated to house a Christmas Store for families in need, according to Dick Kramer of Catholic Social Services (CSS), who will coordinate the project.

At the store, members of low income families will be able to search for and select gifts, purchase them at a nominal cost (according to income and family size), wrap the gifts and carry them home.

Some shoppers may receive stipends from funds donated for this purpose. All money generated will be reinvested in items that have not been donated, but are needed for the store.

Soliciting, sorting, repairing and storing the new clothing will continue throughout the year in the permanent site.

The location will eventually be used as a place where the poor can get low-cost clothing and shoes all year long. Back-to-school clothes will be offered when the store gets "on its feet." And it is hoped that the availability of inexpensive clothing will enable more young people to stay in school.

The 7,563 square feet of space will be renovated at a cost of \$60,000 as a permanent site for the Christmas Store. There are six rooms, a hallway and a restroom in the area.

The renovation will involve replacement of the roof, reconnection of steam heat, cleaning and repairing of floors and ceilings, installation of additional lighting, repair and division of the restroom. The entire facility will be repainted.

Sacred Heart Parish will pay half the cost

of the roof replacement. There will be no charge for use of the space except utility bills.

The program will be serviced by volunteers. Twenty-five people attended last Tuesday's organizational meeting.

Year-round volunteer opportunities include: soliciting donations and clothing, picking up and delivering donations, sewing, in-store sorting and organizing, sign making, cleaning, and assisting clients.

The volunteers will solicit new clothing, shoes and some toys from all the major department stores and from independent sales people. Each church and civic organization wishing to help the store will be asked to donate a certain item, size, etc.

During the first Christmas season, approximately 40 families will be served. Each year, as resources and referrals increase, more families can be served, Kramer said.

This kind of store gives a sense of dignity and responsibility to recipient families, Kramer said.

Viewing the process of receiving gifts through the eyes of the poor caused Christmas Store planners to realize that other methods do more for the donor than the recipient, who is humbled because of the inability to repay the giver. When gifts were already wrapped, the parents did not know what their children were receiving—or even if they were appropriate.

Clients of other CSS programs will be evaluated for eligibility to shop in the Christmas Store, according to income and other standards.

Those wishing to help the Christmas Store in any way should contact Dick Kramer, Catholic Social Services, 1400 N. Meridian, Indianapolis, Ind. 46202, 317-236-1500.

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**CHRISTMAS STORE SITE**—Catholic Social Services will renovate the second floor of the Sacred Heart elementary school building to house a Christmas Store where low income or jobless parents can select and wrap gifts for their children.

# Physician: Science supports pro-life



Dr. Bernard Nathanson

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by Mary Ann Wyand

Data gathered with state-of-the-art medical technology will dominate future pro-life lobbying efforts, Dr. Bernard Nathanson, a former New York City abortionist, told Indiana Right to Life members Sept. 23 during his keynote address at their annual convention.

Quoting the Gospel of John (8:32), Dr. Nathanson emphasized that, "and you shall know the truth and the truth shall make you free."

Then the noted researcher, author, and lecturer predicted that sophisticated biomedical diagnostic equipment will be used to convince legislators that scientific facts on viability prevail over emotional pro-choice arguments.

Both pro-life advocates and legislators will have to take a close look at the issue of viability, Dr. Nathanson said, including what it means and how recent court rulings affect the right to life.

"You must know these facts and you must be able to communicate them," he stressed. "You and I and all of us are soldiers in this war, and your most powerful weapon is the facts, the truth. The truth is the most powerful weapon in the world."

Further, he said, "Each of you involved in the pro-life movement is going to have to become an expert on fetology. You've got to be able to say (to pro-choice supporters), 'I've got science here that says you're wrong.'"

The creator of two documentary films on abortion entitled "Silent Scream" and "Eclipse of Reason," Dr. Nathanson formerly served as director of the Center for Reproductive and Sexual Health in New York City, which was the largest abortion clinic in the world. He presided over 600,000 abortions performed there before joining the pro-life movement.

Since that time, he has written "The Abortion Papers" and "Aborting America," filmed the documentaries, conducted extensive research on conception and fetal development, participated in pro-life demonstrations, and lectured throughout the United States about this modern day holocaust.

During his Saturday night address to a large crowd at the Indiana Convention Center, Dr. Nathanson presented videotapes of fetuses in the early stages of life filmed with a new technique called transvaginal sonography. The magnified images achieved through this non-invasive vaginal procedure clearly showed fetal movement and development in the fourth and fifth weeks of pregnancy.

"We are making a new film on fetology based on transvaginal sonography," he explained, "and we are getting spectacular film on very early babies that are two weeks old!"

Standing before a television screen, the board-certified obstetrician and gynecologist enthusiastically described developing fetal parts for the enthralled audience.

"You see that baby's heart beating?" he asked. "It's beating at about 200 beats per minute. You see the arm here and the head? This is a four or five-week-old fetus."

Transvaginal sonography is "giving us incredible pictures," he reiterated. "It's fantastic; what we can see. Two weeks after conception, you can see the baby. At three weeks, the blood starts flowing. At five weeks you can see a face, which is fully formed by nine weeks. The brain forms five weeks after conception, the spine is fully formed by seven weeks, and fingers are developed at eight weeks."

Enthusiastic applause followed his videotaped presentation, then Dr. Nathanson returned to the podium to describe the horrors of abortion, which actual case histories of women who suffered life-threatening injuries as a result of this currently legal medical procedure.

"We are keeping a central registry of all abortion catastrophes in this country," he explained. "We have an impressive dossier of cases. We have hospital and clinic records on these catastrophes and we are making recommendations to lawyers (about appropriate legal action)."

These clinical descriptions of women injured during abortion procedures amount to "technical horror stories," Dr. Nathanson said. "We're talking about a perforated uterus, a ruptured bladder, and damaged kidneys from bungled abortions. It's not only the women who have died, it's the women whose lives have been ravaged and ruined by abortion."

A fellow of both the American College of Obstetricians and Gynecologists and the American College of Surgeons, Dr. Nathanson has pledged to continue using his medical expertise to fight for repeal of legalized abortion in America. He and his wife, Adele, are currently editing a newsletter that explains the latest medical developments in reproductive science in easy-to-understand layman's terminology for use in the pro-life movement.

On a related topic, Dr. Nathanson noted that Operation Rescue has been the most dramatic pro-life development during the past year.

"Randall Terry and Operation Rescue supporters have brought the abortion issue right on to page one of the newspapers in this country," he said. "Regardless of whether you agree with what they are doing, they are trying to stop the abortion machine and for that I salute them as heroes and heroines."

## Scecina students act as mentors

Students at Scecina High School, Indianapolis, have organized a mentor group, under the direction of teacher Tim Barthel.

On Sept. 20, they met with fifth and sixth grade students at nearby St. Therese (Little Flower) School.

Students Assisting Youth (SAY) is a group of high school students who want to help fifth and sixth grade students avoid negative school and social pressures.

Two of the students and their teacher attended a drug abuse seminar in Atlanta last spring. The trained other students in

the peer facilitation methods they learned.

At Little Flower, small groups of the elementary pupils met with two of the high school students. They discussed ways to handle pressure situations.

The high school students are responsible for contacting the grade school children regularly to see how they are doing. And the younger students may contact their group leaders at Scecina if problems arise.

The process is expected to create a big brother/big sister type of rapport.



SAY—Scecina High School students Steve Rue (left) and Angelique Codarmaz talk with Little Flower children as part of a Students Assisting Youth mentor program. (Photo by Margaret Nelson)



# St. Christopher seals 50-year time capsule

by Mary Ann Wyand

St. Christopher students watched in fascination Sept. 19 while representatives of each class placed historical memorabilia inside a time capsule interred near the building's cornerstone as the Speedway parish celebrated the school's 40th anniversary.

It was a beautiful autumn morning much like the opening day of St. Christopher School four decades earlier.

The capsule will be sealed for 50 years, then opened in another special ceremony, Barbara Leek, St. Christopher's principal, told *The Criterion*.

Many of the onlookers were speculating about whether the capsule is opened and its contents removed for inspection.

Franciscan Sister Clare Whalen, dean of academic affairs at nearby Marian College, spoke of years gone by to the students and parishioners gathered in the church for a special anniversary Mass before the time capsule ceremony.

"I tried to give them a feel for the history," she said, "and a feel for the people of that time who were pioneers in bringing Catholic education into Speedway."

As one of the first teachers at St. Christopher School, she shared her memories of September 19 of 1949, when only a few classrooms were open and students had to cross the unfinished lawn to use the rectory bathroom.

## Little Flower students look under the sirens

by Margaret Nelson

On Friday Sept. 15, neighbors of St. Theresa of the Infant Jesus (Little Flower), Indianapolis, might have wondered if something catastrophic was going on at the school.

There were three emergency vehicles in the parking lot with sirens blaring and lights whirling. And one van even took off at high speed.

But it was part of Emergency Medical Services Week and the program was sponsored by nearby Community Hospital.

The first, second and third grade students seemed to enjoy their learning experience. They could go right inside the ambulances and look at the cots and equipment. EMS personnel found out what the children already knew and answered their questions.

Each child received a certificate of appreciation for support and participation in the program, with a stamp: "Community concern—Community care—Community commitment."

The students were given a sheet of safety tips for Halloween and some drawings demonstrating safety slogans.

The children received colorful sheets with drawings of bears demonstrating safety slogans: "Don't ride with strangers," "Be brave, tell your parents if anything strange happens to you," "Don't take money or candy from a stranger," "Be a honey, stick with your parents," "Walk home with a friend," and "Police are your friends." Identification stickers were included for use on books or telephones.

At one point, students had to evacuate one vehicle when a real emergency call was received.



INSIDE LOOK—Kristin Slaton (from left), Sonia Cox and Erin Greene check the interior of an Emergency Medical Services vehicle as Little Flower School hosts an educational Community Hospital program. (Photo by Margaret Nelson)

"It was a real pioneer kind of thing," she remembered. "We were walking around the debris in the rest of the building because it wasn't finished. Everybody had to cross the yard to get to the basement to use one toilet. Teachers had to stand in line too."

Sister Clare and Franciscan Sisters Margaret Clare Frey and Annella Roberts taught at the new school and lived in a small house down the road.

"In those days," Sister Clare said, "it was unheard of for sisters to live in houses apart from a monastery."

Returning for the anniversary was "very nostalgic," she said. "It was a good experience."

In her address to the students, Leek noted that, "This time capsule will be opened by someone who will come after us, and they will learn about all of us at St. Christopher's School."

Mementos lovingly tucked into the time capsule included a story written by the kindergarten class as well as their expectations for the future, a picture of the first grade class, a photograph of the second graders to symbolize the First Eucharist class, maps and a magazine from the third graders, and prose submitted by the fourth grade class.

A St. Christopher T-shirt represented the fifth grade class, who wanted to promote non-uniform days, while the sixth graders chose to add a box of M & M chocolate candies, which is the school fund raiser.

Other contributions to be preserved for at least 50 years were letters from the principal and pastoral staff members as well as the names and addresses of parish school families, a school handbook, and a 40th anniversary pin.

It was a happy ceremony, and a rather curious one for the youngest of the students who peeked inside the capsule with mystified expressions.

Even their principal admitted to feeling emotional as she recalled writing her letter with the knowledge that she might not be around when it is read a half century from now.

And more than a few students were wondering if the M & M's would still be edible.



ANOTHER TIME—A St. Christopher School student in Speedway places memorabilia into a time capsule to be opened in 2039. (Photo by Mary Ann Wyand)

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# Respect Life

a special supplement to The Criterion

## Introduction

*America—your greatest beauty and your richest blessing is found in the human person: in each man, woman and child, in every immigrant, in every native-born son and daughter.*

These were the words Pope John Paul II used at Metropolitan Airport in Detroit two years ago to conclude his second pastoral visit to the United States. "Every human person," he said, "is a being of inestimable worth created in the image and likeness of God. This is the dignity of America." Uplifting words. Words that challenge us to ask: How do we treat human life in the United States?

America is dedicated to improving the quality of life of its citizens. While much good has come from this—for example, laws and social policies making our environment safer—the blessings have been mixed. Quality of life arguments have also been used to support an ideology that sees some lives as less worthy of protection and concern than others. Thus, an anguished husband, believing his suffering wife's life is no longer meaningful, kills her and a growing number in society are signaling approval.

Families have been grappling for some time with decisions about removing life support mechanisms. Today they are facing a new challenge: whether to continue providing artificially assisted feeding and hydration. The challenge is even more acute in our society where many see little reason to feed what some have called "biologically tenacious" patients who just will not die.

Our country has witnessed the deliberate neglect of severely handicapped newborn children whose quality of life was judged by their caretakers as too low to justify continued medical care. Science continues to seek new methods of determining whether unborn children are likely to be born with handicapping conditions. Some parents use this information to abort their children. Increasingly people are using information from prenatal tests to abort children of the "wrong" sex. Abortion continues unabated, despite the discomfort most Americans feel regarding it and despite its toll on American women and families.

Elderly persons often find it difficult to obtain adequate health care at a cost they can afford. Families, young and old, feel isolated in a society that no longer seems to share their values. And violence—in our cities, in our schools, in our homes—has become a way of life for many.

As Catholics, and as American citizens, we need to think seriously about these issues and talk with one another about them as well. And we need to ask God's help in determining how best to respond to the challenges we face.

The Respect Life Program is designed to help in this effort. Each year since 1972, the Respect Life Program manual, from which the articles in this supplement are excerpted, has focused on critical issues of the day, providing up-to-date information about the issues and pertinent church teaching.

This year's program focuses on the continuing tragedy of abortion, on the concept of stewardship in caring for sick and terminally ill persons, and on our brave new world of biotechnology. The special needs and strengths of elderly



persons and families are addressed, and attention is focused on the increase in violence in our society.

"This is the dignity of America," said the Holy Father, "the reason she exists, the condition for her survival—yes, the ultimate test of her greatness: to respect every human

person, especially the weakest and most defenseless ones.

My final prayer is this," he said, "that God will bless America, so that she may increasingly become—and truly be—and long remain—one country with liberty and justice for all."

## Abortion policy: a time for change

by Richard Doerflinger

After 16 years it is apparent that abortion has failed to alleviate the problems its advocates said it would resolve; instead it has brought new problems in its wake.

Abortion rights advocates in 1973 claimed that abortion must be legalized to prevent huge numbers of maternal deaths from illegal abortions. They claimed that the U.S. had over a million illegal abortions a year, causing the deaths of 5,000 to 10,000 women annually.

The basis for this claim was exploded in 1979 by Dr. Bernard Nathanson, co-founder of the National Abortion Rights Action League. Nathanson publicly admitted that he and his colleagues fabricated these numbers.

Pro-abortion groups' casual references to "safe and legal" abortion belie a tragic reality: Legal abortions can still be unsafe for women and may even be performed by the same unsafe practitioners who once plied their trade outside the law. Ironically, it is now more difficult to prosecute unsafe abortionists because the courts routinely invalidate even regulations designed to protect women's health during first trimester abortions.

But would women be endangered if abortion became less available? That question was raised when passage of the Hyde amendment by Congress ended public funding of abortions in most states in 1977. Abortion advocates, describing this as equivalent to a legal ban on abortion for the poor, predicted it would produce a sudden rise in abortion-related maternal deaths as poor women resorted to nonphysicians for unsafe abortions.

The U.S. Centers for Disease Control admitted in 1980 that "more than one-third of the legal abortions expected among Medicaid-eligible women were not obtained in the post-funding restriction period." Moreover, "low-income women do not appear to be resorting to illegal

abortions." It seems the chief effect of restrictions on abortion is not to make abortion more dangerous but to make it less common.

The violence done to women by abortion has become apparent in thousands of cases of post-abortion psychological trauma. In a 1986 report, the American Psychological Association concluded that women sometimes experience "psychotic breaks following abortion despite the absence of preexisting psychological problems." The study also found somewhat more negative effects from abortion among teen-agers.

While few women experience psychotic breaks from abortion, few are unaffected by it. Dr. Julius Fogel, a psychiatrist and gynecologist who has performed abortions, says in the February 5, 1989, *Washington Post*: "A psychological price is paid. I can't say exactly what. It may be alienation. It may be a pushing away from human warmth, or a hardening of the maternal instinct. Something happens on the deeper levels of a woman's consciousness when she destroys a pregnancy."

By offering abortion as a simple solution to a broad range of pregnancy-related



problems, our society has ignored the reality of unborn life and evaded or trivialized the real problems of women already born. Even in the most pragmatic sense of the term, then, abortion on demand simply has not worked.

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

This special supplement to *The Criterion* contains excerpts from articles in *Respect Life*, the annual manual published by the National Conference of Catholic Bishops' Office for Pro-Life Activities.



# Technology must be evaluated against purpose of human life

by Fr. Albert S. Moraczewski, O.P.

Humans arrive in this world naked, helpless and fully dependent on others. Unlike other forms of life which come largely equipped to cope with life, humans need to fashion or acquire much of what is needed.

Science and technology are the means by which, over time, the human race increasingly gains knowledge of, and attains some control over, the earth and its creatures. (Science and technology differ, with the former directed primarily to knowledge and understanding while technology's primary purpose is control.) It is technology which is perhaps the greater challenge.

Ethics must evaluate technology. But what ethic is to be the norm? A utilitarian ethic judges technology by its products and by the criterion of the greatest good for the greatest number. That approach is unacceptable because it fails to consider other values and principles. A Christian ethic also considers basic human needs, as well as social life, the family, education, and so on. Christian ethics also considers what the teaching and life of Jesus have to say about the nature and purpose of human life.

Technology is a service that meets the needs of the human community, but it also must be evaluated in light of its service to human spiritual values. One technology that has particular significance is that of genetic engineering. Already great benefits have resulted, and the cure of certain

inherited diseases by means of gene therapy is expected to move from the research lab to medical practice within a few years.

An ambitious project—mapping the entire human genome—is ready to begin. This is an immense undertaking directed to understanding the precise chemical make up of the human hereditary material, the DNA of a cell nucleus. With such a map, scientists will be able to identify the location of specific genes responsible for a particular characteristic of the human person. Instead of only alleviating the symptoms of a disease, this information will allow the disease itself to be corrected perhaps long before its symptoms appear.

However, among the ethical concerns raised by the human genome project is a profound challenge: may we remake human life? This knowledge potentially can give humans the power to modify, restructure and fashion the individual in specific ways.

Is such "tinkering" with the basic human design a good thing to do? While one may agree that to correct genetic disease is a desirable goal, it is not so evident that improvements of the basic human design are desirable or even possible. A radical change would in effect be a kind of rejection of the specific human nature by means of which the human race is reconciled to God.

Consulting a wide range of experts, the pope and bishops seek to formulate responses and guidelines that are both consonant with the relevant tradition and theological interpretation as well as sensitive to the technological developments as they relate to the welfare of persons and human society. Numerous theologians, philosophers, scientists and ethicists wrestle with the constant flow of new technologies and the cluster of theological and moral questions raised by each new "technological triumph." Often their analyses clash. Some people are at times confused and uneasy that ready and unequivocal answers are not always forthcoming. But the history of the church—indeed, the history of the field of any human endeavor—testifies to the sequence of conflicts and resolutions associated with human progress. It is in the fires of honest and persevering inquiry and the conflicts of sincere differences of opinion that truth is customarily born and purged, defined, clarified and made clear.

The ethical acceptability of any technology ultimately must be judged by its ability to assist—or at the very least not to obstruct—each person along the road to union with God. Biotechnology gives humans the power to cure or ameliorate diseases and injuries which impede the individual from freely functioning. But with that power comes stewardship: what humans design and make ultimately must assist individuals and society to become more fully human—knowing and loving the Giver of the gifts.

(Father Moraczewski is regional director of the Pope John XXIII Medical-Moral Research and Education Center, in Houston, Texas.)

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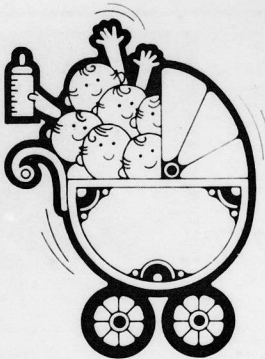
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"Our Lord has shown us that love is the only force stronger than death. A movement in defense of life, rooted in love for all who share our common humanity, can indeed face the final decade of the 20th century in confidence and hope."—Committee for Pro-Life Activities, National Conference of Catholic Bishops

# The debate over ending treatment

by Helen Alzate

Since the 1970s American courts have moved in the direction of absolutizing the right of individuals to decide the time and manner of their deaths. One of the most significant aspects of this legal trend is the widespread reliance on *Roe vs. Wade* for precedent on the federal constitutional "right of privacy." Although nowhere explicitly mentioned in the Constitution, recognition of a right of privacy was developed by the U.S. Supreme Court in a long line of cases beginning in 1886.

Cases locating an affirmative "right to die" within the federal constitutional "right of privacy" are problematic primarily because they incorporate into law some practices that derogate the value of human life in community.

While praising the value of human life, particularly insofar as it grounds the living human's free will to decide, judges almost invariably follow this buildup with the conclusion that when the patient is no longer capable of autonomous life, he or she would obviously no longer desire to live. This is a subtle and perhaps unconscious way of labeling life as worthless because it is unproductive, costly, and unattractive. What is often being sub-

tively adjudicated is the value of an impaired life to family and/or society.

The most important policy consequence of according constitutional status to a right to choose death is that it shields the right from a wide variety of legislative attempts to tamper with it. Thus, after enough judges have reached consistent results about the "right" of persons to terminate medical treatment or sustenance, the practice of termination will be carried on from day to day without further guidance or restraint from the judiciary or the legislature.

The duty to care for life, to act as its steward, refers to all life, our own as well as others. Thus we are not at liberty to dispose of our lives or the lives of others, but are called to act as stewards of God's creation.

This does not mean there are no situations in which, because of the proportion of benefits and burdens, it is appropriate to cease medical treatment for a terminally ill patient. But the civil law has moved very far away from even a basic affirmation of the stewardship principle.

As Christians called to stewardship, we affirm both individual freedom and the common good, fully aware that these principles necessarily exist in tension. In

contemporary society, however, the emphasis is on the individual as a locus of all rights.

As Christians, we believe that there is a better model based on the principle of stewardship which considers individuals as they relate to God and other persons. We are called to "love our neighbors even as we love ourselves." But how can Christians promote gospel values in a secular society?

Theologian Walter Kasper suggests a model in which individuals view one another not as limitations to personal freedom but as the ground and goal of freedom (Kasper, "Jesus the Christ," pp. 202-204). He uses as an example social contracts, such as the U.S. Constitution. Persons formulating any social contract realize that in order for any individual to exercise a right in society, the actions all must be limited in some way. If there existed no agreed-upon limits and all were free to act as they wished, there would be no true freedom, only chaos. Individuals remedy this by drafting social contracts which contain limits. Within this context, those limits actually secure freedom, thus maintaining the rightful balance between autonomy and the common good.

Such a model could guide our efforts to



promote stewardship and life in community in the debate over termination of treatment. It shows that persons can act for their own and for one another's benefit. None act to deprive persons of freedom; each acts for the common good. Together we can work for solutions that maximize the patient's dignity with full recognition that the way we treat the patient—humanly or inhumanly—both reflects and constitutes society.

(Helen Alzate is an attorney with the United States Catholic Conference, Washington, D.C. She holds a masters degree in theology from The Catholic University of America.)

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# The American family has not changed radically

by Bishop James T. McHugh

A quick look at popular writing on family life in the United States creates the impression of uncertainty regarding this venerable institution's present and future.

The key word characterizing the contemporary family is *change*, and so we read of "the changing family," "the family in the midst of change," "social changes affecting the family." As is so often the case, on closer scrutiny one finds that the more things change, the more they stay the same.

More precisely, while we can easily discover changes in society that affect the family, and even changes in behavior of married couples and family members, we also find some bed-rock values and attitudes that most people labor to preserve and protect. Little wonder then that the general reaction to the propaganda is one of befuddlement.

In assessing changes in society that affect family life and in searching out some positive implications for the future, I begin with two premises: (1) the family has not radically changed, and (2) the natural resilience of the family as an institution will enable it to adapt and adjust, and thus survive societal change.

As we approach the year 2000 the family is certainly different than it was in 1950.

American couples are marrying at a later age. In 1988, the median age at first marriage was 23.6 for women and 25.9 for men, but 30 percent of women and 43 percent of men aged 25 to 29 had not yet married. Higher levels of education, pursuit of better employment and career opportunities, higher incomes, and more carefree lifestyles have contributed to the upward spiral of age at first marriage.

One might think that higher age at marriage would mean more marital stability, but the U.S. has one of the highest



divorce rates in the world. Some demographers estimate that almost one-half of recent marriages will end in divorce. Such instability is bad for society and often tragic for those whose lives are involved. Since the 1960s, divorce has become easier, more socially acceptable, and even more respectable.

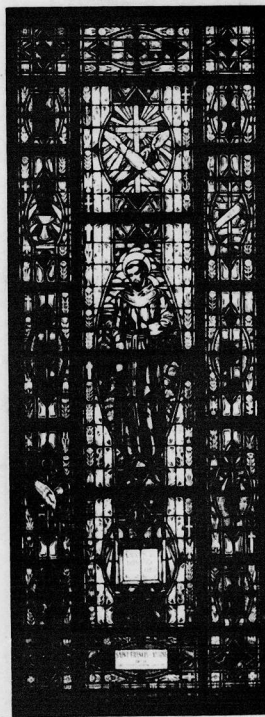
While churches and religious institutions seem more tolerant of divorce, the

incidence of divorce is lower among couples of the same faith and among those with a higher degree of religiosity.

Since the 1960s the U.S. birthrate has steadily declined to its present level of 1.8 children per family—less than the 2.1 children necessary to maintain population stability. Couples are delaying the first birth and putting greater space between births. The result is smaller family size, and

in many cases no children at all. At the same time, social values that once gave status to infants and children and directed the organization of social life in support of motherhood and parenting has fallen out of favor.

In 1986, 61 percent of married women with children under 18 were in the workforce and 54 percent of married women with children under 6 were in the



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workforce. Today, younger women have more egalitarian aspirations and expect to harmonize work, career and social life with marriage and parenting.

One of the major philosophical antagonists to the family is the popular conception of individualism. Not all traditions of individualism are objectionable of course. But our national institutions have become more secularist, our juridical, and legal institutions seem unable or unwilling to strike a balance between the common good and individual rights, and our cultural traditions giving special status to the family as the primary social institution have eroded.

If the story ended here the outlook would indeed be bleak. But the ideologies are being questioned, if not generally challenged, and there are efforts underway to restore a more value-oriented approach to marriage and family life.

Ultimately, it is the adjustment that husband and wife must make to preserve mutuality and intimacy that is really the challenge. Marriage is, after all, a relationship based on love and intimacy. It grows and develops as a couple learns to communicate and work out the responsibilities of married life.

The church's teaching on marriage and family life is rich and compatible with many of the progressive movements in society. A Catholic vision of marriage and family life include:

►Marriage is a communion of persons, mutually committed to each other in a permanent and exclusive interpersonal relationship. For Christians, marriage is a sacrament.

►The cohesive quality of the marriage relationship is conjugal love, a love that implies maturity, freedom, and an ability to sacrifice. The only place in which this is realized is marriage.

►Marriage and conjugal love create an openness to childbearing and childrearing. There is an inherent connection between conjugal love and parenting, which in the Christian tradition has always placed a high value on the child.

►Understanding the link between intimacy and childbearing demands respect for sexuality and for the integrity of sexual intercourse as both love-giving and life-giving.

►Christian marriage is a unique and special path to holiness. The commitment to and pursuit of holiness enables couples to transcend failure, to reconcile with God and each other, to regasp their values and to practice virtue.

(Bishop McHugh is Bishop of Camden and a member of the NCCB Committee for Marriage and Family Life and the NCCB Committee for Pro-Life Activities.)

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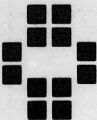
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# It is the elderly who can lead us in life's journey of faith

by Sr. Elizabeth McMillan, R.S.M.

Within the context of shared faith, frail elderly persons can provide younger people with the courage to face their own future aging, loss of independence, and ultimate death. They invite others to yield a measure of independence in order to grow spiritually. By sharing an older person's journey of faith, the young learn about the kind of security and peace gained through entrusting oneself to the One who loves us unconditionally.

The Christian image of the pilgrimage suggests a community response to God's call where the elderly are an integral part. The spiritual pilgrimage followed by each elderly person is, of course, unique. Most share, however, the common experience of the major vocational changes—retirement and diminishment of parental responsibilities. Because of these changes, they often suffer the loss of social and economic status, and they often suffer declining health, particularly as they reach old age. Younger people need to be sensitive to the burdens the elderly bear, as well as to the contribution the elderly can make to the spiritual richness of the community.

Families must be sensitive to their aging relatives as they experience gradual debilitation, physical pain and anxiety. Many old persons fear abandonment and social isolation more than anything. Yet within a perspective of faith, no one is ever alone.

God invites us to become a people, a community in which all belong to and care for each other. This vision of life gives priority to human solidarity. It implies a commitment to building family and community relationships, and clashes with the many forms of individualism that so often lead to conflict and social disintegration in modern society. Community members offer daily expressions of faith and

hope to one another, and, together, come to accept aging as a gift as well as a challenge.

The church's concern for the elderly must be given practical and effective expression in parish and diocesan programs, and in public policy initiatives on behalf of the frail elderly.

Researchers have preliminary data showing that on the average 26 percent of the members in any given parish are likely to be age 65 or older. Some parishes consist almost entirely of persons over age 65. These parishioners present unique pastoral challenges to the church.

Every parish, particularly those with many elderly members, should develop a pastoral plan with the participation of the elderly themselves. The development of an effective plan presupposes a systematic assessment of the elderly's needs in the parish and surrounding community along with an assessment of resources. The plan should reflect the unique personality of the parish and its special needs and capabilities. Features common to all plans might be (1) elimination of barriers to participation in worship and parish activities; (2) outreach to the homebound (e.g., home-delivered meals, Communion, phone calls); (3) support for family members who are the primary caregivers of the frail elderly (e.g., respite help, links to social service and healthcare agencies).

Pastoral care for the elderly is urgent because of the growing number of frail elderly living alone with limited resources. Parish volunteers who reach out to these persons—to help with meals, transportation, personal errands, even a little conversation—are offering them a lifeline.

If our concern for the elderly-at-risk is to be effective, our efforts must go beyond family, parish and neighborhood commitments. Catholic leaders must become advocates for government protection and support of the elderly.



Formal systems of care should be designed to help individuals and families carry the burden of disability and to provide that which individuals and families cannot provide. Government policy and programming should favor initiatives that support informal caregiving, and protect from abandonment those without family and financial resources.

Within a faith perspective, our passage through life is a continual call to conversion, a call to compassionate caring for each other. It is a call to community. Each of us is moving toward a shared life together, and no one can be abandoned. And it is the elderly, who may be physically frail and economically vulnerable, who can lead us in life's journey.

(Sr. Elizabeth McMillan is senior associate for Corporate & Social Ethics, The Catholic Health Association, St. Louis, Mo.)



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# Converting our culture of violence

by Juli Loesch Wiley

I went with a few friends before dawn to collect garbage bags from dumpsters behind some Washington, D.C. businesses. There, amidst cigarette butts, newspapers and half-eaten hamburgers, we found the mutilated bodies of children.

I was not shocked. I knew what to expect. Still, something made me catch my breath as I held in my hand the severed shoulder, arm and hand of a child who was perhaps 10 to 12 weeks into life at the time of death.

That tiny arm and that delicate, sensitive hand continue to haunt me. They are a blunt kind of evidence that we are being

steadily diminished. Something is tearing us apart.

Violence takes many forms. It may be a matter of delirious passion, as a drunken rape. Or it may be cool and professional, as the decision to deploy phosphorus weapons. It may be sudden and spasmic, like a mother's beating of an infant. Or it could be gradual in its onset and lifelong in its duration, like the desecration of sex in a public school curriculum. Violence can be wholly unauthorized like an armed robbery or solemn and lawful as a public hanging. It can be reciprocal or strictly unilateral, an action or omission.

Nor does this violence exist only in external structures. The "structures of violence" are an all too accurate projection

of our own interior disorders. With hearts like these, how do we survive?

I'm not among those who say that the human race is an innately violent species. I grew up with strong intuition that I was a part of some mysterious and peaceful grand design. This intuition was wonderfully confirmed by my Catholic catechism, which bade me know, love and serve a great and gracious Being.

So I disbelieve such philosophers as Merleau-Ponty, who said that "Our world is a world of violence because we are incarnated." But even the sunniest of philosophers must admit that something has gone wrong. As Pope John Paul II has observed, our world is filled with signs of death. I didn't need the Church to tell me that. But I would be quite lost if the Church hadn't told me that God knows exactly what went wrong, and in His compassion is drawn to our very lostness.

The most powerful way we can lead American society away from the ways of violence is by fully, faithfully, forcefully, and persuasively transmitting the Way of the Lord Jesus handed down by the Apostles.

I would not use the word patriarchal to name the dominate-control-destroy pattern lamented by feminists. I'm not sure what to call it. But whatever you call it, that pattern is not an illusion. Real and deadly, it operates at every level from domestic assault to ecocide.

It exists in women, too. But men predominate in areas where violent power is most menacing: in crimes such as armed robbery and aggravated assault; in worldwide military or terrorist groups that have nothing to do with justice; in sexual brutality as entertainment; in medical-technical assaults on human life and human dignity.

Jesus the Man is the "sign of contradiction," who decisively confronts the violent male syndrome. When men and women



know this Christ, live by the pattern of this Christ, the axe will be laid to the roots of the dominate-control-destroy pattern, the violence mystique.

In the short run, restraint stops violence. But force cannot restrain every aggressor, in every place, forever. To defeat the spirit of violence, society needs a radical change. We need to be remade in the image of Christ, subconsciously as well as consciously, collectively as well as individually.

We Americans beam penetrating and persuasive images of throwaway luxury and violence-as-entertainment—we call it our way of "life"—to all parts of the world, followed by our other major exports: the technologies of bullets, bombs and abortion.

But if we become a part of what Pope John Paul II calls "the new civilization of love," then we, and the planet, can flourish.

(Juli Loesch Wiley is a writer, speaker and activist for causes of peace and justice, and a member of Feminists for Life.)



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# Today's Faith

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## Scriptural reveries can relate divine surprises

by Fr. Eugene LaVerdiere

My favorite dream in the New Testament is a dream of Simon Peter in the Acts of the Apostles.

Peter had this dream at the home of Simon, the tanner, which stood by the sea in Jaffa.

Tanning was a dirty and smelly business, which is probably why Peter used to spend time up on the roof terrace.

On one of those occasions, when Peter was at prayer, he fell into a trance. He had been fasting that morning and that may be why in his trance he had a vision of food.

A huge cloth, like a sail, was lowered from the sky. It was filled with animals, reptiles, and birds ready for the slaughter.

Then Peter heard a voice: "Get up, slaughter, and eat."

But at that Peter balked: "I have never eaten anything profane and unclean!"

The voice spoke up a second time: "What God has made clean, you are not to call profane."

This exchange was repeated twice before the cloth, with all the animals, reptiles, and the birds in it, was taken back up into the sky.

When I think of that dream, and of others, like the time Peter dreamed he was being freed from prison and woke up to find that he really had been, I think of Joel's Old Testament prophesy on how young men would see visions and old men would dream dreams.

There is something special about the dreams in the New Testament, in the whole Bible for that matter.

First, they are so clear. Everything happens in good order and finishes up nicely. My own dreams are far more confused, more like a play in which the actors ignore the script.

Second, I notice that the person who has the dream is actually standing out of it and not really in it. Biblical dreams are more like visions, where the one who has the dream is approached by people in it and even engages in dialogue with them.

Those who have dreams in the Bible are like people in a theater talking with the characters in the movie being shown. But in my dreams, I am part of the picture. I see myself in the dream, which is really something when I am being chased by a lion.

Third, dreams in the Bible are wonderful divine messages.

A dream can be an experience of revelation, as when Joseph learns that Mary has conceived through the Holy Spirit.

It can consist in a divine warning, as when the magi avoid returning to King Herod on their way back from Bethlehem.

A dream also can be an experience of liberation, as when Simon Peter is released from prison.

Or it can announce an unexpected mission, as in Peter's dream on the roof terrace. The dream still needed to be interpreted by experience, as would soon happen in the home of Cornelius the gentile centurion.

In Cornelius' home, Peter would learn that what his dream said about the profane meant that the Christian community was open to both Jews and gentiles. The Christian mission was meant not only for the Jews but for all.

These special characteristics of dreams in the Bible set them apart from ordinary dreams. Sometimes it is hard to know whether we are being told in the Bible about a dream someone has while asleep, a daydream, a vision, or a trance.

What is important to note is that all of these can be great experiences of divine communication.

Why do the evangelists and others present revelation in the form of dreams?

The answer is in the message of the dreams themselves. Messages that come in dreams usually are unexpected and often quite astounding. This is most obvious in the dream where Joseph learns the nature of Mary's pregnancy.

A special experience of revelation is a divine surprise.

Ordinary dreams are much like that. In dreams we are apt to confront deeply hidden and unexpected things about ourselves.

But there is something else. While we are asleep, dreaming, we are not in control of what happens in the dream. We are not in charge.

That is how it is with revelation. We are not in charge. It is not up to us to decide what is to be revealed. God is in charge.

The element of surprise and the fact that in dreams we are not in control makes them not only suitable, but very exciting vehicles for presenting divine revelation.



**MESSAGES FROM GOD**—Biblical dreams and visions bring wonderful, sometimes surprising, messages from God—as St. Peter discovered in a vision that he had at the house of Simon, the tanner, which stood by the sea in Jaffa. Dreams detailed in both the Old Testament and the New Testament offer special messages to believers. (CNS photo of El Greco painting of St. Peter)

## Dreams may play a role in our Christian spirituality

by Fr. David K. O'Rourke

Dreams, like many creatures of the night, have been kept to the outer doorways of traditional Christianity. Despite their place in Scripture, they seem to receive a cool welcome in our current theologies. Our theology is written in the bright light of noon, fully awake, very conscious and thoroughly rational.

### This Week in Focus

Isn't it surprising when, on numerous occasions, God addresses people in the Bible while they are dreaming? These biblical dreams might be considered divine surprises. Dreams came into Scripture as people became more and more aware of God's transcendence. In the earliest parts of the Bible, God spoke face to face with people. Later, however, God's intimacy with human beings was balanced with a picture of a God who is also "other" and communicates in more hidden ways. People can learn a great deal from dreams because they sometimes represent appeals from parts of ourselves that are being overlooked, such as our need for quiet time or for time with those close to us.

I have to confess that I could be counted among those rational creatures who lump dreams with horoscopes and fortune telling, and look on them all with a suspicious eye. My kind of mind wants facts and reasons, and has little tolerance for mystic messages.

Yet dreams appear in the Scriptures. At important times and in prominent places, dreams serve as the context in which God's message is delivered.

But what about us? What, if anything, might we hear in a dream? Let me give one possible explanation, and I will do so by telling a story about myself.

Several years ago, after my return to California from a sabbatical year spent traveling and writing, I suffered a heart attack, a bad one. My doctors assured me I would recover, and I seemed to be growing stronger.

But one night, as I felt I was getting my strength back, I had a vivid and commanding dream. It was about the black outer cape and black hood called a cappa that we members of the Dominican religious order wear over our white habit on formal occasions. I had lost mine during my sabbatical travels, probably left hanging in a closet somewhere.

It is an important part of our habit because we wear it on our last public appearance, in our coffins. The dream told me to make sure I had my cappa ready at hand because I was going to need it.

It would be easy to explain this dream as midnight worries about age and health. I would have no argument with this explanation. In fact, I used it myself.

But I also went hunting for my cappa. And when I was sure it was lost, I immediately had a new one made. Not only that, I let everyone know where it was kept in case it should be needed.

If actions speak as loudly as words, I am afraid I would have to plead guilty to acting on this dream.

How are we to understand dreams? One explanation is that they are a plea for "equal time" from the corners of our spirit that are neglected in the competitive and stressful life so many people lead. Life in a technological world requires that we attend disproportionately to our ability to organize these needs in images and stories.

Our dreams can tell us to be mindful of realities that we could forget otherwise. Should we attend to our dreams? Well, they can be mirrors held up to aspects of ourselves that we do not ordinarily see.

Christian spirituality suggests that we look at all parts of ourselves, in an integrated way and not in disunion. In this, our dreams just might play a role.

## Dreams enable spiritual growth

by Katharine Bird

Ten years ago, Rebecca was preparing to close her home and move hundreds of miles away. She was excited about the move, seeing it as an opportunity to start a new life in a metropolitan area with lots of advantages for her, personally and professionally.

At the same time, it was wrenching. She was leaving behind the home she had lived in since childhood, the only home her own children had ever known. At times she wondered if she was making a disastrous mistake.

Then one night she had a dream. In it, her home was in danger, with partially packed boxes in every room. Outside the house, landscapers were digging up her favorite tree, the walnut tree that shaded her study and fed the squirrels each autumn.

As she watched, puzzled, she saw the landscapers bag the roots of the tree carefully in a great mound of dirt. Lovingly, they placed the walnut tree on their truck and drove away.

When Rebecca woke up, she felt comforted. The dream's message seemed obvious to her. She could move with a clear conscience because "home" wasn't tied to a specific place. Home was wherever she and her children might be together.

Reflecting on the dream later, Rebecca saw it as an occasion when God "spoke" to her and gave her strength and courage to do what she had to do.

For some spiritual directors, dreams are a tool which can help people advance

spiritually. Dreams can provide people with important insights and truths about themselves.

"We can look at dreams as another way God is present in our lives," said Dr. Elizabeth Dreyer. She teaches theology at the Washington Theological Union in Silver Spring, Md.

"God wishes us well and created us with the resources for happiness and well-being," she said. Dreams can be "an avenue to find out what is going on" in people.

Dreyer often assists people through spiritual direction. Frequently she will ask them if they remember their dreams. Some 70 to 80 percent do.

Dreyer told of a sophisticated, well-educated professional who was very attuned to her dreams. "The whole direction of counseling was set by her dreams," she said.

For those not interested, she drops the subject. Dreams are only one aid to spiritual growth, she explained. They don't work for everyone.

Asked how she uses dreams in spiritual direction, Dreyer noted that dreams often provide some clues to areas people need to work on. Dreams also can be used to help people reach better balance in their lives, a goal of spiritual direction.

An example would be the workaholic who dreams of his office and his supervisor. Also in the dream, however, is a person playing with a motorized model airplane.

Prodded by questions from his spiritual director, the man begins to see that he is ignoring his need for relaxation and fun, a necessity for a balanced life.



**GROWTH**—Dreams often facilitate spiritual growth and offer answers to life's dilemmas. One woman's dream about a beloved tree comforted her as she prepared for a move to a new home in a strange city. (Photo by Dennis Jones)

In working with a client's dreams, Dreyer said she encourages people to trust their own interpretation. Though spiritual directors and books on dreams can help, people don't need a special talent to interpret dreams.

"Dreams belong to us," she stressed. "Those with a proximity to look at dreams can figure out what is being said and what is going on."

Dreyer told of a woman she assisted who had decided to return to school to get a Ph.D. The woman, in her 40s, was

concerned about quitting her job and worried about how she would do.

One night she had a dream in which she had a reunion with a high school friend, telling her that she was going back to school.

The acquaintance said, "You'll never finish." In response she shot back, "Oh, yes, I will. I'll finish in two years."

For the woman, Dreyer said, the dream was a communication from God telling her that she had the resources to cope and to do the work. And she did.

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### October & November 1989 TV Mass Schedule:

Date	Celebrant	Congregation
Oct 1	Fr. Anthony Volz	Members, Christ the King Parish, Indpls.
Oct 8	Fr. Daniel Fleischfiter, OFM	Secular Franciscans of the Sacred Heart Fraternity, Indpls.
Oct 15	Fr. John Ryan	Members, St. Anthony Parish, Indpls.
Oct 22	Fr. Michael O'Mara	Members, St. Pius X Parish, Indpls.
Oct 29	Fr. Robert Sims	Members, St. Paul Catholic Church, Bloomington
Nov 5	Msr. Francis Tuohy	Members, St. Luke Parish, Indpls.
Nov 12	Fr. Robert Borchertmeyer	Members, Little Flower Parish, Indpls.
Nov 19	Fr. Joseph Wade	Members, St. Matthew Parish, Indpls.
Nov 26	Fr. Daniel Mahan	Members, St. Barnabas Parish, Indpls.



## TWENTY-SIXTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, October 1, 1989

Amos 6:1, 4-7 — 1 Timothy 6:11-16 — Luke 16:19-31

by Fr. Owen F. Campion

After the death of Solomon, the kingdom over which he reigned in such glory divided. It was a dispute in his own family that caused the discord. As a result, Jerusalem and the surrounding areas, generally the southern part of modern Israel, became the kingdom of Judah. The northern part, including the modern "West Bank," so often in today's news, became the kingdom of Israel.

Seen now collectively, the prophets rarely spoke with absolute approval of any king of Judah. They virtually never spoke approvingly of a king of Israel. For them all, times were more often than not. Their estimate of the goodness or badness of times was whether or not the people, surely led by their kings and affected by their king's policies, put God and obedience to him above all things.

Amos gives modern readers virtually the date of his writings. He situates himself in the reigns of specific kings. The birthplace of Amos was in Judah, in the town of Tekoa, 10 miles south of Jerusalem. However, he wrote in the north. His message is frank. It calls God's people to return to the primacy of God's law.

This weekend's Liturgy of the Word presents a section from Amos' prophecy as its first reading. Idolatry may have meant for some of the prophets actual homage to a pagan god or goddess. For Amos, in this reading, idolatry was paramount interest being given to wealth and ease. For those so comfortable, different days were ahead. The bubbles of pleasure and things would burst for them.

Once again this month, the liturgy offers

worshippers a reading from the First Epistle to Timothy. Timothy was a convert. St. Paul converted him, and thereafter Timothy became one of Paul's most reliable disciples. Although this epistle addresses itself to Timothy, the values it proposes are universal in their usefulness and depth.

Demandingly and eloquently, the epistle as read this weekend calls upon Timothy to recognize God as chief, supreme, and essential. All else is secondary.

Of the three synoptic writers, Matthew, Mark, and Luke, only St. Luke brings readers of the Gospels the passage about Lazarus and the rich man, that the church provides this weekend in the Liturgy of the Word as the Gospel selection.

In the first century, those dining in Jewish homes wiped their hands and dishes with bread. The bread then was discarded. It often was food for household pets. Thus the poor Lazarus yearned even for that bread in his hunger.

The reading gives a reference to Abraham, the father in faith of all, and the spiritual model of fatherhood for ancient Jews. To invoke Abraham as "Father" necessarily suggested links in blood, as well as in belief, with all others of Jewish background. Early Christians saw further in Abraham, and in descent from him, a spiritual process, and a spiritual kinship.

Finally, the reading makes clear that faith is not thrust upon anyone, not even by the compelling experience of miracles. Rather, to believe is to be free, and in that freedom, to choose.

## Reflection

This weekend is the second time this fall when the church, through its Liturgies of the Word, has addressed for believers the reality of wealth, or want, in the world. It is a reality involving virtually every human being alive on the planet. Just as it is universal, it also is an issue critical to Christianity.

These readings offer lessons of their

own in several specifics, and they underscore a continuing message in the Liturgies of the Word for this season. They repeat last weekend's warning that earthly wealth and reputation are trivial and subject to change, and ultimately death removes them from a person.

These readings also stress the common need of, and descent from, God, through God's creation, that pertains to each person. It is an appeal for community—and for a community of compassion, generosity, and service.

More broadly, these readings call upon Christians to strengthen for themselves the chief place that Jesus must occupy in their

lives. The eloquence of the First Epistle to Timothy reveals the urgency of the need to make Jesus' example of love and sacrifice our ambition too.

The church's appeal, here and elsewhere, to moderate yearnings for wealth, style, circumstance, and comfort, is not a condemnation of creation or of the beautiful in creation.

Rather, it is an invitation to "put first things first." It is an invitation, because faith, and faith's perception, do not impose themselves upon anyone. Each person must consider reality, and self, and what is reasonable and desired, and then—in humility—live accordingly.

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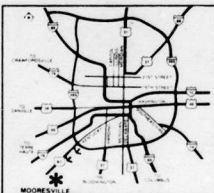
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Holy Spirit gives saving  
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by Pope John Paul II

Remarks at audience September 13

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The Holy Spirit was present and at work in the redeeming sacrifice of Christ. In the Eucharist, which is the sacrament of Christ's body and blood, that sacrifice is renewed until the end of time.

Through the Holy Spirit, the giver of life, Christ's followers come to understand the true meaning of his statement that we must eat his body and drink his blood if we are to have life within us.

Through our sharing in the eucharistic banquet, the Holy Spirit gives us "com-

munion" with Christ: a saving union with the crucified and risen Lord.

Guided by the Holy Spirit, the members of the early church gathered around the apostles and devoted themselves to prayers and the breaking of bread.

From the beginning, the church, guided by the Spirit of life, has expressed and confirmed her identity through the Eucharist.

In every age, the Paraclete helps the church to discover in the Eucharist the true meaning of human life, since we are fashioned in the image of the Blessed Trinity and destined to a share in divine life.

In the Eucharist, through the action of the Spirit, Christ is ever at work in the church, leading every individual and the entire world toward the new creation and filling us with his divine gifts.

MY JOURNEY TO GOD  
Acceptance

Try not to understand  
The mystery and the magic  
Of it all.  
God never meant that man  
Should ferret out  
The secret of his plan.  
'Tis not within our power,  
For who would dare to argue  
With a flower?

—by Margaret McClelland

(A resident of Indianapolis, Margaret McClelland is a member of St. Luke Church.)



# Entertainment

VIEWING WITH ARNOLD

## 'Wired' explores tragic demise of John Belushi

by James W. Arnold

The trouble with John Belushi is that he didn't run into his guardian angel until after he died.

At least that's a thought, based on the creative and often whimsical Larry Peerce film, "Wired," the adaptation of the Bob Woodward best-seller. Like the book, it explores and tries to explain the sadly premature demise of Belushi at age 33 from an overdose of cocaine.

Angel, the portly comedian's Latino cabdriver-as-guardian angel, is not only a major character, but actor Ray Sharkey's flamboyant and wry truth-telling comes close to stealing the movie.

There's some irony in that, because Sharkey's star rose about the same time as Belushi's. (He barely missed a best actor Oscar in 1980 for "The Idolmaker.") And he lost all he had to heroin in the 1983-86



period before turning his life back on course. Belushi couldn't do it.

The Earl Mac Rauch movie script is truly an American story—humble beginnings, some struggle, flash to the top, tumble to the bottom. Too much too soon, eaten alive not by success but by the need for success. Nice guy, sometimes bad guy, mixed feelings, many regrets.

It starts with the comedian's death in 1982 at the Chateau Marmont and skips back through his brief adult life in non-linear style. One thread, a la "Citizen Kane," involves reporter Woodward (J.T. Walsh) checking all the records and interviewing all the witnesses to put the jigsaw together. The other is a fantasy trip in which John (played with gusto by young Michael Chiklis) "escapes" from the morgue, finds himself in a cab with the angel, and makes a tour of his life's critical moments.

(The taxi device has classical roots as transportation to the Underworld. Movie fans will recall it played a similar role in Bill Murray's "Scrooged.")

Put together, these two elements hope to "explain why." The movie's conclusion is like Woodward's: Belushi did it to

himself. He had some help, but he did it himself. He ignored the advice of those who loved him and those who just needed him to keep laying the golden eggs. As even his pal Dan Aykroyd (Gary Groomes) puts it in the film, they agreed there would be no regrets "because the dude did exactly what he wanted."

The movie shows just how much Belushi punished himself with chemicals in all forms and combinations, with the help of \$2,500 weekly spending money from his corporate employers. It touchingly describes the love of his wife Judy, and some others, through it all. Chiklis makes the guy lovable as well as perturbing, and Patty D'Arbanville is three-dimensional in the thankless role of Kathy Smith.

The structure resembles "A Christmas Carol," but without Scrooge's happy ending. For John, life is truly over, the ghosts are just movie ghosts, and no repentance is possible. This adds a poignancy to the proceedings, no matter how lively they are during some of Belushi's notable gags, skits and ("Blues Brothers") musical routines.

For whatever reason, the producers chose to restage these bits with Chiklis, rather than use readily available film or tape of the real thing. Still, they do have high entertainment value, despite their relatively underwhelming quality. E.g., how immortal are Belushi's "Samurai Skits"? Or his food-guzzling in "Animal House"? He personally was proudest of his work on "Saturday Night." And honestly, how good was that?

The oddity is that the man was able to become a pop folk hero with so little important work behind him. It's a symptom of the times. Who would think of a bit of Chaplin or Keaton, or Fields or Hope or any notable comedian, and assume the classic routines could be performed by an impersonator?

The use of fantasy allows not only

commentary and invention beyond the "facts," but gives the film a chance to be funny in the only way that can otherwise sad tale can be—irony, gallows humor. Without it, this story is tragedy without consolation, a free fall to the abyss.

Don't let anybody tell you this is a bad film. For director Peerce, as much as gone right in the 25 years since "Goodbye Columbus," but "Wired" is a moving and brilliant movie in the dark, tell-the-truth comic tradition of "All That Jazz."

Dramas about real people are inevitably partly not true. But in these matters, journalist Woodward is a good man to trust. Every viewpoint is fairly expressed. Those who are trying to undercut the film are less concerned with truth than with misplaced charity.

"Wired" is a film that could do a lot of good among the audiences that loved and yet were betrayed by Belushi. Even more importantly, it skewers a ruthless, cynical business. Everybody got a piece of this man. To some extent, the movie is the little fat guy's chance to have the last word. To punch it, in fact, right in the rib cage.

(The grim truth in fact and fantasy form; much amoral activity but comparable moral impact. Satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Heart of Dixie ..... A-III  
In Country ..... A-III  
The Little Thief ..... A-IV  
Night Game ..... A-III

Legend: AII—general patronage; AII—adults and adolescents; AIII—adults; AIV—adults, with restriction; V—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.

## 'Life Goes On' achieves accurate look at retarded

by Sr. Mary Ann Walsh

ABC-TV's "Life Goes On" is a major "step forward" for people with mental retardation, the head of the National Catholic Office for Persons With Disabilities said Sept. 13.

In an interview the day after the pilot aired nationwide, Sister Rita Baum, a Sister of St. Joseph who heads the Washington-based office, praised the series, which features Christopher Burke, a man with Down's syndrome.

The hourlong series, slated for Sundays, 7-8 p.m., features Burke as 18-year-old Corky Thacher, who has Down's syndrome and is being mainstreamed from a special education institution into a regular public high school.

"In terms of awareness, this is super," Sister Baum said. "This is equal to a deaf man being named president of Gallaudet University," she said, recalling when Irving King Jordan Jr. was named head of the Washington university for the hearing impaired last spring.

His appointment received worldwide publicity when Gallaudet students successfully protested the selection of a non-deaf president by the university's board.

Sister Baum also said "Life Goes On" was "very good entertainment" that was not trying to "call forth sympathy" and "was not preachy."

The portrayal of Down's syndrome and its effects on a family was "absolutely honest" in showing problems associated with the syndrome, she said.

She noted that specific incidents from the pilot episode were true for many families. In one, the financially strapped parents worried if they would be able to afford a special education program if Corky did not succeed in being mainstreamed. In another, Corky's sister Rebecca feared being embarrassed by having her brother in class with her. The series accurately showed the gentle nature of the retarded, the nun said. She noted that while the rest of the family tiptoed around the older sibling who had moved back home after breaking up with her live-in boyfriend, Corky was the one who simply said, "I'm sorry about your boyfriend," and didn't worry about whether his comment would be appropriate.

"That's very typical, especially of people with Down's syndrome," she said. "They're very in touch with matters of the heart."

The pilot also portrayed another youth with Down's syndrome who was socially inept and who had been institutionalized because of his retardation.

Corky had "good social skills," which "showed the love and care his family had for him," the nun said. "A lot of families are not ready for this nurturing."

The episode also showed Corky to be naive, another accurate image, said the nun.

People with Down's syndrome have "an eagerness to trust everybody," which "puts them at a certain risk" in society, she said. "Their natural tendency is to trust, not analyze whether someone is trustworthy or not."

Lidith Trotter, a reviewer for the U.S. Catholic Conference Office for Film and Broadcasting, in appraising the ABC fall season, said "Life Goes On" was "quite possibly the best and brightest family comedy-drama in years."

She praised hiring a retarded individual to play Corky and said the casting concept "not only assures built-in credibility, but also counters stereotypical views of retarded people."

However, she accused ABC of having "a subliminal death wish" for slotting "Life Goes On" against two popular programs, "60 Minutes" on CBS and "The Magical World of Disney" on NBC.

### Programs of Note

Sunday, Oct. 1, 9-10 p.m. (PBS) "David Copperfield." The fourth episode of this "Masterpiece Theater" dramatization of the Dickens novel concerns David's love for his employer's daughter, which he is forbidden to see.

Sunday, Oct. 1, 10-11 p.m. (PBS) "Wanted: A Million Teachers." The fourth program in a rebroadcast of the five-part "Learning in America" series looks at the problem of attracting talented individuals to a profession associated with low pay, poor morale, and an overload of administrative paperwork.

Monday, Oct. 2, 8-9 p.m. (PBS) "A Journey to Tristan da Cunha: The Waters Are Wide." The premiere of "Travels," a 12-part series taking viewers to unusual corners of the world, takes a trip on a mail boat from Bristol, England, to a remote South Atlantic island outpost.

Tuesday, Oct. 3, 10-11 p.m. (PBS) "Asylum." Focusing on St. Elizabeth's Hospital in Washington, founded in 1855 as a model for the humane treatment of the mentally ill, this documentary chronicles the complex and controversial story of the progress of mental institutions from peaceful havens to overcrowded holding pens.

Wednesday, Oct. 4, 10-11 p.m. (PBS) "Can't Afford to Grow Old." Looking at how the nation's already strained health and social welfare system can meet the needs of an aging society, the show highlights physical, emotional, and financial pressures faced by the elderly and their caregivers.

Thursday, Oct. 5, 10-11 p.m. (PBS) "Bright Days of Tomorrow." The sixth episode of the nine-part video history, "The Struggles for Poland," traces the tumultuous period from 1945 to 1956 when the Communist Party consolidated its power over a "People's Poland."

(Check local listings to verify program dates and times.)



LIFE GOES ON—Actor Christopher Burke (second from right) plays Corky, an 18-year-old with Down's syndrome, in "Life Goes On," ABC-TV's new family drama featuring the Thacher family. The hourlong episodes will focus on

how Corky's trials turn to triumphs. Catholic News Service calls the show "a major step forward" for people with mental retardation and their families. (CNC photo from ABC)

## QUESTION CORNER

# Has church dispensed with limbo?

by Fr. John Dietzen

Q Would you please clarify the question of limbo. We always were taught that limbo is the place where unbaptized babies go. Now I am told the current teaching of the church is that there is no limbo.

Isn't limbo a place of perfect happiness except for the beatific vision? How can the church suddenly dispense with the doctrine of limbo? (New York)



A As I am prompted many times to note in this column, one objection to older ways of teaching Catholic doctrine is that all teachings, regardless of their significance to our faith, often were presented as of equal importance and certainty.

## FAMILY TALK

## Mine and no become common war cries for the stubborn toddler

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 3-year-old refuses to share his toys. This is embarrassing when his little friends visit our home for play time.

I explain that it is good manners to share. I even tell him that he must. If I insist, he may start screaming, "mine." I have noticed that other children his age share their toys without much protest. However, my son is very stubborn about this. How do I get my son to share? (New Jersey)

Answer: You don't. Sharing and being generous are really grown-up activities, calling for maturity well beyond that of a 3-year-old.

In fact, most adults also have difficulty sharing. Remember that his truck is not just a toy. It is probably one of his most valued possessions. You might try asking other children to play along with a few toys so both children can share the belongings.

A 3-year-old is still going through a "selfish" developmental stage. By his actions and reactions, he is forging the first framework of "self." One of the foundation stones of "self" is what a person owns.

"You are what you own." This is called the "material me" and is developmentally primary. Later on will come the "social me" (built on the reactions of others), and the "spiritual me" (from self-actualization).

Your son, holding on to what he owns, is holding on to who he is. This is important for him at age three to know that "what is mine is mine." Take it away and you raise questions in his mind about his identity.

"Mine" is not the only war cry of a 3-year-old insisting on his material identity. There is another word, equally common and very powerful, that parents often hear from a child of this age. That word, of course, is "no."

"No" may serve the same purpose as "mine" to protect and develop the newly emergent sense of self.

So what is a parent to do? First, protect what belongs to him. If he does not wish to share, he should not have to. As a parent, you are his ally, not his enemy.

Support of a small child's ownership does not encourage selfishness. Rather, it gives the child security. A 3-year-old is not ready to share. He will be better able to share when he is older, once he feels more sure of himself and his things. Normally, generosity progresses from supported ownership and selfishness to trading. Once the child feels sure of his ownership, he may barter. "I'll let you play with my new truck if you let me ride your trike."

Only much later, usually after adolescence, do true altruism and generosity develop. For this to happen, the child must have a sense that the good of the "other" person is in some way vitally tied up with his own good. He is able to see the hurts and needs of the other as if they were his own hurts and needs.

Some parents think that by forcing the small child to share he or she will develop a learned habit of generosity. This is a mistake. Even if successful, the parents will have only compelled obedience.

The parents are more likely to be unsuccessful, because 2-year-olds and 3-year-olds are in a negative stage. The toddler literally "looks" for ways to set his will against that of his parents.

The wise parent does not tackle this head-on, especially when there are other more necessary areas where the parents must have compliance. Rather, the parent avoids a battle of wills over sharing and finds other ways to see that all the children have a toy to play with.

Support your toddler's private ownership. In a beginning way, he is what he owns. Don't force him to share.

Reader questions on family living or child care to be answered in print are invited. Send questions to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.

Before going any further, it is worthwhile perhaps to repeat that. As the bishops at Vatican Council II taught,

"In Catholic teaching there exists an order or hierarchy of truths which vary in their relationship to the foundation of Christian faith" (Decree on Ecumenism, No. 11).

Our doctrines about the holy Trinity and the humanity and divinity of Christ, for example, are far more central to Christian faith than the teachings about indulgences. The point of the council was that these differences must be reflected in our life and our teaching.

The same is true in proportionate ways for doctrines that are embraced by our church as essential to our faith and others which may be believed in or not.

I bring the subject up again because this whole question of the church's teaching on limbo is a good example. For nearly 1,000 years after Christ, there apparently was not much concern about the subject of unbaptized infants. It simply was assumed that God took care of these children in his own way. Various theologians differed and argued the subject, but the universal church took no official positions.

Only in the 18th century did the question become critical. The heretical sect in Europe called Jansenists held extremely severe and tight positions about morality and grace. One doctrine upon which they officially insisted

was that, according to God's revealed doctrine, all infants dying without baptism are condemned to the fires of hell. Belief in any kind of limbo, they said, was to be condemned.

Eight years later, in 1794, Pope Pius VI condemned this teaching. One may believe in a limbo, a place of happiness that is not heaven, and still be a Catholic, he said (Errors of the Synod at Pistia, No. 26).

This is the only statement on limbo in all major official documents of the church. The church never has, and does not now, either endorse or reject the existence of such a "place."

God's plan for infants who die without baptism is one of many subjects he has not told us much about. We simply do not know.

We are certain only that God, in his love and desire for the salvation of all people, has arranged some plan to fulfill that desire through the merits of our Savior Jesus Christ.

A limbo of some sort of happiness for infants, therefore, is something Catholics may believe. It is not and again never has been a necessary part of our faith.

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

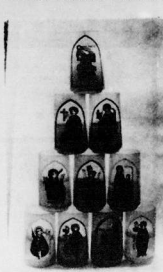
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# The Active List

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

## September 29

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

☆☆

A Rummage Sale will be held from 8 a.m.-4 p.m. at St. Ann Parish, 2862 S. Holt Rd.

☆☆

A Jonah Fish Fry and Bake Sale will be held from 4-7 p.m. at Sacred Heart Parish, Clinton. Adults \$4; children \$2.50.

## September 29-30

St. Thomas More Parish, Mooresville will hold its 6th Annual Apple Fest and Pig Roast

featuring chui and teen dance Fri.; pig roast, entertainment Sat.

## September 29-October 1

A New Albany Deansery Peer Leadership Workshop will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

☆☆

A Women's Serenity Retreat will be held at Fatima Retreat House, 5383 E. 56th St. Call Ada Stewart 317-255-8135 for information.

☆☆

A Marriage Encounter Weekend will be held at the Boston Connection in Terre Haute. For information call Monty and Kathy Shields 812-894-2896.

## September 30

The Liturgical Ministry Formation Program Phase I Session I: The Church at Worship will be held from 10 a.m.-3 p.m. at the Franciscan motherhouse, Oldenburg. Call 317-236-1483 for information.

☆☆

The Liturgical Ministry Formation Program Phase II Session I: Liturgical Leadership will be held from 10 a.m.-3 p.m. at Marian College. Call 317-236-1483 for information.

☆☆

The Catholic Alumni Club (CAC) will hold a Membership Drive Party from 8-12 p.m. at Autumn Woods Clubhouse, 91st and Allisonville Rd. Cost \$3.50. Call Dan 317-842-0855 for information.

☆☆

The Ladies Guild of Sacred Heart Parish, 1530 Union St. will sponsor a Fall Rummage Sale from 9 a.m.-2 p.m. in the parish hall.

☆☆

The Home School Association of St. Gabriel Parish, 6000 W. 34th St. will sponsor a Huge Garage Sale from 8 a.m.-4 p.m. Proceeds bring arts groups to school.

☆☆

The Christian Action Council will sponsor a Peaceful Pro-Life Walk around Community Hospital at 1 p.m. Meet at Ritter Free Methodist Church, 1625 N. Ritter 12-45 p.m. Signs provided.

## October 1

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

☆☆

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

☆☆

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

☆☆

Benedictine Father Noel Mueller will begin the October pilgrimages from St. Menrad Ansbach to Our Lady Monte Cassino Shrine with "Mary, A Shining Ark Among the Clouds of Glory" at 2 p.m. CDT. Universal Rosary March today.

☆☆

A Family Mass for Separated, Divorced and Remarried Catholics will be celebrated at 4 p.m. at Holy Name Church, Beech Grove. Reception follows. For more information call 317-236-1596.

☆☆

Holy Family Parish, Oldenburg will present its Church Festival featuring chicken or beef dinners from 10 a.m.-2 p.m. slow time. Turtle soup, booths, drawings, supper 4 p.m.

☆☆

The Adult Education ministry of St. Pius X Parish, 7200 Santo Dr. will sponsor a program by Dr.

© 1989 Catholic News Service



James J. Walter on "Faith and Technology: Partners or Adversaries." Call 317-257-1085 for more information.

## October 1-6

"Unfolding our Wholeness," a retreat for religious aged 60 and older will be conducted at Beech Grove Benedictine Center by Benedictine Father Bonaventure Knaebel. Father Adolph Dwenger and Benedictine Sister Mildred Wannenmuehler. Call 317-788-7581 for details.

## October 2

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

☆☆

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Parenting (STEP) classes begin from 7:30-9 p.m. at St. Lawrence Parish, 4850 N. Shadeland Ave. Call 317-543-4925 for details.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a discussion on "What Do You Want Out Life?"

## October 3

St. Christopher Parish Adult Catechetical Team (ACT) begins a "Making a Good Marriage Better" course from 7:30-9 p.m. \$25/couple. Call 317-241-6314 for information.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317

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The Bible Study on the Acts of the Apostles, sponsored by St. Christopher Parish. Speedway continues from 7:30-9 p.m. Call 317-241-6314 for information.

☆ ☆ ☆  
Mature Living Seminars continue with "Dreams. Means to the Self and Individuation" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.

☆ ☆ ☆  
Mother and Unborn Baby Care. Pregnancy Problem Centers will hold an Information Night for prospective volunteers at 7 p.m. in Suite #619, 445 N. Pennsylvania St.

☆ ☆ ☆  
Secular Franciscans of the Sacred Heart Fraternity are invited to join the Frats in celebrating the Transitus Service at 8 p.m. in Sacred Heart Church, 1530 Union St. Everyone welcome.

October 4  
A 25th Anniversary Rededication Mass will be celebrated at 10 a.m. at Cardinal Ritter High School, W. 30th St. at Tibbs Ave.

☆ ☆ ☆  
Registration deadline for 9th Annual Deane Religious Education Conference at St. Joseph

Parish, Terre Haute on Oct. 7. Call 812-232-8400 for details.

October 5  
Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆ ☆ ☆  
The Spiritual Leadership Program Unit I continues with "Prayer" by Gwen Goss from 7-10 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for details.

☆ ☆ ☆  
The Spiritual Leadership Program Unit I continues with "Styles of Leadership" by Providence Sister Kevin Marie Tighe from 7-10 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for details.

☆ ☆ ☆  
"The Ascending View: New Light" tree program sponsored by the Adult Learning Committee of St. Lawrence Parish, 4850 N. Shadeland Ave. begins from 7:30-9:30 p.m. in church. Call 317-543-4925 for details.

☆ ☆ ☆  
The morning Bible Study sponsored by St. Christopher Parish begins from 10-11:30 a.m. in the Annex meeting room. Call 317-241-6314 for information.

☆ ☆ ☆

A Fundraiser Dinner for the benefit of St. Joan of Arc School will be held at 6 p.m. in the parish center \$10 person. For tickets call 317-283-1518 or 317-283-5508.

☆ ☆ ☆  
A Rummage Sale will be held from 8 a.m.-4 p.m. at St. Ann Parish, 2862 S. Holt Rd.

☆ ☆ ☆  
Cardinal Ritter High School will host an Information Night for sixth, seventh and eighth graders and their parents at 7:30 p.m. in St. Michael School cafeteria, W. 30th St. at Tibbs Ave. Call 317-923-9717 for more information.

October 5-6  
A Garage Sale for the benefit of the Pregnancy Problem Centers will be held from 8:30 a.m.-4 p.m. at 6115 E. 10th St. Call 317-537-5715 for more information.

October 6  
The Channel of Peace charismatic community will celebrate First Friday Mass at 7:30 p.m. at Holy Angels Parish, 740 W. 28th St. Life in the Spirit Seminar 6 p.m. Call 317-926-3324 for information.

☆ ☆ ☆  
A Monte Carlo Night will be held from 6 p.m.-midnight in St. Ann Parish Hall, 2860 S. Holt Rd. Admission \$2, adults only.

October 6-7  
Holy Rosary Parish, Seelyville will sponsor a Country Craft Boutique from 9 a.m.-6 p.m. Fri. and from 9 a.m.-3 p.m. Sat. Lunch served.

October 6-8  
A Concerned Marriages Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for details.

October 7  
The Liturgical Ministry Formation Program Phase I Session "The Church at Worship" will be held from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St.

☆ ☆ ☆  
Archdiocesan Black Catholics Concerned (ABCC) will hold a Lay Leadership Day from 9 a.m.-2 p.m. at Martin Center College, 2171 Avondale Place.

Call 317-631-2939 for information.

☆ ☆ ☆  
Cardinal Ritter High School will hold a 25th anniversary Homecoming Dance from 8-11 p.m.

☆ ☆ ☆  
First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary procession.

☆ ☆ ☆  
A FIRE chapter meeting and Fatima devotions follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆ ☆ ☆  
The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

☆ ☆ ☆  
The Sisters of St. Francis at Oldenburg will sponsor a Day of Prayer from 9 a.m.-4 p.m. EST in Olivia Hall. \$5 cost: drinks and snacks provided. For registration call Franciscan Sisters of the Holy Family 812-934-2475 or 812-934-5016.

☆ ☆ ☆  
The Holy Name Society of St. Mary Parish, Navilleton will sponsor an Autumn Dance featuring Jerry Sharp and the Nu-Notes from 9 p.m.-1 a.m. BYOB, must be 21.

October 8  
Benedictine Father Aurelius Boberek continues the October pilgrimages from St. Meinrad Seminary to the Shrine of Our Lady of Monte Cassino with "Mary, Mother of All the Living" at 2 p.m. CDT.

☆ ☆ ☆  
St. Mary of the Rock Parish near Batesville will hold its annual Turkey Festival serving dinners from 11 a.m.-6 p.m. EST. Adults \$5, kids under 12 \$2. Booths, country store, processed livestock drawing.

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

☆ ☆ ☆

A Pre-Canva Conference for engaged couples will be held from 12-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆ ☆ ☆  
The World Apostolate of Fatima (The Blue Army) will sponsor a Rosary March at 3 p.m. at Our Lady of Lourdes Church, 533 E. Washington St. All welcome.

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 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3:10 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Greenwood K of C Council 6138, 6:30 p.m.

Pushville Rd., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 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., 6:30 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3:10 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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# Youth News/Views

## Batesville youth rally draws 135 teen-agers

by Mary Ann Wyand

Stress and self-esteem were among the discussion topics during Joe Exline's keynote address at the Batesville Deanery Youth Rally Sept. 10 at Oldenburg.

And the 135 teen-agers present from parishes throughout the deanery responded with enthusiasm to his helpful advice about handling stress and feeling better about themselves.

Exline serves as the early adolescent ministry coordinator for the New Albany Deanery. He has presented workshops on a variety of youth concerns, including adolescent development and improving parent and teen communication.

Reflecting on the youth rally topics, Exline later told *The Criterion* that, "We talked about self-esteem, dealing with stress, how we see ourselves and our self concept, and the feedback that we receive from others, be it positive or negative."



**SELF-ESTEEM**—Keynote speaker Joe Exline of the New Albany Deanery discusses teen-age stress and self-esteem at the Batesville Deanery Youth Rally.

Small group discussions centered on how those factors affect self image, he said, as well as how teen-agers feel about their developing bodies and their concerns about acne and other problems.

"We talked about ways to develop self esteem," he said, "by surrounding yourself with significant others, people that fill you up, that make you feel good about yourself."

Teens need to learn how to identify other people as "fillers" or "drainers" in their lives, he said, then try to draw those supportive people into friendships.

During a second round of small group discussions, participants talked about the "fillers" and "drainers" in their lives and how they can be "fillers" for other people.

"We also talked about respect for others," Exline added, "and how we as Christians are called to fill other people up and make them feel loved."

Dealing with stress requires awareness of "how a lot of our stress comes out of the way we think," he said, "and getting caught up in 'awful-izing' our lives and trying to meet the expectations of others."

Instead, Exline advised, teen-agers need to try "to bring goals and expectations into a realistic and obtainable setting."

Sister Carol Leveque, director of religious education for Immaculate Conception Church at Millhouses, said the first-ever deanery youth rally was planned as a cooperative effort by religious educators from a number of parishes.

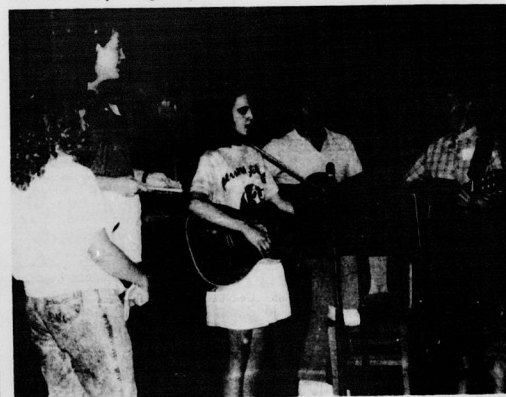
Father Michael O'Mara, associate pastor of St. Pius X Church in Indianapolis, celebrated Mass during the youth rally.

In addition to the workshops and Mass, participants enjoyed opportunities to socialize with youths from other parishes in their deanery. Following dinner, some of the teen-agers played volleyball while others chose bowling or a movie.

And at the close of the rally, everyone agreed that the first-time event was very successful in bringing Batesville Deanery youths together for a day of sharing, fun, and celebration.



**WORLD VIEW**—Father Michael O'Mara, assistant pastor at St. Pius X Church in Indianapolis, stands beside a globe as he delivers the homily during the youth Mass for Batesville Deanery teen-agers Sept. 10 at Oldenburg. (Photo by David Engelking)



**MUSICIANS**—Musical liturgists for the youth Mass blend their voices with guitar accompaniment during the Batesville Deanery Youth Rally on Sept. 10 at Oldenburg. Leading the teen-agers in song are (from left) Deborah Fussner, Sharon Bedel, Nicki Bulach, Leon Ennking, and Franciscan Sister Patricia Bietsch. (Photo by David Engelking)



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## Youth Events

Sept. 29-30—Quest Retreat for high school freshmen and sophomores at the Catholic Youth Organization Center, 6 p.m. Friday to 4:30 p.m. Saturday.

Sept. 29-30—New Albany Deanery Early Adolescent Ministries Program at the Aquinas Center.

Sept. 29-Oct. 1—New Albany Deanery Peer Leadership Training Program at Mount St. Francis.

Oct. 1—Respect Life Sunday observances in archdiocese, with seminars beginning at 1:30 p.m. at the Catholic Center in Indianapolis, followed by the Walk-a-Thon at 3 p.m., a Vesper Service at 8 p.m. at SS. Peter and Paul Cathedral, and a banquet at 5:30 p.m. at the Catholic Center Auditorium.

Oct. 1—St. Paul Parish, Tell City, youth group hayride, 4:30 p.m., \$3 per person.

Oct. 3—Catholic Youth Organization Cadet Speech Contest, with registrations due by Sept. 25.

Oct. 4—Rededication liturgy for Cardinal Ritter High School's 25th anniversary, with Archbishop Edward O'Meara and archdiocesan priests concelebrating Mass at 10 a.m. in the school gymnasium.

Oct. 6—Homecoming football game for Cardinal Ritter High School, featuring the Raiders against Bishop Chatard High School, 7:30 p.m. at Northwest Field.

Oct. 6-8—Youth Ministry Professional Certificate Training Program, "Counseling the Adolescent," at the CYO Youth Center, 7 p.m. Friday to 3 p.m. Sunday.

Oct. 7—Homecoming dance at Cardinal Ritter High School, 8 p.m. until 11 p.m., for students and alumni.

Oct. 7—Terre Haute Deanery Walk-a-Thon, at Sacred Heart Parish.

Submit items for the biweekly calendar by 10 a.m. Monday to Youth Calendar, P.O. Box 1717, Indianapolis, Ind., 46206



# Spirituality for youths involves relationships

by Paul Henderson

When I think of spirituality, I think in terms of relationships.

I remember one afternoon when I was teaching high school juniors about God and love.

A girl asked, "How do I know God loves me? I'm not sure I've ever felt God's love."

Before I could think, I heard myself asking Joan if she felt loved by anyone, and if so, by whom.

She said she felt loved by her friends and parents and, she added with a smile on her face, sometimes by her brothers and sisters.

I responded that the way I feel God's love is through the people in my life. What motivates another person to care for me is God's presence and grace in them. So, through our relationships, we meet God and feel God's love. We also become sources of God's love to those we touch.

I know from my experience as a youth minister that the primary way I reach young people is by developing a friendship with them, extending a hand of welcome, establishing trust, going the extra step, and challenging them.

This leads to a second thought on spirituality: the importance of community.

Young people understand the dynamics of a group and being a member. They know how painful it is not to be one of the in-group. Often, they create names for those not like them, such as pinheads, nerds, jocks, etc.

A spirituality for young people centers on welcoming everyone with the message that, "All people are accepted here."

But that is easier said than done. The appeal of a community like the church is its hospitality, its acceptance of all people. Faith tells us that Jesus accepts all who come to him.

I know many high school youth who have grown closer to their faith, or been turned off, by their acceptance or rejection by other young people and adults.

What a powerful feeling it is for all of us to have someone take an interest in us, to make us feel wanted and valued.

A third thought concerning spirituality for young people focuses on self-esteem.

A quote I treasure is, "We are special because God makes no junk." It speaks of us as a gift from a loving God. I remember a parent thanking me and the parish staff for all we had done for her daughter. It was through the adults and



**NEW YOUTH MINISTERS**—Bob Meaney, coordinator of youth catechesis and catechist formation for the Office of Catholic Education, (at left) visits with new youth ministry coordinators at the Catholic Center recently. They are Joyce Rowland of St. Gabriel Parish in Connerville; Russ Insera of Holy Spirit Parish in Indianapolis; and Daniel Hanes, youth ministry coordinator for the Connerville Deanery parishes.

youth leadership that her daughter realized her talents and her specialness as a gift from God.

She said how good it was that in her daughter's eyes it was the church that helped her see and feel her own self-worth.

And it is important to remember that: ►Helping young people develop a spirituality of life is helping them to recognize that their own unique giftedness

and that of others are gifts from a loving God.

►It is helping them to experience and develop hospitality and a sense of community.

►It is being with others through relationships and helping to draw others into relationships.

(Henderson writes for Catholic News Service.)

## Teens participate in Respect Life events

As part of archdiocesan **Respect Life Sunday** events Oct. 1, parish youth groups from throughout central and southern Indiana will be participating in the Walk-A-Thon from 3 p.m. Sunday in downtown Indianapolis, the Vespers Service at 4 p.m. at SS, Peter and Paul Cathedral, and a dinner at 5 p.m. at the Catholic Center.

Office of Pro-Life Activities and Catholic Youth Organization staff members are working on arrangements for youth participation in the annual Walk-A-Thon from the Circle north on Meridian Street to the Cathedral.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, said members of Dance KO, the new CYO dance company, will perform a dramatization at the Vespers Service to illustrate how much respect life encompasses beyond just the abortion issue.

"Their performance is about respect for the value of life," Sister Joan Marie explained. "There are a lot of issues covered, including AIDS, the homeless, the elderly, the dying, caring for senior citizens, loving life, and bringing that love to life and respecting it. It's really the whole virtue of charity."

The Dance KO performance will promote "awareness of how everything you do in life affects people," she said. "There are 15 teen-agers participating who have given a lot of their time to this. It's really a committed group."

CYO and Office of Pro-Life staff members are hoping at least 200 youths from throughout the archdiocese will participate in Respect Life Sunday events, including a dinner featuring pro-life speaker Molly Kelly. Last year, youth groups came to Indianapolis from Jeffersonville, Columbus, Seymour, and other cities.

Kathy Davis-Shanks, youth ministry coordinator for the Catholic Community of Columbus, serves as the liaison or youth involvement in archdiocesan pro-life activities and is helping coordinate teen participation this year.

☆☆☆

"The Vision of Church" is the topic for Benedictine Sister Joan Marie Massura's keynote address for the **Indianapolis North Deanery Junior High Youth Rally** Sept. 30 at the Beech Grove Benedictine Center.

Sister Joan Marie, who serves as archdiocesan coordinator of youth ministry, will discuss the fact that youth are the church and have an impact on the church.

Beginning at 2:30 p.m. on Saturday, the rally will blend workshops and a youth liturgy with swimming, other sports events, a pizza party, and a dance at the spacious center equipped with gymnasium and indoor pool.

Father Donald Quinn, chaplain at Bishop Chatard High School, will celebrate Mass for seventh and eighth grade students from Indianapolis North Deanery parishes.

Registrations are \$7 each and will be accepted at the door on Saturday. The rally ends at 9:30 p.m. The Benedictine Center is located at 1402 Southern Avenue in Beech Grove. For more information, telephone Karen Clauser, youth ministry coordinator at St. Lawrence Parish, at 317-894-2642 on Friday night or Saturday morning.

☆☆☆

New Albany Deanery will offer the annual **senior retreat** Oct. 19-22 at Wyandotte Woods in Harrison County. "The fall colors should be in all their glory," deanery youth ministry officials noted, "as we take some special time for the experience of a lifetime."

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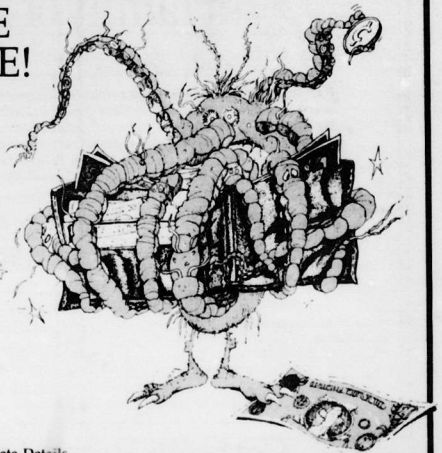
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## BOOK REVIEW

## Closer look at two-job couples

**THE SECOND SHIFT: WORKING PARENTS AND THE REVOLUTION AT HOME**, by Arlie Hochschild, with Anne Machung. Viking Penguin (New York, 1989). 309 pp., \$18.95.

Reviewed by Barb Frazee

"The Second Shift: Working Parents and the Revolution at Home" is an outstanding work of research with conclusions bound to shake up some marriages.

Arlie Hochschild, a tenured professor at Berkeley, spent about 10 years interviewing two-job couples. Hochschild concluded something many women have known for years: Even when both spouses work, most women carry the bulk of the work at home, or the "second shift." Two-job couples are trapped in a "stalled revolution," as women going out into the changing work force do not receive back-up support for the work they do—or did—do at home.

However, Hochschild carries her conclusion a bit further: How much work a man does at home has a direct bearing on how happy a marriage is. If a woman resents carrying the load of housework and child care, those feelings will affect her marriage.

Her findings contrast those of studies that show women's "outside work" causes divorce.

"Since all the wives I studied worked outside the home, the fact that they worked did not account for why some marriages were happy and others were not," Hochschild wrote. "What did contribute to happiness was the husband's willingness to do the work at home. Sharing the second shift improved a marriage regardless of what ideas either had about men's or women's roles."

Hochschild presents her findings in a very readable manner. After setting out her premise, she presents couple after couple—of varying incomes and races, white-collar and blue-collar—to prove her theory. She quotes extensively from her interviews with them, often providing a telling look into the situations. In addition, there are enough natural breaking points in the book to give working people time to squeeze reading it into their schedules. This is an easy book to pick up, read for a while, put down and pick up later.

Initially, the book is almost discouraging, as case after case shows the predominant situation: Women carrying the load at home after a full work day outside the home. However, Hochschild also shows situations in which men are sharing the work—sometimes in contrast to the way in which they were raised.

She also urges corporations and legislators to make it easier for two-job couples to help alleviate strains of marriage. Like others before her, Hochschild holds up the "pro-family" policies of Sweden as an example to be followed. She encourages tax breaks to companies that encourage family leave for new fathers, job sharing, part-time work and flex time. She encourages tax credits to developers who build affordable housing near places of work and shopping, with nearby, co-op meal-preparation facilities.

Many people need to read this book. Women will find themselves saying, "Yes! Yes!" as—through the couples presented—they see their own situations. Men should read it to discover how many women feel: in the couples, men might see their own strengths and weaknesses. Employers, counselors, teachers, corporate executives and legislators need to read the book to understand the situation working couples confront on a daily basis.

"The Second Shift" is very much worth the time and money spent to read it. (Frazee, the mother of two children, is assistant foreign editor of Catholic News Service.)

## More books of interest to Catholic readers

By Richard Philbrick

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

"To Weave a Garment," by Sister Mary Felicitas Zdrojewski, Felician Sisters of the Order of Saint Francis of Connecticut, \$9.95, 205 pp. Story of Maria Dabrowska Kolbe, mother of St. Maximilian Maria Kolbe.

"1789: The French Revolution and the Church," edited by Claude Giffere and Jean-Pierre Lossau, Books International, \$11.95, 160 pp. Outstanding scholars

comment on causes and consequences of the revolution. Another volume in the Concilium series.

"Praying Even When the Door Seems Closed," by Claretian Father John M. Lozano, Paulist Press, \$9.95, 183 pp. Offers Christians a way to develop a sound faith relationship with the divine mystery.

## † Rest in Peace

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

† **NOBBE, Sonja A.**, 51, St. Michael, Brookville, Sept. 17. Wife of Paul J.; mother of Philip J., Craig (Tag) and Brian (Snooks); daughter of Mary Doerflinger; sister of Linda Shipman; grandmother of two.

† **O'BRIEN, Joseph F.**, 82, Holy Name, Beech Grove, Sept. 5. Husband of Lucy F. (White); father of Janet White; brother of Daniel.

† **ORR, Raymond A.**, 84, Nativity, Indianapolis, Sept. 17. Husband of Rose H.; father of John E., Colleen Abate, Collette Kenward, Sharon Fisko and Leah; grandfather of 16; great-grandfather of six.

† **PRESSER, Charles J.**, 78, Holy Name, Beech Grove, Sept. 5. Husband of Mary Ellen (Gillespie); father of Carolyn S. Meek; brother of Rosemary Deem; grandfather of two.

† **STARR, Bert**, 84, Annunciation, Brazil, Sept. 13. Husband of Wilma; father of Albert, William, George, C. Allen, John, Gary, Marion, Catherine Hargis, Nelda Medley, Mildred Gilmer and Christine. Sonenberg, grandfather of 28; great-grandfather of 10.

† **TALLEY, Emel C.**, 74, St. Roch, Indianapolis, Sept. 13. Husband of Marie; father of Elizabeth Jarosinski, Clare Oakley, Louise, Ann, James, John, Emel and Joseph; brother of H. Eugene, Claribel, Gertrude Lemme and Rosemary Ober; grandfather of six.


## Sister Dorothy Ann Steiner dies at Woods

ST. MARY OF THE WOODS—Providence Sister Dorothy Ann Steiner died here Sept. 16 at the age of 74. The Mass of Christian Burial was celebrated for her on Sept. 19 in the Church of the Immaculate Conception.

The born—Carmel Steiner was born in St. Michael, Ind. She entered the Congregation of the Sisters of Providence in 1933 and professed final vows in 1940.

Sister Dorothy Ann taught in Indiana and Illinois Schools. She taught at St. Ann School in Terre Haute in the Archdiocese of Indianapolis.

Two sisters and one brother survive Sister Dorothy Ann. They are: Rose Wade and Paul, of Montgomery, Ind.; and Daughter of Charity Sister Ellen of St. Louis Mo.



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† **LIME, Joseph A.**, 74, Holy Spirit, Indianapolis, Sept. 14. Husband of Frances Pauline

† **KORN, Fred W.**, Christ the King, Indianapolis, Sept. 12. Husband of Margaret (Little); father of William, Carol A. Becher and JoAnn Wright; grandfather of eight; great-grandfather of three.

† **LAGROTTE, Augustine A.**, 75, Nativity, Indianapolis, Sept. 9. Father of Thomasine d'Ambrascio and Leo; brother of Mary Zucco and Sue Easterday; grandfather of seven; great-grandfather of two.

# El Salvador 'blacklists' some U.S. bishops

by Laurie Hansen

WASHINGTON (CNS)—Two U.S. Catholic Conference officials have met with the Salvadoran ambassador to the United States to express their dismay over the Salvadoran government's "blacklisting" of some U.S. bishops and church workers.

Archbishop Rembert G. Weakland of Milwaukee and John R. Quinn of San Francisco, Bishops Walter F. Sullivan of Richmond, Va., and John J. Fitzpatrick of Brownsville, Texas, and Auxiliary Bishop Thomas J. Gumbleton of Detroit are on the list of persons banned from El Salvador, according to Eileen Purcell, executive director of SHARE.

SHARE, the acronym of Salvadoran Humanitarian Aid, Research and Education, is a Washington-based humanitarian aid organization that supports Salvadoran refugees and promotes U.S.-Salvadoran church-to-church assistance programs.

Robert T. Hennemeyer, director of the USCC's Office of International Justice and Peace, and Thomas J. Quinn, the USCC's advisor on Latin American affairs, met with Salvadoran Ambassador Miguel Angel Salaverria Aug. 22 at the Embassy of El Salvador in Washington.

In an Aug. 2 letter to Ambassador Salaverria requesting the meeting, Hennemeyer wrote that a Salvadoran government decision to revoke the residency permit of Jesuit Father Richard A. Howard, coordinator of Jesuit Refugee Services in Central America and Mexico, "suggests an emerging policy of hostility toward the humanitarian efforts of the church."

Father Howard, a member of the San Francisco province of Jesuits, has lived in El Salvador since 1987 when he accepted his current position. He was told in July that his permanent residency status had been revoked and he had 48 hours to exit El Salvador.

On the advice of his provincial and Auxiliary Bishop Gregorio Rosa Chavez of San Salvador, El Salvador, he has stayed in El Salvador awaiting further word regarding his residency status.

Salaverria "said he would communicate our concern and recommend (that Father Howard) be granted his residency," Quigley told Catholic News Service Sept. 18.

"We raised the issue of the bishops (being on a list to be denied entry) and (Salaverria) seemed not to know about it. He said that some people are not sympathetic with what the government is trying to do," Quigley said.

Ms. Purcell, who worked for Catholic Charities in the Archdiocese of San Francisco before accepting her current position, told CNS Sept. 19 that the discovery that bishops were on a Salvadoran "blacklist" was made "accidentally" when a Salvadoran Embassy worker asked members of a religious delegation planning to visit El Salvador to review such a list to see if any members of their delegation were on it.

Archbishop Weakland and Bishop Sullivan had planned to be part of a SHARE-sponsored delegation to El Salvador in July. The trip was cancelled due to violence in the region at the time.

There is a blacklisting of American bishops and of provincials of religious orders," said Ms. Purcell, adding that her agency attributed it to "their support for human rights, their concern and defense of refugees and possibly their criticism of policies that have prolonged the war. Any high-ranking church official who is critical... is viewed with suspicion and disdain," she said.

The bishops whose names are said to appear on the blacklist have been associated in various ways with El Salvador or assisting Salvadorans. In 1980, Archbishop Quinn, for example, then president of the National Conference of Catholic Bishops, concelebrated the funeral Mass for assassinated Archbishop Oscar Romero of San Salvador, an outspoken defender of human rights in his nation.

Archbishop Weakland was one of the first U.S. bishops to support the sanctuary movement by offering Milwaukee's Cathedral of St. John the Evangelist as a safe haven for Salvadorans and Guatemalans fleeing their homelands.

Ms. Purcell said that since Salvadoran President Alfredo Cristiani took office June 1, the Salvadoran government has "increased their pressure on the Roman Catholic Church through captures, verbal attacks, the bombing of the Catholic university." The Jesuit-run Central American University in San Salvador was bombed July 22.

Cristiani's party, the right-wing Nationalist Republican Alliance, was linked to death squad activity and persecution of the church in the late 1970s and early 1980s.

Quigley said there was "no question" that the Salvadoran government's policy of refusing to allow "official church personnel" into the country is "something new."

He said the ambassador told him there was no "blacklist" in Washington. "He said they send the information (about visa applicants) to San Salvador and wait for a reply."

Gregory Bell, spokesman for the Archdiocese of Milwaukee, said Sept. 18 that Archbishop Weakland "doesn't know and hasn't speculated" as to why his name appeared on a list of persons banned from entering El Salvador.

The archbishop "is in the process" of once again trying to obtain a visa for a trip to El Salvador, according to Bell, who said the delegation planned to visit the Central American nation later this year. Auxiliary Bishop James P. Lyke of Cleveland also intends to be a member of the delegation going later this year, according to Ms. Purcell.

She said the delegation had been invited to the nation by Archbishop Arturo Rivera Damas of San Salvador and Bishop Eduardo Alas Alfaro of Chalatenango.

The visit is to be "not a political meeting, but a spiritual visit," said Bishop Sullivan in a Sept. 19 telephone interview. "It seems they are not too anxious to have religious leaders come to El Salvador... I'm hopeful and confident that we'll be able to get visas for the upcoming visit," he said.

The blacklisting gives one the impression "that the tension... that existed in the days of Archbishop Romero and the four U.S. church women is still prevalent," said Bell. He referred to two Maryknoll nuns, an Ursuline nun and a Catholic lay woman brutally murdered in El Salvador in 1980.

Salvadoran officials apparently treat "religious leaders as they would guerrillas or other political opponents... they look upon the church as a threat," he said.

## Combat racism's revival, Vatican official says

by Tracy Early

UNITED NATIONS (CNS)—Cardinal Roger Etchegaray, president of the Vatican Council for Justice and Peace, called Sept. 21 for efforts by the world community to combat a resurgence of racism.

"Never since the end of World War II has the demon of racism, that we thought exorcised at Nuremberg, shown such vitality," Cardinal Etchegaray said in a speech at the United Nations. "We are living at a time when even what is self-evident needs to be publicized, proclaimed and even shouted aloud, if we are to accept it."

The cardinal, speaking in French with simultaneous translation into the other principal languages of the United Nations, spoke of racism as "rising again and again in its guises, and creeping in more, or less everywhere in both glaring and more subtle ways."

"Few will admit to it, however, so discredited is the word (racism)," he said, "yet who has not caught himself or herself saying, 'I am not racist but...?' And this 'but' unveils attitudes that are related to or lead to racism in its purest form."

Cardinal Etchegaray gave the principal address at a seminar held Sept. 21 on the Vatican document "The Church and Racism: Toward a More Fraternal Society."

Several hundred people from the U.N. community and related groups attended the event.

The racism document, the first of its kind by the Vatican, was issued by the Justice and Peace Council last February.

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# Gorbachev and the Ukrainian Catholic Church

by Laurie Hansen

WASHINGTON (CNS)—The jury's still out on the future of the battered Ukrainian Catholic Church, the largest outlawed religious group in the world.

Some analysts say the struggling Soviet economy combined with Soviet President Mikhail Gorbachev's urgent need for popular support will translate into long-awaited good news for Ukrainian Catholics, who are fighting for legalization of their church.

The Ukraine, these analysts argue, with a population of 52 million, is the breadbasket of the Soviet Union, responsible for 46 percent of the nation's iron ore production, 29 percent of its fruits and 26 percent of its vegetables. Gorbachev, racing the clock to bring down food prices, cannot afford to not yield to demands of the region's Catholics.

In addition, they view with optimism an unprecedented meeting slated for November between Gorbachev and Pope John Paul II that is apt to include discussion of legalization of the outlawed church.

The Ukrainian Catholic Church was declared illegal in 1946, and its members were ordered to join the Russian Orthodox Church. Many Ukrainian Catholics, however, have passed on the faith in an underground church.

While it's undeniable that repression of the church continues, "there is a confluence of events occurring" in the Soviet Union that could have an impact on the Catholic Church in Ukraine, Father John M. Fields, spokesman for the Ukrainian Archdiocese of Philadelphia, told Catholic News Service.

"The entire world knows more about the Ukrainian Catholic Church than it ever did before," he said. And the entire world watches as Soviet repression of Catholics in Ukraine "calls into question the whole sincerity of Gorbachev's *glasnost* and *perestroika*," said Father Fields,

making reference to the Kremlin leader's new policy of "openness" and attempt to restructure the Soviet economic system.

On the other hand, the five million Ukrainian Catholics could be in for further repression if Gorbachev is forced to take a tougher stand against dissent and abandon his more far-reaching economic and political reforms as the price for staying in office.

Worse yet, other analysts say, if the maverick Soviet leader fails, he may be replaced by officials intending to restore law and order Soviet-style.

Father Walter Klimchuk, rector of the Cathedral of St. Nicholas of the Ukrainian Diocese of Chicago, said he would be more hopeful about legalization of the church were it not for "knowing communism."

"Look at China. *Perestroika* and *glasnost* are going to end. And democracy will not be the result. Gorbachev may make concessions but they will only be to attain his goals, not to benefit his people," said Father Klimchuk in a telephone interview.

But Catholics in Ukraine are taking advantage of the new more open Soviet policies and their position in the public eye. More than 150,000 marched through the streets of the Ukrainian city of Lvov Sept. 17 to demand legalization of the Ukrainian Catholic Church.

Waving religious banners and the banned blue and yellow Ukrainian flag, the demonstrators paraded from Lvov communist headquarters to the Cathedral of St. George, once a Ukrainian Catholic church, now used by the Russian Orthodox.

The fact that the demonstration was allowed to take place at all "certainly is a change, but that's only part of the story," commented Msgr. Michael Fedorowich, vicar general of the Ukrainian Archdiocese of Philadelphia.

"We're receiving reports that (Ukrainian dissenters) are still being arrested and sent to psychiatric institutions or sent to live and work in Chernobyl as punishment for their activities," he said. Chernobyl, a city in Ukraine, was the site of a nuclear reactor disaster in 1986.

According to Richard Schifter, assistant secretary for human rights and humanitarian affairs at the U.S. Department of State, "the issue posed by the Ukrainian Catholic Church to the Soviets is less a religious issue than it is an issue of national identification."

"The concern... is not so much that it is Catholic but that it is Ukrainian. The nationalities issue is one that worries the Soviets a great deal," he told Ukrainian Catholics meeting in Washington in December 1987.

While the U.S. government must "respect the integrity of the state and its sovereignty over territory traditionally considered as part of the state," it should continue "to speak up and press the proposition that Ukrainians, like all other nationality groups in the Soviet Union, should be able to exercise all the rights set forth in the Universal Declaration of Human Rights, including the rights to freedom of expression and freedom of religion," said Schifter.

Ukrainian Catholics in the United States, too, are speaking out at what they see as a propitious moment in the struggle for church legalization in the Soviet Union.

Their leader, Archbishop Stephen Sulik of the Ukrainian Archdiocese of Philadelphia, in a September letter to U.S. bishops, asked each one to write to Gorbachev requesting that the Kremlin grant legal status to the church.

"Reports of religious services being disrupted and of priests being arrested and detained reach us in the West almost on a daily basis," wrote Archbishop Sulik.

He told his fellow bishops "it is incumbent upon us to speak up in defense of these persecuted faithful," adding that "silence on our part at this time in history will be looked upon unfavorably by future generations."

Copies of letters from bishops to Gorbachev are already pouring in, Father Fields reported.

The Kremlin may find it politically advantageous to respond to the pressures being exerted by Ukrainian Catholics—at home and abroad—as well as by the Vatican and individual U.S. bishops. "All indications tell me that, yes, there is reason to be hopeful. But we'll have to wait until the pope meets with Gorbachev" to be certain, said Msgr. Fedorowich.

## Convent at Auschwitz

(Continued from page 1)

He said the transfer of the convent to new headquarters should be accomplished "in some reasonable amount of time," but he called on both sides to avoid setting "deadlines" that could lead to new problems.

Cardinal Glemp reversed his earlier opposition to the move in a letter to Sir Sigmund Sternberg, chairman of the executive committee of the International Council of Christians and Jews, after meeting in London with Sir Sigmund and two other Jewish leaders.

In the letter Cardinal Glemp credited Sir Sigmund with making him aware of "moderating voices" in the Jewish community who disagreed with the confrontational tactics of the Jewish demonstrators who had escalated the controversy in July.

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