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Archbishop discusses work of CRS

by Margaret Nelson

Archbishop Edward T. O'Meara was the keynote speaker at the Thursday night dinner of the Catholic Press Association (CPA) Midwest Regional Conference in Indianapolis last week. He spoke from his perspective as director of the Catholic Relief Services (CRS), of which he is chairman of the board of directors.

The archbishop told of the beginning of CRS after World War II as Catholic War Services. "It was a way of getting to people who were needy in an effective way," he said. He estimated that two to four million lives were saved in Europe because of the agency.

Now the largest organization of the church in the U.S., CRS is the largest private volunteer agency in the world, with a \$300,000,000 budget annually. Not only does it provide materials for disaster-type relief, but it has a large human development program, the archbishop said.

He said the 1984 response to the Ethiopian crisis was "the largest humanitarian response from the rest of the world in the entire history of the human family. Four million would have perished without this help."

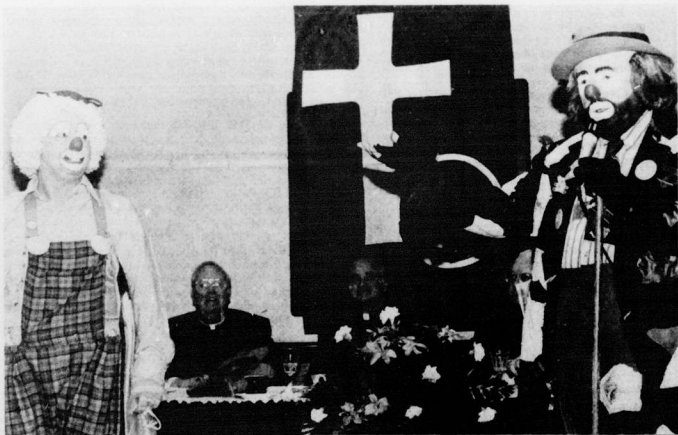
Archbishop O'Meara told of recent visits, where he saw wells that had been built to provide essential water supplies in Africa. And he saw Missionaries of Charity in India carrying out the work of CRS with abandoned children, the helpless and the homeless dying. He explained that most CRS work is carried out by local church agencies.

The archbishop began his talk by saying that Catholic journalists are a very important part of the mission of the church. He said, "The Criterion" is an integral part of my teaching ministry. It brings information on Catholic thought, the teachings of the church and stimulation to our people across the archdiocese."

Entertainment for the Thursday night dinner was provided by Smiles Unlimited, a 250-strong down ministry group based at St. Christopher Church, Speedway. Archbishop O'Meara delighted the guests by posing for a clown "artist."

The archbishop was the president at a conference Mass earlier Thursday night at SS. Peter and Paul Cathedral. The homilist was Father John Catoir, national president of the CPA, director of The Christophers and author of the column "Light One Candle," which appears weekly in *The Criterion*.

Father Catoir told the delegates, "All of us are a response to the Lord's invitation: Feed my lambs; Feed my sheep." That could not be done without every person contributing time and talent. Ours is a vocation within a vocation. It's a job, but it's more than a job." He said that



CLOWN MINISTRY—Don Berkoski (right) of Smiles Unlimited explains clown ministry in the Archdiocese of Indianapolis to members of the Catholic Press Association (CPA) during the association's midwest regional conference here last week. Seated in the background are

Indianapolis Archbishop Edward T. O'Meara; Father John Catoir, president of The Christophers and president of the CPA; and (partially hidden) Father Owen Campion, associate publisher of Our Sunday Visitor and a past CPA president. (Photo by Margaret Nelson)

in order to fulfill the purpose, "we have to deepen our faith. The reason to be in the Catholic press is to respond to Jesus."

Thursday workshops included presentations by Val Dillon, director of the Family Life Office; Charles Schisla, director of the Catholic Communications Office; and Jerry Finn, youth ministry coordinator for the New Albany Deanery (See story on page 20).

Dillon talked about "The Fractured Family: Myth or Reality?" She discussed the change of the focus of society from communal to individual effort. She said that the church must inspire people to follow the Spirit and accept the spiritual graces that can "pull them through."

Noting that single parent families need not be "broken" homes, Dillon said, "Families are beginning to own their own spirituality. God is most present in their lives and struggles together."

In discussing "Improving Photos for Your Publication," Schisla noted the importance of visuals as tools to enhance the publications. He displayed copies of Catholic newspapers and talked about the similarities and differences in photo usage.

Schisla talked about the importance of local subjects and of objectivity in selection. He critiqued photos used in *The Criterion* as examples. And he stressed the importance of giving photo credit to other photographers.

Bishops have 18 action items on meeting agenda

by Jerry Filleau

WASHINGTON (CNS)—In the midst of the new national controversy over changing abortion laws, the U.S. Catholic bishops will vote on a resolution on abortion and public policy at their fall general meeting Nov. 6-9.

The abortion resolution is one of 18 action items facing the nation's 300-plus bishops. Others include major statements on AIDS, on the Middle East, on black

Catholics and on rural life, proposed liturgical norms for Sunday worship without a priest, and decisions on the bishops' future role in national Catholic television activities.

The bishops also will elect a new president and vice president of their twin national organizations, the National Conference of Catholic Bishops and U.S. Catholic Conference.

The meeting, to be held in Baltimore this year to mark the bicentennial of the establishment of the U.S. hierarchy there, will be preceded by bicentennial Mass Nov. 5 at Baltimore's Basilica of the Assumption, the nation's oldest cathedral. Papal secretary of state Cardinal Agostino Casaroli is to attend as the personal representative of Pope John Paul II.

The proposed abortion resolution, drafted by the NCCB Committee for Pro-Life Activities, says this summer's Supreme Court decision in a Missouri abortion law case has revived the U.S. debate over abortion laws, making it important for the bishops "to reaffirm our conviction that all human life is sacred whether born or unborn."

Calling abortion "the fundamental human rights issue for all men and women of good will," the resolution urges Catholics "to redouble their efforts" for laws, social policies and attitudes that protect unborn life and advance "morally acceptable alternatives to abortion."

The resolution reiterates the bishops' support for "constitutional protection for the right to life of unborn children to the maximum degree possible."

Other key action items on the agenda of the four-day meeting include votes on:

► A statement urging the restoration of Christian sexual morality and an end to drug abuse as the only real solutions to the AIDS epidemic in the United States.

► A policy statement on the Middle East which supports both the security of Israel and sovereignty for the Palestinian people and which urges a more active role by the United States in restoring peace and sovereignty in Lebanon.

► A response by the bishops to an extensive pastoral plan for responding to concerns of black Catholics and advancing their role in the life of the church—an issue that made national headlines this summer when a black priest in Washington broke with church authorities to form a new African-American Catholic congregation.

► Establishment of approved prayers and liturgical norms for Sunday celebrations in the United States when no priest is available, an increasingly common phenomenon as the numbers of U.S. priests dwindle.

► A statement calling for changes in U.S. food and agricultural policy and increased attention to rural concerns in the United States.

► A plan to modify the exclusive contract to air U.S. Catholic Conference programming which the bishops entered into in 1988 with Mother Angelica's Eternal Word Television Network—a contract under which EWTN has rejected about two-thirds of the USCC programs submitted to it.

► A plan to subsidize their own Catholic

Telecommunications Network of America through their Catholic Communication Campaign fund to the tune of an estimated \$4.2 million in the years from 1991 through 1995.

The bishops will also be asked to approve guidelines for priests' retreats, issue a brief resolution calling for continued work to implement their 1986 pastoral letter on economic justice, decide whether to write a pastoral letter on stewardship, and approve plans for their June 1990 special retreat-style assembly.

(See PACKED AGENDA on page 24)

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The bicentennial of the church in the U.S.

by John F. Fink

On Monday the Catholic bishops of the United States will celebrate Mass at the Basilica of the Assumption in Baltimore, over the crypt containing the remains of Archbishop John Carroll, who was named the first bishop of the U.S. exactly 200 hundred years ago—Nov. 6, 1789.

In honor of this year's bicentennial year, *The Criterion* has published my 15-part series "Prelates and Patriots," which concludes with this issue (see page 10). In this space, though, let me say a bit more about the tremendous achievements of our first bishop.

The Holy Spirit was indeed guiding the church when he inspired Pope Pius VI to accept the request of the priests of the U.S. (all 26 of them) to be allowed to elect their first bishop. He then gave John Carroll a long life for those days (80 years) so he could really get the American church off the ground.

CONSIDER THE STATE OF Catholicism in the U.S. in the second half of the 18th century. First of all, Catholics were a near-negligible minority living in a climate of vicious anti-Catholicism. The few priests who ministered to them were mostly Jesuits, but in 1773 the pope suppressed the Society of Jesus, leaving the American priests without a superior.

Until the American revolution Rome considered the American Catholics to be under the jurisdiction of England. But England itself didn't have its own bishops because of Henry VIII's split from the church; their church leaders were called vicars apostolic. Both before and certainly after the revolution the English didn't want the responsibility for the American Catholics.

A very serious problem in those days was



trusteeship—a system very common to Protestantism. In Protestant churches the congregation elected trustees who held ultimate authority, hiring and firing their clergy. Although, in theory, this is not how the Catholic Church operated, it did in practice. Because of the severe shortage of priests and no episcopal authority to appoint pastors, Catholics had to form their own parishes, build their own churches, and try to find priests—usually itinerant missionaries.

After the revolution it was obvious that U.S. Catholics could no longer be under the jurisdiction of the vicar apostolic in London. Cardinal Lorenzo Antonelli, prefect of *Propaganda Fide*, was inclined to turn to France. As fortune would have it, he consulted Benjamin Franklin, our minister to France and a great admirer of Father John Carroll ever since they were on a mission together. This led the cardinal to appoint Carroll "superior of the American missions," or prefect apostolic, in 1784.

ONE OF THE THINGS that soon indicated that the U.S. needed more than that was a conflict over the trusteeship system. In 1787 a parish in New York attracted two priests, named Whelan and Nugent, and the trustees were divided into two factions. After letters from Father Carroll failed to bring peace, he traveled from Baltimore to New York to try to settle the issue. He explained that, according to church law, he alone had the right to make pastoral appointments, not the trustees.

Father Nugent then took the offensive, denouncing Father Carroll from the pulpit. Carroll responded by suspending Nugent from the priesthood. By this time the trustees were on Carroll's side, and they locked Nugent's supporters out of the church. But Nugent's men broke down the door and occupied the church while Nugent celebrated Mass. The matter eventually went to the civil courts which ruled that the trustees had the right to oust Nugent (but not the right of Father Carroll to do so).

This incident was only one indication that the U.S.

church needed more than just a "superior." So the 26 priests met at Whitmarsh, Md., in March 1788 and prepared a request to Pope Pius VI for the appointment of a bishop. But the priests knew that the appointment of a bishop from another country would stir up anti-Catholic sentiments, so they specified that he be an American and subject directly to the Holy See.

Cardinal Antonelli agreed with the request and, on learning that 24 of the U.S. priests had voted for John Carroll, recommended his appointment. The formal bull erecting the Diocese of Baltimore and appointing Carroll its first bishop was signed by the pope on Nov. 6, 1789. The letter arrived in Baltimore the following April and Carroll then sailed to London where he was consecrated on Aug. 15, 1790.

FORTUNATELY, BISHOP CARROLL had 25 years to lead the church in the U.S. He was a genius for organization and the church grew under his leadership. By the time of his death in 1815 Baltimore was an archdiocese with four suffragan sees: Boston, New York, Philadelphia and Bardonia (Kentucky). He established the first seminary and the first university (Georgetown).

He wasn't able to completely eliminate the trustee system, which continued to give the church trouble till the middle of the 18th century. One battle that Bishop Carroll had lasted from 1796 to 1802 in Philadelphia. A Father John Goetz convinced the trustees of Holy Trinity Church, founded for the Germans in that city, to depose their pastor and name him in his place. Bishop Carroll promptly excommunicated Goetz and his assistant, William Elling.

The two German priests tried to claim that Bishop Carroll's authority extended only to English-speaking Catholics and the church's trustees went to court to assert their rights. The battle continued until a new set of trustees, willing to submit to Bishop Carroll's authority, were elected.

Happy 200th birthday, Catholic Church in the U.S.!

Criterion subscribers to receive annual Directory

by John F. Fink
Editor, The Criterion

All subscribers to *The Criterion* will receive a copy of the 1990 Directory and Yearbook for the Archdiocese of Indianapolis. The mailing of the copies is being done by members of the CVO and first copies have been sent. It is expected to take a couple weeks to complete the mailing to more than 50,000 subscribers.

A letter from Indianapolis Archbishop Edward T. O'Meara, explaining the value of the Directory, is included in the mailing.

It is hoped that subscribers will find the Directory useful and will make a contribution toward the expenses of producing and mailing the publication. A statement of the voluntary contribution is enclosed with the Directory.

The Directory and Yearbook contains complete information about the Archdiocese of Indianapolis. The 368-page paperback is divided into 16 sections, including 96 "Gold Pages," a listing of advertisers who help support the publication. However, the expense of sending the Directory to all subscribers cannot be met only by the advertising income.

The other 15 sections give full information about the general history of the archdiocese, archdiocesan administration, deaneries, the parishes in Indianapolis, parishes and missions outside the city of Indianapolis, chaplains, educational institutions, service institutions, arch-

diocesan clergy, miscellaneous data about the clergy, clergy in memoriam, men religious, women religious, a general summary and a monthly planner.

The listing for each parish includes a photo of the parish; its name and address; the pastor, associate pastor, pastoral associates, director of religious education, and principal; school address; convent's address; church capacity; schedule of Masses; and whether or not the church is accessible by wheelchair.

The section on archdiocesan clergy includes photos and biographies of all priests. The sections on men and women religious include the names and addresses

of all men and women religious serving in the archdiocese.

The section on archdiocesan administration includes a chart of organization, a brief description of the mission or function of each office or agency, and its personnel.

The history section includes biographies of the bishops and archbishops who have served since Bishop Simon Gabriel Brute de Remur was appointed Bishop of Vincennes in 1834.

The general summary lists the statistics for the archdiocese and for each parish. Included in the statistics for parishes is a listing of the contributions made for seven

special collections and the archdiocesan assessment for each parish.

The Criterion has published the Directory and Yearbook for many years, and it has been purchased mainly by those who have frequent dealings with the archdiocese or its parishes. This is the first time copies are being sent to all of the newspaper's subscribers.

The copy being sent to subscribers is a paperback book. The Directory is also published in a deluxe edition—spiral bound, printed on a better grade of paper, with tabs separating the various sections. However, both editions contain identical information.

The archdiocese's Directory is recognized as among the best such publications in the United States.

Parish council members meet for enrichment

by Margaret Nelson

An enrichment day was held for members of parish councils on Saturday, Oct. 28 at the Benedictine Center. The event was sponsored by the Office for Pastoral Councils.

In her opening talk, Providence Sister Marie Kevin Tighe discussed "Vatican II to 1992 and Beyond." She said, "The church has called us to be together in this way. We are talking about a journey of faith more than adherence to faith—adherence to the Father, adherence to Jesus and enabled by the Spirit."

Sister Marie Kevin said that the last 30 years have been most unusual in the journey of faith. That was not only because the pope called on the church to reflect.

She said that without this reflection, "The church would become an anachronism; It would not be able to guide and nourish."

According to Sister Marie Kevin, one of the most important questions is, "How are we being the church today?" Do we want to reach beyond ourselves? She showed a chart defining the three ways people of God are gathered, through the Spirit, the Gospel and the Eucharist. She said, "The universal church is only a communion of local churches." While before Vatican II the parish was an administrative unit, today it is a stable community of the Christian faithful, she said.

In a chart showing the changing pastoral context during the years 1960-2000, 1960 was called the beginning of the bureaucratic period; 1972, the therapeutic; 1984, the participative; and 1996 is expected

to be the beginning of a collaborative period.

The changes were defined in pastoral context and in operative terms—broken down into world culture, social structure of the church, interior life, mission and interdependence.

Of the work of parish councils, Sister Marie Kevin said, "When we come together in groups, we can do what we could never do as individuals. We can discover the truth in greater fullness."

She added, "We must give up personal and private likes and dislikes. We must ask, 'What is God calling us to? What do the signs of the times tell us?'"

Sister Marie Kevin pointed out that many of the symbols used in Gospel stories are agents of change. She gave the

examples of heaven, salt and light. She said that the church has always been interested in health, education and welfare before those terms were used by the government. "Because they create a quality of life that would nourish faith."

"We want to move into the future with fidelity," she said. "Not to change in a changing world is the greatest infidelity, because we make ourselves look ridiculous."

Sister Marie Kevin concluded: "Now is our time. There is no other for us. Let us build the City of God."

The council members were given guidelines for the parish pastoral council reflection process and responses to questions frequently asked by council members.



ENRICHMENT—More than 100 parish pastoral council members listen to a Saturday, Oct. 28 talk by Providence Sister Marie Kevin Tighe, director of the Office for Pastoral Councils. (Photo by Margaret Nelson)



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ARCHDIOCESAN CATHOLIC CHARITIES

Statement on just food system adopted

by Dr. Robert H. Riegel

Over 1,200 staff, volunteers, and board members of Catholic Charities agencies from throughout the nation gathered in Chicago last month to address the needs of people and the services and programs of Charities organizations nationwide.

With the theme of "Nourished By the Shore," set by the host diocese of Chicago,

the delegates debated and adopted a major policy paper on a just food system.

Highlights of the paper include:

► a call for just wages for farm workers and fair prices for farmers.

► the need for adequate support of nutrition programs, food stamps, and other subsidies to those who are hungry.

► reform of the Food for Peace program to aid developing nations toward self-reliance and emphasis on their own local

nutrition needs over luxury exports to wealthy countries.

► vigorous enforcement of environmental protection laws and conservative measures.

► recognition of the links between rural and urban poverty, between a just food system and adequate nutrition for all.

► a call to personal conversion in our habits of food purchase and consumption. The Book of Leviticus points out that "the land belongs to me (God), and to me

you are only strangers and guests." "We are stewards of God's creation, not its true owners.

In addition to this major policy paper, the gathering addressed resolutions dealing with families at risk, homelessness, alternatives to prison, and other important social issues.

For two additional days, conference attendees then met in workshops and general sessions that focused on how Catholic Charities can better serve both the church and those in need.

A strong emphasis on relating the efforts of Charities agencies to our pastors and parishioners set a direction that will be most useful in the Archdiocese of Indianapolis, which is spread over so many miles and in so many counties.

At the same time, specific community problems were also highlighted—the issue of AIDS, possibilities for creative housing strategies, child abuse, family break-ups, and the need for services for low-income elderly. The list is long.

One special focus—the needs of children—was the subject of a stirring keynote address given by David Liederman, president of the Child Welfare Legion of America.

Citing horrendous statistics, Liederman said 500,000 children entered into foster care in the last year alone, primarily due to parental neglect or abuse.

Further, 75 percent of children's deaths nationally were attributed to drug-related causes, he said. Liederman also reminded the gathering that the United States has the highest percentage of infant mortality among poor children of any industrialized nation.

In response to these critical problems, Liederman called for a Children's Campaign, a change of national priorities and heart to focus on the least-represented segment of American society. This suggestion was warmly welcomed by Catholic Charities members.

Four staff members representing Indianapolis Catholic Social Services attended the conference this year with the hope of bringing back home both the knowledge and motivation to carry on and improve our efforts in the archdiocese.

UPC work is highlighted at CPA conference

by Margaret Nelson

The Midwest Regional Conference of the Catholic Press Association (CPA) in Indianapolis ended on a high note last Friday—with the success story of a group of center city Indianapolis parishes.

Daughters of Charity Sister Margaret Marie Clifford, director of the Urban Parish Cooperative (UPC), explained how the 11 urban parishes work together to provide services and utilize resources.

Sister Margaret Marie said, "UPC assures the church presence in the center city into the 21st century." She explained that she uses the term "center city"—rather than the negative "inner city"—because the center is the heart.

She said the biggest challenge is, "How do we help the people who live in the shadow of our churches to become good Christian and educated people?"

Sister Margaret Marie explained how the UPC director of volunteers trains lay people from anywhere in the country when they offer a minimum of one year to work in the center city. Ann Marie Hanlon also works with college groups who wish to offer outreach services. And she trains parish leaders to "capitalize on the gifts and talents of individuals" and match them with the community's needs.

The UPC maintenance director is now beginning to help parishes develop comprehensive pro-active maintenance plans, with organizational charts, job descriptions, benefits, and salaries. Russ Woodard already works with parish volunteers and offers professional workshops to help them share problems and support others working with the same difficulties: aging facilities and lower financial resources.

Sister Margaret Marie said that the UPC was able to obtain energy grants for two of the schools. After the improvements were completed, the utility company came to one of the schools to check the meter because the heating bill was reduced by 80 percent! "The money for that heating bill was denying us money for opportunities to educate these people," she said. Another grant was obtained for a community outreach program housed in a former convent.

As another practical example, Sister told how phone calls from center city principals were ignored by bus companies when they tried to arrange school transportation. But when she told the firms she wanted buses for eight schools, three of the companies brought presentations to the UPC office.

Sister Margaret Marie said, "One of the most important developments has been getting peer groups to share common needs." The principals have been meeting for most of the five years the UPC has been in existence. This year, the schools combined their efforts in a successful registration promotion.

In August, UPC gave a cultural workshop for teachers in center city schools. Sister Margaret Marie said this was necessary because many of the educators "come from the suburbs and have no understanding of how these children are raised, fed, and clothed," many in single-parent families. She explained that many Hispanic children are taught not to look in the face of an adult, while the Anglo teachers expect children to look at them.

During the past six months, the parish directors of religious education have met. They developed a Scripture study plan and trained facilitators for their parishes. Efforts of several parishes have been combined for sacramental preparation, though the sacraments themselves are administered at the individual parish level, she said.



Sister Margaret Marie Clifford, DC

Day care schools are planning a shared staff meeting in January and are already sharing parent handbook and discipline ideas.

The UPC development director works with parishes on fund-raising. Three years ago, Carl Henn helped raise \$350,000 so that St. Joan of Arc, his own north side parish, could replace the roof, repair the crumbling front steps and make other renovations. The Indianapolis Notre Dame Club, suburban parishioners, business executives and other individuals are sharing their expertise and resources with the center city parishes as a result of UPC development work.

Sister explained how the UPC organi-

zation grew from a 1982 urban study of 21 centrally-located parishes through a grant from Lilly Endowment in 1982. The charitable group was approached by the Paterson, N.J. diocese for an urban parish study and agree to do it if Indianapolis could be included in the study.

Fourteen of these parishes became the foundation for UPC in 1984. Membership is voluntary.

Sister Margaret Marie said, "After five years, we are still defining the plans and realities to assure church presence in the center city into the 21st century."

She explained that the staff was pleasantly surprised at the Oct. 13-14 annual UPC Conference, when nearly 200 lay leaders from the 11 parishes attended the multi-cultural opening Mass. "This kind of response makes it fun. It's exciting to see it happen," she said.

The UPC assembly also featured a talk by Father Albert J. McKnight who called the participants to use their gifts and talents "to be co-creators with our God." Workshops covered spirituality, outreach ministries, grant writing, fund raising, public relations, ministry fairs, liturgies, parish maintenance, computer usage, and educational resources.

When a CPA conference delegate asked if other cities were doing similar work, Sister Margaret Marie answered, "No." She explained that she attended a national workshop on pastoral life in March, thinking she would "get lots of new ideas," but she discovered "we are way ahead."

"What scares me is that, if we're ahead, everybody else is behind!" she said.

Stimming Award recognizes couple's pro-life work

by Mary Ann Wyand

"God willing, abortion will be outlawed in our lifetime," Margaret Mooney said after learning that she and her husband, E. J. "Jack" Mooney, had received the Charles E. Stimming Pro-life Award from Right to Life of Indianapolis and the St. Gerard Guild.

The Indianapolis couple accepted the award Oct. 28 during the annual "Celebrate Life" dinner sponsored by both organizations at the Convention Center downtown. Minnesota Congressman James L. Oberstar was the keynote speaker.

The Mooneys were recognized for outstanding service rendered to the community in fostering protection of human life. The award is named for its first recipient.

As longtime members of St. Pius X Church on the Indianapolis northside, they have been active in a diverse number of pro-life activities since the Supreme Court's 1973 Roe vs. Wade decision that legalized abortion in America.

During the past decade, Jack and Margaret Mooney have worked together and with countless other volunteers to spread the pro-life message in creative, attention-getting ways.

An "idea man," Jack Mooney was primarily responsible for the first Indianapolis pro-life rally, which was attended by 4,000 people, as well as the popular rose sale and the annual "Celebrate Life" dinner dance that dates back to 1980.

Recently, he originated the concept of using buses and billboards to take the pro-life message to city streets. During Respect Life Month, 80 buses carried the

stark reminder that "Abortion kills 100 percent" to people along bus routes in both urban and suburban areas.

Mooney also served on the board of directors for Right to Life of Indianapolis for several years and was the master of ceremonies at the dinner dance for four years.

But Mooney is quick to downplay his own roles in these projects, emphasizing instead that pro-life work is very much a "team concept" and that he simply "came up with the ideas for taking the pro-life message to the community."

His wife has been equally active in pro-life causes over the years, and was one of the founders of the St. Gerard Guild in 1974.

Margaret Mooney served that organization as treasurer for 12 years, was co-chairman for three of the "Celebrate Life" dinners, and worked on committees to assist with all nine dinner dances.

In addition to working on all St. Gerard Guild fund-raising projects, she served Right to Life of Indianapolis as a member of the board of directors for several years and has represented the guild as liaison to the board.

"Our pro-life work has been a privilege, not a burden," Jack Mooney told *The Criterion*. "The award is totally undeserved, but gratefully accepted. I can think of so many other people who have done so much."



STIMMING RECIPIENTS—Margaret and E. J. Mooney of Indianapolis received the Charles E. Stimming Pro-life Award Oct. 28 from Right to Life of Indianapolis.

Commentary

THE BOTTOM LINE

Fathers' movement is getting more powerful

by Antoinette Bosco

Fathers across the United States who belong to the National Congress for Men held their eighth annual convention in Hartford, Conn., in late September. They reaffirmed their determination to "preserve the promise of fatherhood," as their motto states.

I addressed the group on how to get their stories into the media and also attended several sessions. As usual, I was distressed by the horror stories of what happens to families who get caught in the court systems because of divorce and custody wars.



One issue that came up frequently was how deeply the fathers resent a word entrenched in the courts—"visitation."

A young father from Massachusetts, Bob Lax, told of his battle to maintain contact with his 4-year-old daughter. He was given to understand, he said, that "a child's real parent is mother. And I was told that I would get used to not having contact with my daughter."

When he refused to step out of his daughter's life, believing that she needed him, he fought and gained "visitation," and now is able to see his daughter on a basis that adds up to a little more than a third of the year.

He made a strong, touching point when he said, poignantly, "Visitation is for prisons and hospitals, not for parents and children."

Even stronger than Lax, however, was pediatrician Robert Fay of Albany, N.Y. He

wrote "The Disfranchised Father" for a medical professional publication.

Fay is convinced that both children and parents are destroyed by the "American way of divorce." The concept of "visitation" particularly disturbs him. Since mothers generally are given custody of the children by the courts, they become the parent.

Father becomes the visitor, no longer expected to parent his child or children. "Visitors are not expected to have input in children's upbringing," said Fay, adding that "loving and persistent fathers find this attitude incredible and outrageous."

Since he sees the ill effects on the physical and emotional health of children caught in the tragedy of not having access to one parent, he has taken it upon himself to challenge his medical colleagues to try to do something about this tragedy.

Medicine "should be in the forefront of those now attempting to humanize the divorce process and protect children from the clear and present danger of 'parentectomy,'" said Fay. He believes in joint custody and "parenting time" for both mother and father as a reasonable alternative to sole custody and visitation.

David Levy was at the convention too. He is an attorney and president of the National Council for Children's Rights. He spoke of research that seems to indicate a link between the escalation of drug and alcohol abuse and other negative behaviors on the part of youth to the increase of children being raised in single parent families.

Gilbert Quinones of Georgia, president of Fathers Are Parents Too, thinks he knows why. "If a kid doesn't have a father, he'll find one—he be it drugs, alcohol or whatever—someplace."



Clearly, what these fathers are saying deserves attention. The American way of divorce too often is based on "outmoded, erroneous and damaging concepts concerning men's and women's parenting roles," Fay said.

He thinks attention must be paid to the "destroyed father syndrome" because time is running out. The damage from the loss of fathers that we are seeing now may well be only the tip of the iceberg.

George Kelly, a former U.S. marshal, who founded Concerned Fathers of Massachusetts, said, "How we solve this problem will show us what America will look like in the year 2000."

THE YARDSTICK

Unions aid democracy both here and in many other countries

by Msgr. George G. Higgins

On my desk is a stack of scholarly books published in the past two or three years on the history of the American labor movement. They are among the most pessimistic books I have read in recent years.

With few exceptions, their authors conclude—some more regretfully than others—that the labor movement is in crisis and its future problematical.

AFL-CIO President Lane Kirkland, a contributor to one of the volumes, disagrees.

Kirkland points out that labor's obituary has been written at least once a year for a century or more. "It seems," he says with a wry turn of phrase, "that we must be

forever perishing so that others may be forever publishing."

Kirkland does not minimize the difficulties facing the labor movement, but he is confident it will weather them. His measured optimism, however, will be discounted by some as wishful thinking.

One hopes the doomsayers understand that the demise of the movement would be a catastrophe.

The author of one of the books, former Labor Secretary Ray Marshall, had this to say:

"We should be particularly concerned about the weakening of labor organizations since the '60s, because we are not likely to have a free and democratic society without a free and democratic labor movement. Trying to have economic democracy without unions is like trying to have political democracy without political parties."

Events in Eastern Europe and especially in Poland have dramatically shown this. Curiously, however, many Americans who support Solidarity, the Polish

labor movement, seem unconcerned with ours—numerically the weakest in the industrialized world and likely to become even weaker.

Lech Walesa, Solidarity's leader, will visit the United States in November at the invitation of the AFL-CIO. He will undoubtedly be given a hero's welcome not just by labor, but all Americans, including many who, if not actively anti-labor, are unconcerned and often gleeful about the plight of unions.

Even public figures appear more concerned about Solidarity's future than about that of American unions.

For example, Secretary of Labor Elizabeth Dole said at a recent ceremony in honor of late AFL-CIO President George Meany that "we can best honor him by providing the support that Poland needs so that her people can live under a democratically elected government."

Secretary Dole went on to say that she and her husband, Senate Minority Leader

Robert Dole, were deeply moved by Lech Walesa and other Polish leaders they met during a recent visit to Poland and returned from their trip "committed to doing more for Poland."

In a graceful tribute to Meany, she said he "remains a constant reminder of the positive changes that unions have brought to American society."

How ironic it would be if, 10 or 20 years from now, Solidarity and similar movements in other countries freed from communist domination were to end up stronger and more influential than the American movement, which has done so much to help them win their struggle for freedom.

American labor will make a comeback sooner or later, I believe. It will be sooner, however, if the business and government leaders rejoicing in Solidarity's historic victory can bring themselves to be equally supportive of U.S. unions.

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EVERYDAY FAITH

Why do some Catholics insist on treating their priests so badly?

by Lou Jacquet

At the risk of committing that worst of post-Vatican II sins, being labeled as pro-clerical, let me ask a question: Why do some Catholics insist on treating their priests so badly?

Before you dip pen into ink to accuse me of being blind to the faults of our clergy, let me interject: In 12 years of working in the religious press I have heard virtually every sad story you could tell me concerning negligent or hostile priests, and probably some you haven't heard.

I can understand mere irritation at a priest's all-too-human traits. But the disdain and rudeness—sometimes approaching hatred—that some Catholics express goes well beyond irritation. Two recent examples come to mind.

A respectable middle-aged woman, upset with her pastor's response to a comment she had made about Sunday liturgies, called him (mercifully, not to his face) a term I last heard being applied by a professional athlete to an umpire when the two disagreed about the location of a certain pitch. That traditional, church-

going Catholic mother using such language to describe her pastor says much about how low our respect for the priesthood has fallen. It suggests, in my view, a deeper lack of respect for the church itself, as well as a lack of understanding of the sacrament of Holy Orders.

Still reeling from that verbal assault, I



spent an evening with an associate pastor in his mid-30s. Feeling safe in the company of friends, he detailed an incredible litany of negative comments he'd received from parishioners in the past week. Disconsolate, he wondered if his vocation would survive.

It's a small wonder, given circumstances like these, that some men do leave the priesthood. Small wonder that priests treated in such a manner feel little incentive to encourage young men to think about the priestly life.

Are priests inconsiderate on occasion? You bet. Do they sometimes make mistakes in judgment? Of course. Can they be maddeningly insensitive? I could quote you chapter and verse. Can they ruin the mood of a liturgy and, in the worst cases, destroy the spirit of a parish almost singlehandedly? I've seen it happen. But I've also seen priests turn a parish around overnight. I've known them to go without sleep to visit the sick or give up vacation time to counsel a parishioner with a severe problem. There are countless such examples.

Yes, some priests have problems relating to the laity. But I still believe that any future we have as a strong, vibrant and spiritually focused church cannot be separated from the presence in our midst of these deeply spiritual leaders, not mere social activists or laity-in-Roman-collars. We must challenge them to fulfill

their true purpose, then hold that purpose in high esteem.

The time for taking a hard look at our attitudes toward priests and priesthood is long overdue. Some of us need an examination of conscience to correct our perceptions of these men and their role. Whatever their personal foibles may be, they are not the enemy. They surely don't deserve to be treated as such by persons who claim to be followers of Christ.

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To the Editor

No worry about being reverent

I have read with interest the Oct. 6 letter from Mildred Langshore about what the Tridentine Mass means to her. She seems to write with some bitterness.

I would like to explain what the *Novus Ordo* Mass means to me. When I attend the *Novus Ordo* Mass I can come into church and sit down, relax and talk to my friends. The altar is empty so I don't have to worry about being reverent or kneeling and praying. When Mass starts I can sit and watch, just like on TV. I don't have to concentrate because the prayers are so vague. When the part that used to be called the "Consecration" comes along, I can stand there and not be troubled about that "transubstantiation" business because the whole thing is so nice and casual, it must not be very important.

At times during the "liturgy," I can, by turn, laugh and talk, applaud, kiss, hold hands, sway to the music and generally dance around the maypole, as directed.

A Jewish writer once said that the only thing he envies Christians is Gregorian Chant. For my part I like the new stuff we're singing now, like "Christ has died, Alleluia."

The Holy Father has concluded that "we have lost the sense of the sacred," but why worry? With the *Novus Ordo* I can go home and feel jolly until the next time.

Antoinette Pangallo

Indianapolis

Mass has become form over content

At last I am indignant enough to enter the fray on the ridiculous subject of the Tridentine Mass presented by writers to this column. Neither side has posed an argument any better than those telling Ann Landers the right way to hang toilet paper, which this issue begins to sound like more and more.

The Mass has always been intended as a celebration where Christians put aside personal devotions and themselves to

meet others in their community to share the Good News and feast at a banquet like no other. How can one participate in such a feast not knowing the language spoken at table, preoccupied with rosaries and the like so as to ignore lessons of Scripture, Psalms and homily because those things intrude? Attendance at Mass is not the same as cleaning house while tuning in a favorite soap opera. That is the height of spiritual bad manners.

I am really amused by detractors of the modern rite who decry current music as "hooray"—a phrase outdated since 1970. We do not have 25 or 500 years of music tradition to draw upon; we have 20 centuries. Why not enjoy all that is good? All music used in the Tridentine Rite is not Gregorian. Just hear Mozart and a host of other composers.

It is said that the Mass has, for many, become mere form over content. It is a shame that many accept incompetent organ grinders over other competent musicians, that choirs don't choose an array of good music, that we listen to inept readers of the word and that we don't expect good homilists. "Getting something out of Mass still means you must put yourself into the Mass.

Joseph Vitale

Indianapolis

Mass is a family celebration

My heart broke as I read the letter "Mass Helps Her Go About Her Business" (Oct. 20 issue).

If all the Tridentine Mass means was that was stated in the letter, then thank God we no longer have it!

The Eucharistic celebration was never meant to be "a place to concentrate completely on myself (and God, of course) . . . a place where the priest goes about his business and lets me go about mine."

I grew up with the Latin Mass with rosary and private prayers, instead of participating in the Holy Sacrifice. The Mass is supposed to be a family celebration (God's family in the faith community). We are supposed to partici-

pate, to enter into what the priest is leading us in as the presides over the liturgy.

If all those who go to Mass "say their rosaries and novenas," then why go to the Tridentine Mass, or any Mass for that matter? Rosary and novenas don't need the backdrop of the Mass.

Sitting in a pew, not entering into the worship and praise in my estimation, does not constitute fulfilling an obligation. Attending Mass should be considered a privilege, not an obligation.

We are not supposed to leave the world outside when we attend Mass. We should bring it in and place it in the Lord's care.

Thank God for the Mass we have—one we can understand, enter into to praise and worship God along with the priest.

We are the body of Christ. We are the church, and we have to make it a worshipping church, not a silent, unresponsive church.

Katie Holte

Hamburg

Why not combine old with the new?

At some time or other many of us have experienced a wave of nostalgia for places of our childhood, haunts of our youth. And if the feeling persists we may do something more than just dream.

A touch of some such nostalgia recently brought me to the controversial Tridentine Mass celebrated at St. John Church in downtown Indianapolis.

I am not sorry I went. After a 25-year separation from the "old" or pre-Vatican II Mass it was possible to see the Sacrifice in greater perspective.

Being ushered into the venerable church amid elegant organ music which stirred fond memories, a tap of the bells signifying the celebrant's entrance heightened the feeling of anticipation.

But did the Mass, the very center of worship, fulfill expectations?

Certainly the climate was right. Deep reverence in dress and mien of those in attendance was shown. Some women

had resurrected lacy chapel caps. A few wore hats. (No shorts or T-shirts were spotted.) Hymns and responses beautifully sung in Latin by the choir elated the soul.

But, to repeat, did the Mass itself fulfill expectations?

To many it must have been a dream come true. But having been conditioned to participation for so many years I found the readings to be somewhat monotonous and meaningless. The consecration by a celebrant facing away left something to be desired and raised questions.

Did Jesus Christ who offered that very first Eucharist do so with his back to his friends? Didn't he face them with affection? When he bade them "do this in memory of me" was it in a foreign tongue or a language they could understand?

I believe one of the greatest strengths of the Eucharist celebrated since 1962 is the communion of celebrant and worshippers facing one another as was done at the supper table in that upper room.

"And," as a friend remarked, "when we pray it's nice to be able to understand what we're saying."

Upon reflection, isn't it possible to combine some of the treasured old with the new? Where is it written that an occasional Latin hymn can't be sung at an English Mass without feelings of divisiveness or backsliding?

Isn't just the older generation who miss inspirational Latin hymns. Baby boomers have also voiced this sentiment.

As the Tridentine Mass ended, a rendition of the glorious *Iesum Christum* brought worshippers, 600 strong, to their feet in acclaim.

Perhaps Father William Stineman, pastor of St. John, said it best. Addressing the crowd from the massive pulpit, he asked that we keep some of our precious traditions and be drawn together in unity "so that we can go into the 21st century with one Lord, one faith, one baptism."

Alice Dailey

Indianapolis

LIGHT ONE CANDLE

Good preaching takes discipline

by Fr. John Catoir
Director, The Christophers

The three most common faults of preachers are these: The talk is (A) too long, (B) too disconnected, and/or (C) too dull.

It isn't easy trying to make a Gospel passage come alive in less than 10 minutes, but it can be done. In my case length is the main problem. Unless I accept the mental challenge to sum up after six or seven minutes I let the time consideration slip away. Anything over 10 minutes is risky. The preacher's effectiveness is squandered the longer he talks.

The content and format of a homily are crucial. Preachers abound who try to work up to a good opening but fail to follow through with a clear point and a good example or two to back up the point. Parishioners become enraged that they have to sit through a stream of unconnected thoughts. At times I've been at fault in not preparing properly, and I regret it, but now I try to open with a story or a quote that makes my points. I restate the point, giving an example or two. I repeat the point in different words, and close with a poem, a prayer or a quote that punctuates the talk.

Sometimes I open with a surprise question that has no apparent relation to the Gospel, like, "Why do people live in

areas where scientists warn us there is a possibility of some natural catastrophe? Obviously because the danger to the individual seems remote." I might compare that warning with a more imminent warning of danger like a cry of "fire" in a crowded theater. Then the transition sentence: "When Jesus warns us about the final judgment in today's Gospel he expects us to take him seriously. Ask yourself what Jesus wants of you in this matter." I then sum up—two minutes tops—finishing with a strong quote or line from the Gospel that repeats my main point: "Be prepared." It may not be vintage Fulton Sheen but I'm told it works.

The worst sin of all is to be dull.

Without enthusiasm a sermon is sure to leave the audience more bored than moved or enlightened.

For emotion, I sometimes open with a story or a current news item that excited me for some reason. I tell people of the emotion it awakened in me, and then connect that emotion to the day's Gospel. I feel it, and communicate the emotion whether it be anger, admiration, enthusiasm, whatever, in order to strengthen my point.

Good preaching isn't easy. A little pat on the back helps a lot, but if the preaching is consistently poor let your complaint be heard in a charitable but forthright way. Some preachers never hear the truth.

(For a free copy of the *Christopher News Notes*, "One Person Can Make A Difference," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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CORNUCOPIA

When humor and piety meet

by Alice Dailey

Humor and piety went hand in hand on the big bus traveling down I-65 to Saint Meinrad Archabbey and other hallowed spots.

The 40-plus travelers, members and guests of the Catholic Golden Age Club, were united as one on that gorgeous Sunday to honor Mary at one of her most famous shrines, Our Lady of Monte Cassino.

Head honchos for the trip, gracious Clara Maloney and bubbly Hermina Bruder, had finetuned all details from the doughnuts and hot coffee to ward off an 8 a.m. chill to the friendly chatter, hymns and songs which rang out. The bus driver, thank heaven, was unflappable.



Hospitality was the key word at Saint Meinrad too, where a slim, engaging guide, Benedictine Father Sean, did the welcoming honors. Lunch, actually a delightful dinner, preceded a video showing of seminary training. A few familiar faces among them were Jim Farrell and Rick Ginther, flitted across the screen.

When a tour of the magnificent abbey church signalled the end of our visit it brought a certain reluctance to leave this hallowed place of unassuming grandeur, a place where simplicity and depth, practicality and spirituality help to mold and form our priests into other Christs.

The men on our bus had been somewhat outnumbered but down at the wooded shrine it was a different story. Big men, little men, old and young men from far and near matched female pilgrims in numbers and enthusiasm.

Two memories stand out: the rosary procession some 400 strong, and the ringing words of Benedictine Father Aurelius Boberek. Monk's robes flapping

in the breeze, Father Aurelius entreated his listeners to "Turn to Mary, mother of all the living for help for an earth that is dying, for oceans that are dying and for a church that may be dying."

As the sun moved westward still another priceless treat awaited in nearby Ferdinand, the Church and Convent of the Immaculate Conception of the Sisters of Saint Benedict.

This masterpiece crowning a hill that overlooks the countryside witnesses to the majesty of God. Reminiscent of Europe's finest chateaus the Romanesque basilica is aptly dubbed, The Castle on the Hill.

A beautiful church, center of liturgical celebration and community prayer, connects to the convent by an exquisite cloister hall. To quote the sisters, "From this church where we pronounce and renew vows we go out to proclaim the Good News of Salvation... by ministering to others' needs."

The stunning, distinctive impact of the whole complex with its surrounding Old World colonnade has landed it in the National Register of Historic Places.

Leaving Benedictine country, with the sun at our back and gold and scarlet trees rushing by, a sense of faith enhancement which had been building all day now peaked. Why should we worry too much that a depraved world may appear to have the upper hand when we know that a lively faith and flourishing good works of dedicated people everywhere will ultimately prevail and once again restore goodness?

(If anyone is interested in joining the Indianapolis chapter of the Catholic Golden Agers you would be most welcome. Meetings are the fourth Sunday of every month in the Catholic Center.)

vips...

Laura and Dan Robinson, co-directors of the Office of Social Concerns for the Diocese of Owensboro, Ky., will present the fall program for Theology Night Out on Thursday, Nov. 9 in St. Paul Parish Hall, Tell City. Their topic will focus on the bishops' pastoral, "Economic Justice for All." The evening will begin with a social hour at 6:30 p.m., followed by dinner at 7 p.m. and the lecture. The cost is \$6, payable at the door. Reservations are required; deadline Nov. 6. Call 812-547-7102 or 812-547-7199 between 9 a.m.-3 p.m. or 812-547-4164 after 5 p.m. The public is invited to attend.

Catholic Social Services has announced the appointment of the following members to its board of directors: **Father Don Eward**, associate pastor of Little Flower Parish, Indianapolis; **Raymond F. Fox**, president of Fox and Fox; **Susan Kobets**, president of Kobets, Inc.; and **Father John A. Meyer**, pastor of St. James and St. Catherine Parishes in Indianapolis.

Charles Gardner, associate director for

music in the archdiocesan Office of Worship, has been appointed to St. Meinrad Seminary Board of Overseers. Members of the board represent many professions and serve as advisors to the president-rector of the seminary. Gardner is also co-music director at St. Pius X Parish in Indianapolis. He holds a B.A. from St. Meinrad College and a M.Mus. from Butler University.

Father Charles Fisher, pastor of Sacred Heart and St. Ann parishes in Terre Haute, will present a program on "Experiences in the Holy Land: Israel and the West Bank" at 7:30 p.m. on Thursday, Nov. 9 in the St. Joseph University Parish campus center. Father Fisher spent three months in Israel last year.

Father Patrick Brennan, director of the office of evangelization for the Archdiocese of Chicago, will speak at 7:30 p.m. on Friday, Nov. 3 in St. Thomas Aquinas Church, 46th and Illinois Sts. The program is free and open to the public.

check-it-out...

The **Senior Companion Program** will sell jewelry in the Catholic Center cafeteria from 11:30 a.m. to 1 p.m. on Friday, Nov. 17 and again on Friday, Dec. 1. Proceeds from the sale of the holiday gift jewelry will be used to support the program.

A **Contemporary Christian Concert** will be presented by singer **Katrina Rae** at 7 p.m. on Sunday, Nov. 12 in St. Patrick Church, Terre Haute. The public is invited to the free concert in which Rae shares her ministry of faith and commitment.

The **"Focus on Faith"** program seen at 6:30 a.m. Sundays on WRTV-Channel 6 in the Indianapolis area will feature the following subjects in November: "Return to Tradition" Nov. 5; "Alone at the Holidays" with Franciscan Sister Marie Werdmann, Nov. 12; "Stories of Thanksgiving" with Sister Marie, Nov. 19; and "Humor and Religion" with Father Lawrence Moran, Nov. 26.

All **Saints School Alumni Association** will present a "Harvest Dinner/Dance" beginning with a buffet dinner at 6:30 p.m. on Friday, Nov. 10 in Ritter High School cafeteria, Tibbs Avenue at West 30th Street. Music for dancing will be provided by "Just Friends," and prizes will be awarded. Tickets are \$12.50 per person, available at the door or by calling 317-636-3739 or John Lynch at 317-293-3274.

The **Catholic Widowed Organization (CWO)** will hear Dr. Frances Horne speak on "The Journey From Widowhood" at 7:30 p.m. on Wednesday, Nov. 15 in the Catholic Center, 1400 N. Meridian St. Dr. Horne set off across the country to earn a doctorate degree in her late '40s and will share the experience.

The **Alumni Association of Bishop Chatard High School** will sponsor its fourth annual **Chatard Hall-of-Fame Award** honoring individuals who represent the "excellence of Chatard." Alumni, faculty members, parents and friends of Chatard are eligible for the honor. People wishing to nominate winners should send their own



VOCATIONS AWARE—As part of Vocation Awareness Week, first and second grade students in the St. Jude religious education program make posters to enter in the Serra Club's vocations essay contest. This year, the club has opened its essay contest to grades one to four in the form of art expression. The title for the contest is "Choose to Make a Difference." Students tried to show what they could do as priests, brothers or sisters to help make a difference.

The McGraw-Hill

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The following readers correctly unscrambled last week's puzzle:

Eileen Edgoff, O.L. Greenwood, Greenwood
Lillian Kinner, St. John, Enochsburg
Mary Henley, St. Dennis, New Castle
Brenda Preme, St. Mary, Michigan
Jane Barker, St. Mark, Ind.
John O'Hara, Holy Spirit, Ind.
Loretta Humbert, St. Mary, Greenwood
Lucy Adams, Little Flower, Ind.
Aileen Ellis, St. Joseph, Shelbyville
Mary Wierdman, Int. Conception, Milwaukee
Mrs. Marvin Lutz, St. Ann, Real Castle
Pat Barry, Little Flower, Ind.
Paul Smith, Holy Name, Beach Grove
Frank Miller, St. Anne, New Castle
Doris Paul, St. Michael, Brookville
Keith Patterson, St. Michael, Ind.
Susan Williams, St. Anne, New Castle
Sara McKel, St. John, Enochsburg
Fay Yeager, St. Thomas, Fortville
Ellen Heger, Holy Name, Beach Grove
Marica Duncan, Little Flower, Ind.
Michelle O'Connor, St. Gabriel, Ind.
Martha Cherry, St. Mary, Greenwood
Kathie Maschino, St. Joseph, North Vernon
Dorothy Kaper, St. Mary, North Vernon
Candace Duncan, St. Simon, Ind.
Loretta Blankman, St. Joseph, Greenwood
Betty Hessler, St. Lawrence, Ind.
Helen Gills, St. Mary, Shelbyville
Lyn Stewart, St. Paul, Greencastle
Agnes Schmittbauer, St. Joseph, Bedford
Mary Beale, St. Mary, Greenwood
Henry Wolf, St. Suzanne, Indianapolis
Louise Wight, O.L. Greenwood, Greenwood
Doug Thomas, St. Lawrence, Ind.
Walter Thomas, St. Simon, Ind.
Aurilia Wetherill, St. Roch, Ind.
Noreen Steenburgh, St. Joseph, Ind.
Mayvelle Jones, St. Vincent, Bedford
John Kunkler, St. Meinrad, St. Meinrad
R.R. Swango, St. Mary, Greenwood
Cind Marrett, St. Joseph, Richmond
Verna Tobias, St. Mary, Danville
Joel Koech, St. Lawrence, Lawrence
Ima Gabel, Holy Trinity, Ind.
Kathryn Wiersberger, St. Joseph, Shelbyville
Maureen Duggins, St. Philip, New Castle
Michael Ames, St. Anne, New Castle
Lynell Nelson, St. Anthony, Ind.
Madeline Barr, St. Michael, Ind.
Brenda Pfeiffer, Sacred Heart, Ind.
Benicia Myers, O.L. Greenwood, Greenwood
Dorothy Blaudon, St. Joseph, Ind.
Anna Weiler, Little Flower, Ind.
E.M. Jantz, St. Anthony, Ind.
Leona Anderson, St. Rita, Ind.
Evelyn Farago, St. Michael, Ind.
Eugene Duzinski, St. Joseph, Ind.
Dorothy DeWitt, Annunciation, Brazil
P. Tombarough, Little Flower, Ind.
Edith Lacher, St. John, Enochsburg
Angela Hugley, Little Flower, Ind.

Lucile Doach, St. Benedict, Terre Haute
Loretta Henkle, St. Anthony, Seymour
Joanne Adams, O.L. Greenwood, St. Joseph
Shirley Carr, St. Barbara, Ind.
Cheryl Hale, St. Columba, Columbus
Catherine Wagner, O.L. Greenwood, St. Joseph
Greenwood
Emma Wilman, Nativity, Ind.
Mary Eder, St. Mark, Ind.
Mary Richardson, Holy Trinity, Ind.
L.M. Aker, Holy Trinity, Ind.
Joanne Moran, Holy Spirit, Ind.
Stephen Odomas, St. Gabriel, Ind.
Mary Purter, Holy Name, Beach Grove
Ruth Salamon, Little Flower, Ind.
Rosemary Long, St. Joseph, Ind.
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Paul Kozdrowski, St. Columba, Columbus
Mary Oates, Holy Trinity, Ind.
Loretta Wilman, Holy Name, Beach Grove
Bradley Rite, St. Vincent, Shelbyville
Phyllis Kinn, St. Agnes, Nashville
Ann Kinner, St. Gabriel, Ind.
Jane Baret, St. Bridget, Ind.
Richard Gerdner, Nativity, Ind.
Aileen Kinn, St. Michael, Ind.
Margaret Sanders, St. Catherine, Ind.
Cora Winkler, St. Vincent, Shelbyville
John Kennedy, St. Lawrence, Ind.
Margaret Oeding, St. Benedict, Terre Haute
Debbie Miller, St. Mary, Danville
Teresa Nazara, St. Mary, Greenwood
Margie Wilman, Nativity, Ind.
Sharon Taylor, St. Martin, St. Louis
Fred Truchter, St. Martin, St. Louis
Emma Duncan, Sacred Heart, Ind.
Anne Neese, Holy Trinity, Ind.
Minnie Dronbach, St. Vincent, Bedford
Nancy Bridges, St. Catherine, Ind.
Joan Jacobs, Nativity, Ind.
Kay Need, St. Malachi, Brownsville
Virginia Herbert, St. Mary, Nashville
Kathleen Betty, O.L. Greenwood, Greenwood
Betty Richardson, St. Michael, Greenwood
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Stella Vogel, St. Joseph, North Vernon
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Dorcas Smith, St. Barbara, Ind.
Lena Edwards, St. Anthony, Ind.
Toni Hart, Little Flower, Ind.
Florence Reiche, St. Mary, North Vernon
L.J. Czekiel, O.L. Greenwood, Greenwood
Dorothy Pinner, Holy Name, Beach Grove
Lisa Berkemeyer, St. Mark, Ind.
Susan Keener, Annunciation, Brazil
Anna Carroll, St. Catherine, Ind.
Mary Nagler, St. Barbara, Ind.
Cathy Porter, St. Jude, Ind.
Pearl Sling, St. Paul, Tell City
The winning entries received:
Becky Blum, St. Mark, Perry County

— ANSWERS TO LAST WEEK'S "AD GAME" —

DELRAY JEWELRY
SPALDING JEWELRY
RINPAVHETOLT
RITLOT TAVERN
HILBANFANSULTSIDSOE
STAR OF INDIANA BUS LINES
HOMETAILWAPNORSNMIAI
WINONA MEMORIAL HOSPITAL
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CIRCLE FABRIC

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Marie Carr, Sacred Heart, Indianapolis
— Your \$25 Check is in the Mail —

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Tuesday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "The Ad Game" in
Next Week's Criterion!

name, address and telephone number, the name, address and telephone number of the honoree, and a brief description of the reason for nomination to: Chastard Hall of Fame, 5885 N. Crittenden Ave., Indianapolis, Ind. 46220. Deadline Dec. 1.

Holy Family Parish in Jasper will hold its annual **Fall Festival** on Sunday, Nov. 12, on the parish grounds, Highway 162 South. Fried chicken and beef dinners will be served from 11 a.m. until 6 p.m. EST. Other featured items are a Country Store, more than 40 handmade quilts, games and drawings.

Marion College will present "Beauty and the Beast" as its annual Children's Theatre production opening Thursday, Nov. 30 and continuing through Tuesday, Dec. 5. Performance times are 10 a.m. and 1 p.m., with one public evening performance at 7 p.m. on Sunday, Dec. 3. Tickets are \$2.25. For more details call 317-929-0292.

St. Mary of the Woods College near Terre Haute will present its annual holiday dinner theatre, "Christmas at the Woods." Tickets are still available for the Wednesday, Nov. 29 and Friday, Dec. 1 performances. Call 812-555-5212 for more information.

The National Pastoral Musicians Indianapolis chapter will present a **Taike-style evening prayer service** at 7:30 p.m. on Friday, Nov. 17 in St. Peter and Paul Cathedral, 13th and Meridian Sts. Dinner follows at 8:30 p.m. at the Catholic Center, 1400 N. Meridian St.; reservations necessary. Call Denise Cunningham at 317-271-0239.

A Hospital and Nursing Home Ministry Day will be presented from 1 to 4:30 p.m. on Sunday, Nov. 12 at St. Vincent Hospital Professional Building. An optional donation of \$5 will be collected. Register by calling the pastoral care department of St. Vincent or St. Francis hospitals today.

The Indianapolis North Deanery Learning Disabilities Committee will host a parent meeting at 7 p.m. on Tuesday, Nov. 14 in Christ the King School. The meeting will provide a current review and discussion of the Learning Disabilities Program which will be implemented in the 1990-91 school year.

A panel of Jewish, Catholic and Protestant clergymen will discuss "The Tensions of Interfaith Dating," from 9:30 to 11:30 a.m. on Monday, Nov. 13 at Indianapolis Hebrew Congregation, 6501 N. Meridian St. Babysitting will be provided upon request. For reservations call Bobbi Hoffman at 317-876-1628 or Charlene Penninger at 317-255-5521.

Clinton grandparents feted

At Sacred Heart School in Clinton, grandparents had their day on Oct. 13.

About 100 grandparents began their school day with an open house in their honor at 10:30 a.m.

Next, grandparents and students attended Mass, celebrated by Father Thomas J. Amsden, pastor of Sacred Heart.

Student council officers, Heather Hus, Tracy Thompson, Eddie Kanizer and Meredith Yelich assisted the principal Ron Wallace in honoring some of the grandparents. White silk roses that had red ribbons reading: "Grandparents' Day 1989" were given to five of them.

They were: Celeste Giovannini, class of 1923, who was the oldest graduate of Sacred Heart School in attendance; Noble Wright, great-grandfather of Marissa and Brian Colombo, and Grace Mann, grandmother of Jessica Ellis, who were the oldest grandparents present.



HONORED GENERATION—About 100 grandparents were honored by students at Sacred Heart School in Clinton. Special honors went to these five: (back row, from left) Celeste Giovannini, Noble Wright, Rosalind Mitchell, Marlene Ross and Grace Mann. With them are their grandchildren: (front) Sara Rayce, Marissa and Brian Colombo, Adam Liewellyn, KayCee Shattuck and Jessica Ellis.

CPA president reflects on spirituality

by Mary Ann Wyard

"The concept of spirituality has undergone a gradual evolution in the last 50 years," Father John Catoir, president of the Catholic Press Association and director of The Christophers, told journalists gathered for "Uniting the Faithful," the CPA's Midwest Regional Conference Oct. 25-27 in Indianapolis.

"It is no longer limited to the interior life," he explained. "There has been a shift in emphasis from the idea of spirituality as being exclusively concerned with personal piety to the contemporary notion of spirituality as an all-inclusive reality, embracing every aspect of life."

This shift in emphasis includes one's values, habits, lifestyles, activities, beliefs, and even one's emotions, Father Catoir said.

"Spiritual journalism is not writing essays on the lives of the saints, though it could include that," he noted. "Our brand of journalism is about today's people making a difference in today's world, people who give God the credit for their strength and their hope and their love."

Quoting Peter Schowin of *Our Sunday Visitor*, Father Catoir cited advantages and values of Catholic periodicals.

"Let's remind ourselves of the primary reason why we have people reading our publications," Father Catoir said, reading part of Schowin's recent article published in *The Catholic Journalist*. "We are looked upon to give readers news, analysis, features, and information to help them spiritually with everyday living."

Elaborating on those remarks, the CPA president reflected that, "It seems to me editors and advertising people, business managers, and circulation personnel can all agree on the simple truth behind those words. We are all working together for our readers, attempting to help them spiritually with everyday living."

As moderator of a panel discussion on spiritual journalism Oct. 27, Father Catoir repeated his objective that editors increase the Gospel density of their publications by at least 15 percent.

"We should be doing something more," he emphasized. "I really think it's a matter of degree more than substance."

Catholic journalists practice a profession that is "a participation in the church's

ministry of the Word," he said, "and because of this their primary concern is spiritual. We are responding to the call of love. Catholic journalism is spiritual journalism because it is our way of caring about real people."

Spiritual journalism is an exciting challenge, Father Catoir said, but can also be a dangerous one for journalists who are easily discouraged.

"The challenge is there because the obstacles are formidable," he said, "but there is always grace to overcome them. There's no telling what God might do if we pray for the grace to bear good fruit in our

work. He can work miracles with our humble words in touching the hearts and minds of his people."

Remember that Jesus insisted that we lift up our hearts, the CPA president said. "When you ask for anything, he said, don't ask with a wavering faith, like a wave tossed about in the wind. Ask with an unwavering faith, do not doubt at all, and you can be sure that your Father will hear your prayers and you will be able to break through barriers you thought were insurmountable."

Further, Father Catoir said, "You will touch more people than you ever imagined possible."



MISSION—Maureen Geis, mission educator for the Society for the Propagation of the Faith, talks to second grade students at Pope John School in Madison. After telling them about the people, customs and culture of Mexico and Central America, she showed them slides of her trip to Mexico last summer. The Liberty nation urged the classes of Sue Geyman and Debbie Franz to help the missions by supporting the Holy Childhood program. (Photo by Don Wood)

Michael P. Bigelow

Cathedral High School
Class of 1985

Vanderbilt University
School-of-Law
Class of 1992



When I reflect upon my days at Cathedral High School, the first word that comes to mind is "Family." The environment at Cathedral is one of support and encouragement. I really grew up during high school, and my Cathedral family had an extremely positive influence on my life during those formative years.

The teachers at Cathedral are of the highest quality. However, their most important characteristic is that they care. They care not only about the quality of education their students receive, but the quality of life their students have. I left Cathedral with a well-rounded education. The teachers provided me with a strong foundation to build upon for the rest of my life.

The high school years are some of the most important years in a person's life. It is a time when one begins to realize who he is as a person. At Cathedral High School, I experienced a closeness that helped me to build a strong self-image. As I move forward in my life, I will always have my Cathedral family to thank for providing me with the strength and courage to face life's challenges.

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Hofheinz details Lilly Endowment's contributions to Catholic research

by Mary Ann Wyand

Vatican Council II has fostered so many dramatic changes in American Catholicism that researchers will continue to study these transitions well into the 1990s, Fred Hofheinz, Lilly Endowment's program director for religion, told journalists attending "Uniting the Faithful," the Catholic Press Association's Midwest Regional Conference in Indianapolis.

Speaking on "Lilly Endowment Grants for Catholic Research" Oct. 26, Hofheinz noted that the Second Vatican Council redefined the relationship of the American Catholic Church to the world during the past 25 years and said laity throughout the United States overwhelmingly welcomed these changes.

And in view of the increasing priest shortage and financial crisis in Catholic education, lay enthusiasm and commitment becomes critically important to the future of the church, he said.

"The vast majority of Catholics active in

parish life approve of the reforms of the Council," he said. "They welcome the opportunity to participate in the liturgy."

Nearly half of these "core Catholics" participate in parish activities outside of Mass and continue to demand more from their parishes, he said.

"In particular," Hofheinz said, "they want drug and alcohol counseling, marriage counseling, programs for the separated and divorced, adult religious education, ecumenism, and social action."

Since its chartering in 1937, he said, Lilly Endowment has committed about 20 percent of its grants to religious purposes "to try to highlight today's critical issues and help clergy and lay leaders struggle with decisions that will shape the church of the next generation."

His speech at the CPA conference updated the latest news about American Catholicism with analysis of how present church traditions will affect future trends among the Catholic faithful.

America's dwindling number of priests, Hofheinz said, conflicts sharply with the

increase in lay membership. "The number of American Catholics increased from 40 million to nearly 55 million between 1966 and 1986," he said. Meanwhile, ordinations declined 47 percent.

"For every 10 priests who leave the active ministry by resignation, retirement, or death," he said, "only six are replaced by ordination."

Because there are few issues more critical for the future of Catholic faith communities than leadership, Hofheinz said, "Lilly Endowment naturally gravitated toward ministry when it made a conscious decision a decade ago to devote substantial resources to the study of American Catholicism."

Since then, he added, Lilly Endowment has examined the current priesthood and the options it faces for the future. Projections show that the sharp drop in priests will continue into the 21st century and demand extensive structural change in the church.

"Part of what Lilly-sponsored research has done," he said, "is to lay out some of



Fred Hofheinz

the options which are possible and available to the American church as it faces this new situation."

However, Hofheinz noted, sociologist Dean Hoge believes that "the priest shortage is an institutional and not a spiritual problem."

Hoge sees no evidence that Catholic young people are less eager to serve the church, he said.

These findings are based on Hoge's survey of Catholic college students, which suggested that "optional celibacy, a limited time period for priesthood, or the ordination of women would greatly increase the pool of seminarians."

Options to the continuing priest shortage, according to Hoge, include reducing the demand for priests by combining parishes or re-educating Catholics to lower expectations, recruiting more priests by broadening eligibility through ordination of married men or women, providing a limited term of service, or by using resigned priests.

"Hoge's conclusion is that 'doing nothing' rather than moving decisively in any of these directions would in fact bring about the most radical change in Catholic life," Hofheinz noted. "It would mean an expanded lay ministry to replace parish priests and lead to reduced emphasis on sacramental life."

The Lilly Endowment official stressed that it is impossible to plan for future church leadership without looking at developments in Catholic seminaries.

"Seminaries have undergone a profound transformation in the past 25 years," he said, "more dramatic than at any other time since the 1700s when the American seminary system began."

Today, many seminaries have opened their doors to lay people and to religious sisters and brothers, with two women among every five seminary students.

Further, seminary curriculum has changed to include enhanced spiritual direction and formation programming, he said.

A study done by Franciscan Sister Katarina Schuth found that, "One of the most positive impacts on the quality of programs for priestly formation was the presence of lay students and faculty members, including women."

Turning to a more somber aspect of American Catholicism, Hofheinz reminded the gathering that religious congregations face "a whopping \$2.5 billion, unfunded retirement liability."

A 1986 study by Arthur Andersen found that, "American Catholic nuns are facing a grave economic crisis and, with an aging population and a steep decline in vocations, desperately need to raise survival income to care for aging members."

After publication of the report, Lilly Endowment and Catholic organizations began responding to the crisis. One innovative Endowment-funded program involves teaching fund-raising skills to religious orders.

Looking to the future, Hofheinz said research indicates that, "One of the most striking features of American Catholicism today is its lack of uniformity. The diversity is cultural, economic, theological."

Statistics show that, "Today there is no longer a single Catholic culture or even a single vision of church within the United States," he said. "A diversity of opinion exists about moral and social questions, about church authority and ministry."

Questions that arise, Hofheinz said, include "What does it mean to be Catholic? And what is the nature of the church and the nature of church authority? Thoughtful Catholics disagree with one another."

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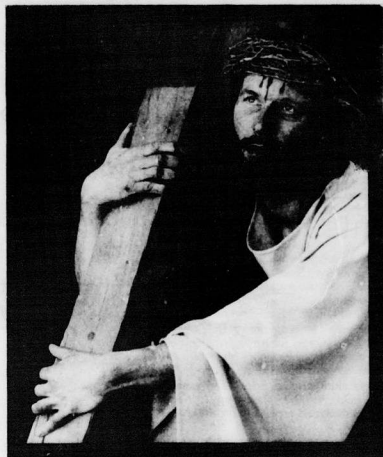
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Thanksgiving is early for Hermitage residents

On Saturday, Oct. 28, the residents of St. Paul Hermitage in Indianapolis celebrated Thanksgiving. It was perhaps a trifle early but they couldn't wait any longer. That was the date of the fourth annual "Family Day" hosted by the Benedictine sisters and staff.

Abbot Bonaventure Knabel, chaplain,

joined by Hermitage residents Fathers Paul Utz and Thomas Carey, offered a Mass of Thanksgiving. The Beech Grove Benedictines, a guitar group made up of sisters from Our Lady of Grace Monastery, provided the liturgical music.

The residents and their families enjoyed dinner and were then entertained by Father

Carey and Benedictine Sister Mary Luke Jones.

The annual "Family Day" was designed to thank those living at St. Paul's for choosing the facility. Benedictine Sister Patricia Dede, administrator, said, "Service with and for the elderly is a ministry very dear to my Benedictine community. We consider it a special privilege to be able to associate daily with a group of people who

have contributed so much to the world. The Hermitage residents represent many, many years of service to their families, to the church, and to society."

St. Paul Hermitage, named in honor of deceased Archbishop Paul C. Schulte, is a corporate ministry of the Benedictine sisters. It offers residential living and 24-hour intermediate nursing care for the elderly.



EARLY THANKSGIVING—Residents of St. Paul Hermitage and their families enjoy a "Thanksgiving" meal at their annual family day. (Photo by Sister Mary Luke Jones)

UPC to sponsor Advent retreat

The Urban Parish Cooperative is sponsoring an Advent retreat at Fatima Retreat House on Dec. 8-9.

Franciscan Father Finton Cantwell will speak. Chairperson for the event is Lillian Stevenson.

The event is aimed at board members, parish leaders and pastoral staffs.

Cost is \$30 for members; \$40 for others. Those interested should call 317-283-6179. Reservations are necessary before Nov. 10.

St. Lawrence to host special party

by Cynthia Dewes

The Second Annual "Special Night Out" for mentally handicapped adults will be presented by St. Lawrence Parish, 46th and Shadeland Ave. from 7 to 10:30 p.m. on Saturday, Nov. 11. All mentally handicapped persons in the Indianapolis area are welcome to attend the free event.

The Special Night Out will feature a dance, and a pizza party in a coffee shop setting. Transportation will be provided for participants upon request.

St. Lawrence parishioners of all ages and interests are volunteering time to make the special event truly special. The confirmation class has made the dance and pizza party its service project.

St. Lawrence's Sunset Seniors Club will bake cookies and visit with guests in the coffee shop. Upstairs, the parish Singles group will dance with other, more mobile partygoers.

The parish St. Vincent de Paul Society is raising the majority of the funds necessary to underwrite the evening. Many parishioners are preparing desserts and

food, and are planning to be on hand that night to welcome the guests.

Anyone wishing to donate time, money or other items for the Special Night Out may call Marsha Davis at 317-841-9535. For information on transportation, or to RSVP, call Bill Bismeyer at 317-842-2697.



SPECIAL—Volunteer Marsha Davis cuts pizza at the 1988 Special Night Out while other St. Lawrence parishioners wait to serve their guests.

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PRELATES AND PATRIOTS

Church's greatest leaders were ardent patriots

by John F. Fink
Editor, The Criterion

Last in a 15-part series of articles

(This year the church in the U.S. is observing the bicentennial of the appointment of the first American bishop, John Carroll of Baltimore, in 1789. This series is about some of the most prominent bishops in U.S. history who also happened to be American patriots.)

Throughout most of U.S. history, the leaders of the Catholic Church had to convince their fellow citizens that it was possible to be both a good Catholic and a good American. Catholics were distrusted well into this century—through the election of John Kennedy as president in 1960, in fact.

The status of Catholics in America today would undoubtedly be different if it were not for the fact that the church's strongest leaders were also ardent patriots who believed strongly in the principles of American democracy and preached them continuously, both to their fellow citizens and to church authorities in Rome.

Every generation saw at least one prominent American bishop who was a recognized patriot, and this series of articles has told about Archbishop John Carroll, who became the first U.S. bishop 200 years ago, the same year that George Washington became our first president, and who died in 1815; John England, Bishop of Charleston from 1820 to 1842; John Hughes, Archbishop of New York from 1842 to 1864; John Ireland, Archbishop of St. Paul from 1884 to 1918; and Cardinal James Gibbons, Archbishop of Baltimore from 1877 to 1921.

The era of Cardinal Gibbons spanned almost a full quarter of the history of the official church in this country. He was unquestionably the leader, the one most of the other bishops looked up to. His

friendship with Archbishop Ireland must have been exasperating at times, but the two of them thought alike when it came to their super-patriotism.

Archbishop Ireland was a fighter with many strong beliefs and he loved a good battle. "I like to fight—and conquer with few allies," he once wrote to Paulist Father Walter Elliott. "You owe nothing, or but little, when the victory is won." In a letter little when the victory is won. "I rather enjoy the predicament into which I have got."

Gibbons, however, had a completely different personality from Ireland. Gibbons' philosophy was to do nothing unless absolutely necessary. He undoubtedly was more prudent than Ireland, but he was also accused of vacillation at times.

Ireland's biographer, James H. Moynihan, wrote: "Gibbons was an admirable foil for Ireland, tempering his enthusiasms with his natural conservatism, his daring with his prudence. . . . If at times Ireland's impetuosity and his readiness to engage in battle must have disturbed the cardinal's equanimity, the latter saw that behind it all was a passion for God and country, as well as an honesty and sincerity of soul."

Ireland and Gibbons have been compared to politicians and statesmen. Gibbons' biographers John and Arline Bouché said of Gibbons, "In place of a politician's impatience for results, he showed the statesman's ability to wait," implying, of course, that Ireland was more the politician. It might also be said that when Gibbons did decide the time was right to speak, his words were listened to.

Ireland's love of a fight also made him different from Gibbons. Once a fight was started, Ireland wanted to win it, and this was true in the battle over German nationalism in the American church, a controversy over education (that this series has not covered), and the fight about the Americanism heresy.

In the Americanism battle, Ireland tried to keep the issue alive by proposing at the

annual meeting of the archbishops that every bishop in the country should be asked if he knew of the existence of this heresy in his diocese and, if so, where it existed and who taught it. The vote on the proposal was a tie, which Cardinal Gibbons broke by voting against it. Gibbons wanted to bring this matter to a close, while Ireland wrote, "I am sure that the cardinal, disgustedly to Msgr. Denis O'Connell, 'Baltimore cried 'Peace, Peace, death even for the sake of peace'—and nothing was effected."

But the friendship between the archbishop and the cardinal grew ever stronger through the years. Ireland often thanked Gibbons for his support in his battles and for shielding him. Gibbons, for his part, spoke glowingly about Ireland. When Ireland died in 1918, the cardinal praised him as "the sturdy patriot who endeared himself to the American people without distinction of race or religion, the man who had contributed perhaps more than any other to demonstrate the harmony that exists between the Constitution of the church and the Constitution of the United States."

During the era of Gibbons, there were four prelates who were known for their outstanding patriotism. Gibbons and Ireland have already been discussed. The other two were Bishops John J. Keane and Denis J. O'Connell. These four worked together through all the trials of that tumultuous time.

Bishop Keane succeeded Cardinal Gibbons as Bishop of Richmond and later became the first rector of The Catholic University of America. He and Archbishop Ireland helped Cardinal Gibbons write the cardinal's memorial to the Holy See about the Knights of Labor and it was also Keane who, after being asked to do it by the Holy See, called Archbishop Ireland requesting him to go to Washington to try to prevent the Spanish-American War.

The fourth of the outstandingly patriotic bishops of this era was Msgr. Denis J. O'Connell, rector of the American College in Rome, who later became a bishop. O'Connell was so aggressively American

that once during a Roman reception he refused to stand during the playing of "God Save the Queen."

In was O'Connell who most influenced Cardinal Gibbons to speak about the benefits of America's separation of church and state at the time of the cardinal's taking over his church in Rome, after he had been made a cardinal. During the fight against Cahenslyism, O'Connell and Archbishop Ireland led the fight toward stirring up public opinion against Cahensly, O'Connell in Rome and Ireland over Americanism. O'Connell was invited to explain the meaning of the term at the Fourth International Catholic Scientific Congress in Fribourg, Switzerland.

On Washington's Birthday, Feb. 22, 1921, Cardinal Gibbons issued his final statement before his death on Holy Thursday. It was typical of the man that it should exult in the greatness of his beloved United States:

"As the years go by I am more and more convinced that the Constitution of the United States is the greatest instrument of government that ever issued from the hand of man. That within the short space of 100 years we have grown to be a great nation is due to the Constitution, the palladium of our liberties and the landmark in our march of progress."

After he died tributes poured in from all over the world. Pope Benedict XV, kings, statesmen and religious leaders all tried to express the loss they felt. Former President William Howard Taft, who was soon to become Chief Justice, said: "He did not belong to the Catholic Church alone but he belonged to the country at large. He was Catholic not only in the religious sense but in the secular sense."

The *New York Times*, which did not always agree with him, editorialized, "He was one of the wisest men in the world."

And historian Theodore Maynard said of him: "He was the most influential and widely loved prelate that America has ever produced."



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Today's Faith

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Prophets unveil God's will and presence to us

by Fr. Eugene LaVerdiere

We need prophets.

We need people of penetrating vision to unveil God's presence and disclose his will to us.

We need men and women who remind us of our Christian beginnings, who help us to uncover—and to do—God's will in new situations.

We need people who awaken us to concerns that need addressing but which we would rather avoid.

There is no denying the need for prophets. They have played an important role in the story of Israel and in the life of the church from the beginning.

But we need prophets who are poets. Otherwise they are apt to be downright boring, even if they do make us feel uncomfortable.

To get a hearing, a prophet must have a number of qualities. A prophet must be a person of deep faith, a person of vision, and a good communicator.

Every prophet whose work was included in the Bible possessed those three qualities. That is why their message still speaks across many centuries. The biblical prophets died long ago, but their message still is alive in the liturgy, prayer, and meditation of the church.

This never ceases to be a source of wonderment for me. How can a word so old, and in some cases so familiar, continue to inspire us today?

There are many answers to that question, each one a part of the whole answer. One of the most important answers is precisely that the prophets expressed most of their message in the form of poetry.

Our greatest prophets were poets. Consider Isaiah, Hosea, Joel, and Amos. Those whose writing was not in the form of poetry wrote in prose that usually is quite poetic. Consider Zechariah.

As poets, the prophets used a lot of images, and they expressed these in rhythmic lines that are remembered easily. Take these lines from the book of Joel 3:1-2:

*"Then afterward I will pour out my spirit upon all mankind.
Your sons and daughters shall prophesy,
your old men shall dream dreams,
your young men shall see visions.
Even upon the servants and the handmaids
in those days I will pour out my spirit."
We know those lines also from Peter's discourse in the book of Acts 2:17-18.*



IMAGERY—Why do the prophets continue to inspire us today? After all, they spoke long ago and their messages often are familiar. One important answer is that the prophets often spoke in poetry or used vivid poetical images that plant seeds for spiritual reflection and growth. (CNS photo of painting of Hosea by Robert Hodgell, CNS photo from UPI of eclipse of sun, CNS photo of wheat ready for harvest)

All of us can identify with those images. We saw it when we watched Martin Luther King Jr. intone, "I have a dream." In his speech, the civil rights leader used an image that had powerful biblical resonance, and everyone listened. They still do. That is because images reach beneath the surface of experience and touch deep levels of human sensitivity that no one can exhaust.

That is why we can listen to a prophet's poetic words over and over again. Situations change. We also change. But the poetic imagery is able to address every new situation.

Prose does not do that easily, especially prophetic prose.

We have examples of prophetic prose in the Bible, of course, as in the book of Zechariah. There the images are so strong and vivid—a lamp stand all of gold, a scroll flying, a flying bushel containing the guilt of all and filled with wickedness, mountains of bronze—that Zechariah's prose possesses many qualities of poetry.

Prophetic poetry is important especially when the message is grim or severe.

Consider, for example, this passage in the book of Joel 3:3-4:

*"And I will work wonders in the heavens
and on the earth,
blood, fire and columns of smoke,
The sun will be turned to darkness,
And the moon to blood.
At the coming of the day of the Lord,
the great and terrible day."*

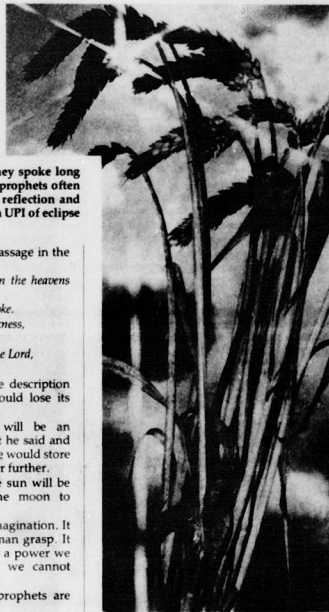
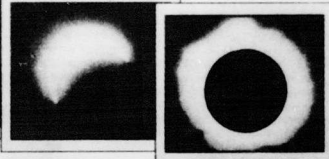
Were the message a prose description based on a real event, it would lose its impact.

Had Joel said, "There will be an eclipse," we might read what he said and dismiss it as boring. I doubt we would store it in our imagination to ponder further.

But who can forget, "The sun will be turned to darkness and the moon to blood?"

The image stretches the imagination. It speaks of things beyond human grasp. It speaks of the power of God, a power we must recognize and which we cannot escape.

That is how it is when prophets are poets.



Nurture youthful enthusiasm with spiritual models

by Fr. Herbert Weber

A group of college freshmen sat around an autumn bonfire as part of a new students retreat. The topic of conversation was what excited them—and what frightened them—about college life.

After awhile, one student exclaimed how happy she was to be at that particular retreat. Up to that point in her brief college career, she had been wondering whether anyone else held ideals and beliefs similar to hers. What she had

heard in the conversation had been a source of reassurance for her. As an instant affirmation of her statement, nearly all the others present quickly expressed the same relief.

Having ideals is almost as much a part of youth as having acne and crushes. Being able to channel those ideals before they get lost, however, is a major chore—both for the young person in question and for those working with adolescents and young adults.

One of the ways ideals are tapped and developed is through the powerful witness of heroes or others whose lives make a prophetic statement. Who these prophetic men and women are, however, is a surprise to many adults.

People like Nelson Mandela, Sister Thea Bowman, or Father Oscar Romero often have inspiring lives and could attract the many young people who are searching for fully human and just ways of living. Yet their stories often remain unknown.

Instead, present-day prophets of the young, with the rare exception of Mother Teresa of Calcutta or some other person frequently in the news, tend to be those men and women who are a more vital part of our lives.

Youth workers, inspiring teachers, pastoral ministers, or grandparents are the role models who also can speak as prophets to them.

It often is up to these persons to tap the ideals of the youth. But it also is helpful when they can introduce to the young the names and personal stories of those who may be contemporary prophets on a larger scale.

In other words, those nearest to the youthful enthusiasm can nurture that zeal by introducing other models to imitate.

Hands-on experience also can help young people translate some of their ideals to reality. Each year our campus ministry offers a spring-break field experience in Appalachia so that our students can attempt to put some flesh and blood on their notions of service.

That program, along with a Third-World immersion program to Mexico, works to expand the perspective of human needs so that the young may be better ready to respond with renewed fervor.

Along the way, many unknown prophets emerge. A young man named Mike, who has lived for 10 years with the poor people of Mexico, became a flesh-and-blood example of what the college students were visualizing mentally.

His willingness to give up comfort and family was, for many, the first taste of the real life paid by a prophet.

Other young people, especially those who have been exposed to some high values of justice and compassion, actually are seeking out situations that call for contemporary prophets.

James, a college graduate who wanted to make sure his life had some meaning, traveled to New York to work as a volunteer at Father Bruce Ritter's Covenant House for runaway youth. Another graduate, Brian, spent a couple of years as a volunteer in the Rio Grande Valley working with refugees.

In such settings as Time Square or Brownsville, one's own enthusiasms are forced to come face to face with the struggles and pain of modern living. Often heroes emerge, prophets are born, and the ideals of the young are given the opportunity to develop.

This Week in Focus

What were the compelling concerns of the biblical prophets? What are the compelling concerns of prophets today? One factor that made biblical prophets so compelling is that many spoke in poetic language. Isaiah and Joel used dramatic images to convey their messages from God in poetry. This ensured that people remembered them. Ordinary people can be prophets too when they act as beacons to light another person's way in life. These prophets can range from family members or a nun to a young person. While young people may need adults to bring prophets to their attention, youth may be more willing to embark on interesting missions in response to a prophet's call.

Prophets can speak quietly to nourish the heart and soul

by Jane Wolford Hughes

In Scripture, the prophets loom as giants set apart from the people who heard the word of God through them. But I also believe God sends prophets who speak quietly to a few people, or perhaps just to one.

Some prophets are like campfires you come upon suddenly and sit before to warm your soul. I chanced upon such a prophet recently.

I was waiting for a late lunch in an uncrowded section when I observed a man, perhaps 35, who had stumbled across miles of unfriendly floors and was trying desperately to find acceptance in the restaurant. He applied himself with the concentration of a Boris Becker in a tennis final.

He was being trained as a busboy. As he removed the dishes and wiped each empty table, he held his tongue in the corner of his mouth much as a child does when trying to keep crayons inside the lines of a coloring book page.

He moved from table to table while his supervisor, a gentle young man in his 20s, quietly guided him, reminding him, for instance, to replace the salt and pepper in the same position on each table.

The trainee listened, nodded, wiped his forehead with his hand, and proceeded with the job.

I was standing outside another person's life watching an act of heroism and nobility. I was inspired by the miracle I saw.

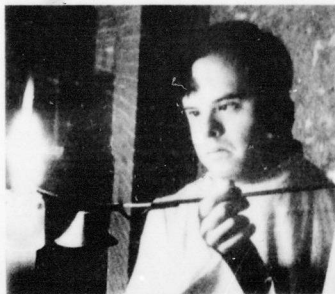
After some kind words and further reminders, the supervisor left. Soon the trainee came to the table next to mine. When he had everything in place, I smiled and said, "You do good work."

He looked frightened at first and then smiled radiantly. His words tumbled out at an uneven pace, "I know God will take care of me, but I should try to help myself too."

As I paid my bill, I complimented the manager for giving the trainee a chance.

"I did it because it seemed right, but in the few days he has been here I have re-evaluated my life," he replied. "The restaurant business is not for me. I am going back to get the degree I started in education. This time it will be with the retarded."

If some prophets can be compared to campfires, others are lighthouses—dependable beacons lighting our way. I



QUIET PROPHETS—Some prophets loom as giants set apart from the people who hear the word of God through them. But God also sends prophets who speak quietly to a few people, or perhaps just to one. (CNS photo of youth lighting candles and CNS photo from CBS of Christopher Burke, star of the TV series "Life Goes On.")

came from a family that did this. My family counseled me perceptively, leaving room for my natural independence and curiosity to break free.

I was ready, then, when I entered college to listen to the wise woman who became my lifelong friend, mentor and prophet—the president of Marygrove College, Immaculate Heart of Mary Sister Honora Jack.

For some students, seeing their names posted for a visit with her could cause a case of hives. For me, it was an anticipated pleasure.

Our meetings might involve a progress report on my work at a black community center where I taught art to children and helped parents organize a neighborhood club.

Sister Honora was global in her view of education and the need for community service. My effort was an experiment for the college and she monitored it carefully.

During my sophomore year, Sister Honora directed one conversation away from the usual sharing of thoughts on God, current affairs, and books. Her statement was quick as an arrow: "I understand the sisters are badgering you about entering the convent."

I felt strained. I did not want to get the sisters in trouble, but some had formed a circle around me, pulling me to the convent door. I simply looked at her.



She had her answer. Her voice was firm, "Don't worry, I know they mean well. In fact, they are not wrong, but are seeing only one side of the prism. I am sure you are called to bring Christ to the marketplace. You belong in the world, not the convent." That was in the 1940s and her words dividing convent and world reflected the times.

But she saw what my immaturity blurred. And no matter how clumsy I have been at times since then, I have tried not to be insulated from the world and the mission she showed me as mine.

Sister Honora died some years ago now, but for me her lighthouse signal transcends time.

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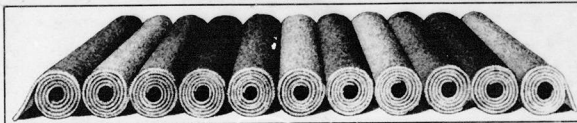
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THIRTY-FIRST SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, November 5, 1989

Wisdom 11:22-12:1 — 2 Thessalonians 1:11-2:2 — Luke 19:1-10

by Fr. Owen F. Campion

The Book of Wisdom supplies this weekend's Liturgy of the Word with its first reading.

For several centuries before Christ, Greek thought reigned supreme in the Mediterranean world as the penultimate expression of human reason and analysis. Any idea conflicting with Greek philosophy, and with the answers that philosophy offered for the riddles of nature and human experience, was doomed almost at once to rebuke.

As the political and economic ebb-and-flow touched the Jewish people in those final centuries before the Christian era, Jews left the homeland—where their own ancient religion was firmly fixed—and moved into territories in which pagans were in the majority. In those territories, Greek reasoning was at the summit of its acceptance.

Those Jewish emigrants from their homeland surely met many questions about their curious beliefs in the one God, about human dignity, justice, and a destiny imposed by a special relationship between their race and the one God himself. The Wisdom literature was an attempt to



respond. In essence, it said that genuine wisdom proceeds from God, and it looks toward God.

The Book of Wisdom was part of that literary process. It was called the Wisdom of Solomon, taking note of the legendary mind of the great third king of Israel. However, Wisdom hardly is the product of that king's pen. It was a great tribute in those days to a famous figure to attach that figure's name to a writing after the figure's death. Thus, the title Wisdom of Solomon honored King Solomon's memory.

The Book of Wisdom apparently was written in Greek. No Hebrew text survives. Its language suggests the idioms of Alexandria, the great Egyptian seaport in which lived many Jews. Its appearance in Greek, and origin very possibly outside the Holy Land, disqualified it as Scripture for many Jewish and Protestant scholars. However, the church has defined it to be God's revealed word.

In this reading, Wisdom asserts several important facts. The great, one God created all. Everything created is good. Humans upset their own goodness by their willingness to sin against God.

Providing this weekend's second reading is the Second Epistle to the Thessalonians. Thessalonica was a city in ancient Greece. Today, it is the Greek city of Saloniki. Evidently there was an early Christian community to which this epistle, and the First Epistle, were addressed.

THE POPE TEACHES

Proclaiming the Gospel is the church's primary task

by Pope John Paul II
Remarks at audience October 25

On the day of Pentecost, Peter "lifted up his voice" and addressed the crowds which had gathered in Jerusalem.

His discourse was inspired by the Holy Spirit, and explained to those present the meaning of what had just taken place in the upper room. It inaugurated the ministry of preaching and bearing authoritative witness to the Gospel which Christ gave to the Apostles and to their successors, the college of bishops.

Then as now, the Holy Spirit was at work guiding and uniting the church through the variety of hierarchical and charismatic gifts which he bestows.

Peter's words remind us that proclaiming the Gospel is the Church's primary pastoral task. Through the apostolic preaching, the Holy Spirit established and built up the people of God.

The experience of the early church reveals that the spontaneous charismatic witnessing of individuals to Christ, while it too proceeds from the Holy Spirit, is not enough. The authoritative, systematic preaching and teaching of the Apostles and their successors has been, from the beginning, an essential part of the church's work of evangelization.



Our reflection on Peter's public discourse cannot ignore the figure of Peter himself, the first of the Apostles. The 11 recognized that Jesus had given Peter chief responsibility for the task of authoritatively preaching and teaching the faith.

Hence, it was Peter who first spoke out. Having confessed his faith in Christ on two occasions before the passion, he confessed it again in the light of the Resurrection. In a real way, Peter's testimony to the risen Lord was an extension of Jesus' own preaching. By the power of the Holy Spirit, he and the other Apostles became authoritative witnesses to the truth revealed in Jesus Christ.

The reading insists that God has bestowed upon each believer the power, vision, and wish to believe. Christians who are so blessed must make themselves worthy of God's gift. They must love God and obey his holy will. In return they one day will unite with Jesus in God's presence. With that reward ahead they should not relent or worry. For added strength they can communicate with God in prayer.

St. Luke's Gospel is the source of this weekend's reading from the Gospels. The reading is the familiar and appealing story of the Lord's encounter with Zacchaeus. The meeting was in Jericho, deep in the Jordan River valley, near the Dead Sea. Zacchaeus climbed a sycamore tree to see Jesus as he passed through Jericho.

Zacchaeus was not only a tax collector, but the chief tax collector. Tax collecting was a loathsome occupation among the Jews of the Lord's time. After all, the tax supported pagan Rome, the invader and oppressor. Jewish tax collectors were turn-coats, and opportunistic. Roman regulations allowed, and even encouraged, them to exploit the people. They could demand as taxes what they wished, provided Rome received its share. No

wonder Zacchaeus, the "chief tax collector," was wealthy! Nevertheless, the Lord greeted him as a "son of Abraham," as a Jew entitled to salvation. Jesus even visited Zacchaeus in his home.

Reflection

For weeks, the Liturgies of the Word have given specific instructions about how to live the Christian life. They have taught, directed, encouraged, and warned.

This weekend, the liturgy reminds us in its readings that no matter the gravity of our sins, we still are within God's love—"children of Abraham"—still, to use the imagery of this weekend's Gospel. Lavish in his forgiveness and love, God offers even the most sinful his own life, in the person of Jesus, the Second Person of the Blessed Trinity. So God extends himself to us.

That outreach is no conquest, however. We must reach to God. We must climb our sycamore trees to see Jesus by determining what truly matters in life, and choosing whether or not indeed we wish to follow Jesus. Climbing that tree will require our full effort, but lifting us, and supporting us, will be the all-powerful God.

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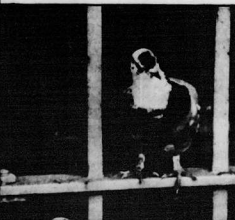
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Too many people live like this, in cages of their own making, never knowing the freedom of the Lord, never living as he intended for us to live.

We have the choice.

—by Mary Crews

(Mary Crews is a member of Nativity Parish, and resides in Indianapolis.)

Entertainment

VIEWING WITH ARNOLD

'Back Rain' drenches viewers with violence

by James W. Arnold

After making several gripping movies set in other time periods, from "The Duellists" to "Alien" and "Blade Runner," director Ridley Scott has turned to modern police stories. In both of them, "Someone to Watch Over Me" (1987) and now "Black Rain," the human issues and characters have played definite second banana to dazzling settings and cinematography.

But that reaction may depend on the audience. Maybe action fans, the Eastwood and Schwarzenegger folks, will get their fill of unprintable tough talk with a sarcastic edge, as well as sufficient chases, shootouts and slow-motion body falls, from "Black Rain." Others, who may be willing to put up with all of that if they can also get something fresh and thoughtful from Scott, will be disappointed.

Once again, the chief rewards are seeing places as we've seldom seen them before, ranging from murky lower Manhattan to a neon, smoke-polluted Osaka that looks like a city on another, very strange planet. That counts, but mainly on the Discovery Channel. Scott continues to be a filmmaker in search of a project worthy of his visual talents.

In what could easily be an Eastwood "Dirty Harry" adventure, Michael Douglas plays Nick, a seedy and not too scrupulous New York detective who is also a little crazy (a real role model). In the first scene, he



risks his life to win \$50 in an impromptu high speed motorcycle race along the East River. In the next two, we learn he's divorced but (saving grace) rides his kids to school on the cycle, then we watch him at a legal hearing being accused of skimming money from crooks.

Moments later, we realize he's also a skilled and relentless cop, as he stubbornly pursues a Japanese Yakuza (gangster) through the streets and survives a brutal fight with him among the hanging slabs in a meat processing plant.

Nick is a juicy example of the anti-hero movie cop. While he has a few redeeming virtues and is officially the "good guy" representing society, he's mostly "bad" in all senses of the term. He talks dirty and talks back, he steals a little (even cheats at solitaire), is a little bigoted, and plays very rough with suspects. In short, he breaks the rules to enforce the law. He's not the man we'd want over for Sunday dinner, but apparently (in our fantasies), he's the one we want to beat the bad guys who scare us.

In "Black Rain," Nick even becomes our man in Japan, presumably to irritate the folks who have been pushing America hard lately. He and his goddaughter partner Charlie (Andy Garcia) are assigned to escort the Yakuza man, Sato, a dangerous psychopath, back to Osaka. Sato (Yusaku Matsuda), a skinny sadist with a butcher cut, leather coat and shades, is the latest movie incarnation of the inhuman oriental. The script suggests he is what we get as punishment (the "rain" of the title) for having dropped the Hiroshima bomb.

When Sato escapes, our guys are determined to get his back, despite their ignorance of the place and culture. Natur-



BAKER BOYS—Brothers Beau (left) and Jeff Bridges also portray brothers in "The Fabulous Baker Boys," their first film together. As Frank and Jack Baker, they must deal with a failing piano act until a beautiful singer played by Michelle Pfeiffer joins them and revitalizes their careers. The U.S. Catholic Conference says the film is "consistently believable and universal" and classifies it A-II, adults. (CNS photo from Twentieth Century Fox)

ally, Nick runs roughshod over the polite sensitivities of the natives. But when it's over, they can't help but admire his Yankee macho courage. He just goes right to Yakuza HQ and blows everybody away. Why not?

It's tough seeing the usually intelligent Douglas in a glorified Rambo role. But he does develop a mutually respectful relationship with a dignified, long-suffering local detective (Japanese icon Ken Takakura), who makes some impact with his talk about police honor and thinking "less of self, more of group." In the end, Nick gives back the counterfeiting plates that cause all the trouble, instead of keeping them for himself.

Sideways Garcia is so nice, in contrast, that you know he's in the film so he can get killed by a bunch of cowardly punks, thus motivating the hero to an excess of violent revenge. Garcia, who also had good roles in "The Untouchables" and "Stand and Deliver," is appealing and likely to be an anti-hero himself one of these days.

Kate Capshaw makes a minimal, if slinky, appearance as an uncommitted American of easy virtue who takes a risk to help Nick at showdown time. But the

movie has no sex and almost no feminine appeal. All of Scott's backlit images, wet, crowded, gaudily-lit streets, and bizarre, smoky, light-shafted interiors are fun to look at. But they only provide mood for a great story that isn't there. It's an odd movie in which you remember the decor more fondly than the hero.

(Routine police action with impressive visuals; language, lots of violence; not generally recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

Crimes and Misdemeanors	A-III
Mystery Train	A-III
True Love	A-III
When the Whales Came	A-II
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.	

'Cross of Fire' dramatizes the rise of Ku Klux Klan

by Henry Herz

The resurgence of the Ku Klux Klan in the 1920s is recounted in "Cross of Fire," an adult miniseries airing Sunday and Monday, Nov. 5-6, 9-11 p.m. on NBC. (Check local listings to verify program time.)

The fact-based drama follows the rise of David Stephenson (John Heard) as a KKK organizer in post-World War I Indiana, his wooing of liberal educator Madge Oberholzer (Mel Harris), and his ultimate self-destruction as a national political figure following the 1924 Democratic National Convention.

For Catholic viewers, the subject has grim historical significance because KKK bigotry victimized not only blacks and Jews but also all who professed spiritual allegiance to the pope in Rome.

Founded after the Civil War to protect white supremacy in the South, the Klan was superseded by Jim Crow laws that segregated much of U.S. society by the turn of the century. In the 1920s, conditions following World War I, however, the Klan was renewed as a Nativist organization fighting "anti-American" influences, immigrants and their descendants from any but Anglo-Saxon countries.

The power of the Klan at the time was such that it was able to block Al Smith's nomination at the 1924 Democratic convention. The anti-Catholic bigotry spawned in the 1920s by the KKK engendered such responses as the founding of Our Sunday Visitor to counteract KKK slurs and attacks on Catholics.

Set in this context, the story begins with Stephenson's arrival in Indianapolis and follows his calculated plans to ingratiate himself with the community. He wins many converts, preaching a populist line blaming immigrants for taking jobs away from Americans and chastising government corruption for Teapot Dome and Al Capone.

On the surface, Stephenson seems to be squeaky clean—a champion of Prohibition, American patriotism, and motherhood. When he meets idealistic educator Madge, he is smitten with her and she with him, though troubled by his connection with the Klan.

Stephenson reassures her that the violent methods and reckless bigotry of the old Klan have been replaced by more positive ideas and aims. Even her local minister advises her that the new Klan is fighting for God and progress and is bringing people back to church.

By the time Madge breaks off with him after KKK nightriders brutalize a black family, Stephenson has bigger matters on his mind. Joining the Klan forces at the deadlocked 1924 Democratic convention, Stephenson decides that he will run for president in 1928.

The Klan now numbers some 6 million dues-paying members, largely in the Midwest, which is the area Stephenson controls and where he has worked out deals with the local politicians. Convinced that nothing can stop him, he drops his mask of respectability, begins hitting the bottle with a vengeance, abducts Madge, and brutally rapes her over the course of three days.

The second part of the dramatization consists of Stephenson's arrest and trial for murder—Madge, while held captive, had taken poison to end her ordeal but she lives long enough to make a detailed deathbed statement of the crimes committed against her.

The courtroom proceedings are heightened by pitting an inexperienced prosecutor (David Morse) against a seasoned defense attorney (Lloyd Bridges) who tries every trick in the book to gain an acquittal. The trial becomes front-page news across the nation and, though the Klan disavows Stephenson, its membership dwindles from over 6 million to less than 300,000.

As the tough old editor (George Dzundza), whose paper won a Pulitzer Prize for its reporting of the case, comments when Stephenson first hits town: "The mix of religious fundamentalism and politics make a volatile force." In these events of more than 60 years ago, some may see parallels with the political ambitions of some on the religious Right.

In any event, "Cross of Fire" shows a little-known example of how an unprincipled opportunist can turn into the charismatic leader of millions by blaming the discontent of the time on the convenient scapegoat of one or another minority. And in the 1920s, Catholics were considered an undesirable minority by many—witness the landslide defeat of Al Smith in 1928.

Heard plays the Jekyll and Hyde role of the hit, being very convincing both as nice guy and villain. His fine performance is one of the reasons that the miniseries works as well as it does.

Harris is very likable as Madge, the intense idealist who is swayed in her low opinion of the Klan by the appeal of a man who seems genuinely concerned about helping people. She earns our sympathy and desire that her attacker be brought to justice.

The other notable performance is that of Morse, "the boy prosecutor" who must grow from a mumbling, ineffectual courtroom neophyte into a figure whose honest manner and persistence in presenting the facts of the case overcome the legal maneuvers of his more experienced opponent.

Using newsreel photos to set the period, veteran director Paul Wendkos makes a virtue of his costume picture by elegant parties, mass rallies, and plenty of references to early radio and silent movies. One might wish that Robert Crais's script gave a more detailed study of an infamous political charlatan rather than dwelling on the romance, the rape, and the long trial. Stephenson's background and origins remain shadowy and viewers have to be content with the picture of his sudden rise and colossal fall.

Because it has historical importance, one wishes it might be recommended as family viewing. It does limit its use of racial and religious epithets to a representative few. However, Madge's brutalization is graphically enough detailed and stomach-churning when it is first shown but then is even further detailed in flashbacks over the course of the trial and in courtroom testimony.

This is meant to be repugnant, and it is—sexually exploitative, it is not. Not all adults, however, may wish to be so closely involved in such criminal activity. It makes its point but perhaps too well. Those who can distance themselves, however, will learn about an aspect of American history that should not be forgotten.

TV Programs of Note

Sunday, Nov. 5, 9-10:30 p.m. (PBS) "Glory Enough for All" dramatizes the discovery of insulin.

Sunday, Nov. 5, 10:30-11:30 p.m. (PBS) "News: The Power of Pictures" examines the effect of news reporting on events with film clips of John F. Kennedy's assassination, Watergate, Vietnam, and international terrorism.

Monday, Nov. 6, 10-11 p.m. (PBS) "Follow the Flag" features patriotism in America on Veterans Day.

Tuesday, Nov. 7, 9-10 p.m. (PBS) "Forever Baseball" considers sports ideals and contradictions in American life.

Wednesday, Nov. 8, 10-10:30 p.m. (PBS) "Crisis: Who Will Do Science?" looks at shortage of black scientists.

Thursday, Nov. 9, 10-11 p.m. (PBS) "A Global Tycoon" profiles Taiwan's economic renaissance and pollution. (Check local listings to verify program dates and times.)

QUESTION CORNER

What if your children change faiths?

by Fr. John Dietzen

Q My daughter and her family have joined a fundamental, non-denominational church. She is getting baptized again in that church. What do I do about the situation if I am asked to attend the baptism or the baptism of her children?

I have another child who joined a "Christian" religion and she is being baptized in that congregation.

I feel like I would be giving approval to their leaving their faith by attending. And down the road in future years, if they persist in these faiths, am I to go to the weddings, baptisms and so on?

My husband is very much against our attending. He is a convert and we have four other adult children. He feels very sorrowful.

I have always been there for my children, but should I be for this? It is a heartache and I don't know if I could get through the ceremony without crying. I know this is happening in our church quite a bit. Could you tell me what to do? (Illinois)



A Such questions are always anguishing ones for parents to face. They are not helped either by friends or advisers who tell them the "right" answer is a clear-cut "yes" or "no."

In fact, the first thing to recognize if you wish to approach this with some peace of soul is that there ordinarily is no morally "right or wrong" way to deal with the situation. It is a matter of looking at all of the responsibilities you have

to yourself, the children involved, and the rest of your family, and attempting to come to the best way of coping with all of them at once.

It may help to reflect on a few facts that need to be considered. First of all, you do not wish to betray or even seem to compromise your own beliefs. Occasionally when children insist on their freedom to do what they believe is right, they forget that their parents must have that same freedom. You must not feel pressured to do something that is against your own faith because of what they do.

The question, of course, is can you attend the events you speak of without betraying what you believe? Many, perhaps most, parents feel they can. Particularly if they make their position clear again to their children, these children are not going to misread their parents' presence at such events as an expression of not caring or agreeing with the religious decisions their children make.

Most children, at least those with any sensitivity at all, recognize the pain that they are causing their parents and accept the fact that their parents being with them is simply an expression of continued love and affection.

Some parents are more strict with themselves. They feel in such circumstances their faith requires total divorce from this part of their children's lives.

That great master of the spiritual life, St. Francis de Sales, however, was fond of saying, "Always be as indulgent as

you can, never forgetting that one can catch more flies with a spoonful of honey than with a hundred barrels of vinegar." I agree with him.

Another factor we must accept, difficult as it may be, is that we do not really know how much faith these particular individuals had to begin with. It is no reflection on the quality of the parents' teaching and example when we acknowledge that young people today (and for at least a generation past) grew up amid an unprecedented array of mixed signals about religion, faith, God, and morality.

For these and other reasons, young men and women may commonly move well into adulthood before they internalize and solidify their faith commitments.

I say this not to excuse, only to suggest that we go slow in judging what has happened. It may cast another perspective on the decisions you face with your daughter's family.

Good luck. I know you will have the support and prayers of many other parents in the same boat.

(A free brochure outlining Catholic prayers, beliefs, and precepts is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Positive thinking helps athletes perform better

by Dr. James and Mary Kenny

Dear Dr. Kenny: I want to do well in sports, but I'm afraid that I am developing a self-defeating attitude. I'm a diver on our high school swim team. I get out at the end of the diving board and try to review the mistakes I have made. Instead of helping, this makes it worse.

I've read about sports psychology, but I'm not sure I understand how it works. I want to quit worrying about messing up and do the very best I can. (Indiana)

Answer: You have the right idea. The key point in sports psychology (or just plain "good" psychology) is to stay positive and upbeat, not to worry about "messing up." This is easier said than done.

We all have a tendency to notice shortcomings, to dwell on mistakes, to anticipate errors. Too often, this becomes a self-fulfilling prophecy. Then we tend to commit the very errors we are trying so hard to avoid.

Try these suggestions:

► Choose a key word or "mantra" for each meet, a positive word that expresses something good about you or some special goal for the meet. Examples are endless, but might include "peace," "dream," "wonderful," "I'm beautiful," "Hit it," etc. Select a word that means something to you.

► As you approach the board, smile. Say to yourself, "Yes, I can." And as you walk out on the diving board, notice something new, something you have never noticed before. Say to yourself, "I love to dive."

► As you stand at the end of the board preparing mentally, imagine that you are watching yourself on a video replay. See yourself doing the dive as you have done it in practice, going through it the very best you have ever done it.

► In imagining your graceful dive, use all five senses as you review it. Mentally look at yourself, the board, the water. Listen to the sound of your breathing as you recall your dive. Hear the board bending, the sounds of your physical effort, the splash.

► What does a good dive taste like? Smell like? How did you feel physically in practice? Mentally?

► Go through each step of your dive: Flexing your muscles. Pushing down on the board. Springing up into the air. Twisting, turning, and somersaulting. Cutting into the water, straight as an arrow.

► If doubts pop into your mind or warnings to avoid a mistake, do not fight them. Simply ignore them and continue to picture yourself doing your dive with strength and grace and joy.

► Talk with other athletes about their techniques for concentration and improvement.

You should be able to complete this positive mental review of your dive within 30 seconds after you have practiced a few times. As soon as you have finished, say your "mantra," and without pausing, go for it.

(Address questions on family living or child care to be answered in print to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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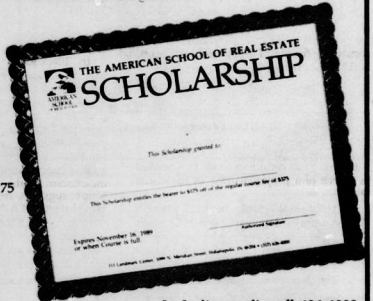
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The cost is \$22.00 per wreath, and we will need to receive orders by November 10th. The wreaths will be placed by mid December and we will pick them up prior to our Spring clean up.

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Celtic Cross will honor the city's Irish heritage

by Mary Ann Wyand

Come St. Patrick's Day, a beautiful Celtic Cross carved from Indiana limestone will stand in the church yard at St. John's Church as a silent tribute to the Irish Catholics who settled in Indianapolis.

Historic St. John's Church was chosen as the location for the memorial cross because the 150-year-old parish is symbolic of the Catholic faith in Indiana and also has early ties with Irish immigrants.

Records show that the downtown parish was founded in 1837, with the present church structure completed in 1871. Many of the first St. John's parishioners hailed from Ireland.

Early parish documents reveal that the first baptism and death of record at St. John's were Irish Catholics new in the area.

Thomas McGinty was baptized on Jan. 30, 1836, the church registry states, and "John O'Neal, a native of Ireland," died on July 26 in 1839.

So it was that the Irish Catholic immigrants came to worship at this Indianapolis church near their new neighborhoods in America.

And 150 years later, it seems only fitting that a Celtic Cross symbolizing the Catholic

faith of Ireland should be erected on this historic site.

"These ancient high crosses dot Ireland to punctuate the impact of Christianity upon the people," a *Hibernian* magazine article explains. "The Celtic Cross was brought to America and frequently served as a memorial in graveyards. However, many a poor Irish immigrant was laid to rest in the new country without the benefit of such a noble monument."

Recently, the Kevin Barry Division #3 of the Ancient Order of Hibernians decided to work with other Irish Americans in the Indianapolis area to arrange installation of one of the historic stone crosses.

Committee members said the Celtic Cross will represent the Irish people, rather than any particular organization.

"The cross will serve as a constant reminder of the Irish religious heritage and the religious freedom the Irish forebears discovered," the *Hibernian* article notes. "Erection of a Celtic Cross will commemorate the contributions and the memory of the thousands of Irish immigrants that settled in and assisted in the development of Indianapolis."

St. John's pastor, Father William Stineman, gave committee members permission to locate the cross near the church entrance.

Installation of the Celtic Cross in the spring will follow additional fund-raising and planning efforts currently underway, according to committee member Kevin Murray. For more information, contact him at 317-237-3855.

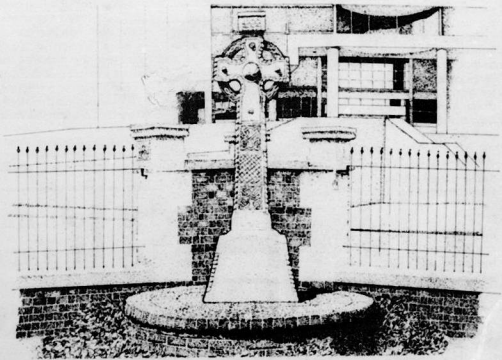
"Irish Americans with a deep and sincere interest in Ireland are dedicated to helping preserve the memory of the Irish people who immigrated here," Murray explained. "They remember how they got here, and I think they find that important and want to help memorialize those people that suffered so much."

And just as everybody wants to claim a little Irish heritage on St. Patrick's Day, so everyone may want to view the stately

Celtic Cross in March at this most appropriate historical site outside the long-standing St. John's Church.

Plans call for a dedication Mass and unveiling ceremony March 17, with placement of a time capsule in the base of the memorial.

The inscription from the Irish community of Indianapolis will read: "In memory of the faith and determination of the Irish people who settled in Indiana. We dedicate this Celtic Cross to challenge Irish Americans to keep that faith and determination and to build a better tomorrow. We pray for peace, with justice, in Ireland and throughout the world."



IRISH MEMORIAL—This artist's rendition of a Celtic Cross shows the placement and appearance of the upcoming addition to the St. John's Church property.

Providence Sisters elect new provincial leaders at meeting

Members of St. Gabriel Province, the midwestern province of the Sisters of Providence of Saint Mary of the Woods, elected three leaders during a recent assembly of election.

Sister Marsha Speth was elected as provincial, and Sisters Mary Montgomery and Mary Mundy were elected councilors.

A provincial councilor for the past four years, Sister Marsha is a native of Vincennes, and has been a member of the Sisters of Providence since 1964. She has served as a teacher at St. Thomas Aquinas and Central Catholic Consolidated, Indianapolis; St. John the Baptist, Whiting; and the Village School at Saint Mary of the Woods. She was also pastoral associate at St. Agnes Parish, Nashville.

A native of Bramble, Sister Mary Montgomery has been a Sister of Providence for 22 years. She is currently pastoral associate for interparish youth ministry in Meade County, Ky. She taught in grade schools in Indianapolis and Sellersburg, from 1972 to 1978. Sister

Mary served as pastoral minister for Cumberland County from 1978 to 1983, where she was honored by the Cumberland County Ministerial Association for five years of dedication and service.

Presently a pastoral associate and youth minister at St. Clements, Boonville, Sister Mary Mundy, a native of Jasper, entered the Sisters of Providence in 1964. She has also served as a grade school teacher at Saint Mary of the Woods Village School, and All Saints, Indianapolis.

The new officers will assume their positions in June of 1990.

Sisters of Providence in St. Gabriel Province number nearly 200 and minister in 18 archdioceses and dioceses in Indiana, Alabama, Florida, Georgia, Kentucky, Michigan, Mississippi, Ohio and West Virginia.

Prior to the election, sisters in St. Gabriel Province opened the sesquicentennial year by coming together in Indianapolis for prayer and a celebrative dinner.



STORYTELLING—George Schricker, artist in residence for Pope John elementary school, tells a Halloween story to the combined classes of Terry Guarino's fifth grade and special education students from a nearby public school. Appearing with the support of a grant from the Indiana Arts Commission and the National Endowment for the Arts, Schricker tells the children about trusting people they don't know. He will return every other week until Dec. 8. (Photo by Don Wash)

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The Active List

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

November 3

Central Indiana Charismatic Renewal will sponsor First Friday Mass at 7:30 p.m. in Holy Spirit Church, 7243 E. 10th St. Soup and bread supper 6 p.m. Call 317-353-9404 for information.

☆☆

The Medjugorje Network will meet at 7:30 p.m. in Ft. Harrison Post Chapel activity room for a new video featuring Wayne Weible as shown on the Mother Angelica show. Free admission; public invited.

☆☆

Catholic Alumni Club (CAC) will play volleyball at the Benedictine Center. Call Anna Marie 317-784-3313 for details.

November 3-4

A Christmas Bazaar will be presented from 10 a.m.-4 p.m. each day at St. Augustine Home, 2345 W. 86th St. Handmade articles, baked goods, baby clothes, ceramics.

☆☆

Our Lady of Lourdes Parish, 5333 E. Washington St. will present its Fall Festival at 5 p.m. Fri. and 6 p.m. Sat. Games, food catered by Peaches, prizes.

November 3-5

An "Inner Journey Retreat-Part

II" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7961 for details.

☆☆

A Taste of Taizé Retreat will be held at Alberca Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

November 4

Cardinal Ritter High School continues its 25th anniversary celebration with a Silver Memories Recognition Dinner at 6:30 p.m. For information call Tom or Mary Daehler 317-291-1459.

☆☆

A Pre-Can II Conference for couples involved with second marriages will be held from 9 a.m.-4 p.m. at the Catholic Center, 1400 N. Meridian St. For information call 317-236-1596.

☆☆

A Cathedral Choral Festival will be presented from 10 a.m.-4 p.m. at SS. Peter and Paul Cathedral, 14th and Meridian Sts. \$4 fee includes music and lunch. For information call Charles Gardner 317-236-1483.

☆☆

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.

☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass at St. Nicholas Parish, Surman. Everyone invited.

☆☆

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

☆☆

The Third Annual Holy Cross Square Dance will be held from 8-10 p.m. in Kelley Gym. \$3 person. Bring friends.

☆☆

The Ladies Guild of St. Agnes Parish, Nashville will sponsor its Annual Christmas Bazaar from 9 a.m.-4 p.m. Handmade items, Chinese drawing, baked goods, quilt drawing.

☆☆

The Annual Christmas Boutique will be held from 10 a.m.-5 p.m. at the K of C Hall, 511 E. Thompson Rd. Call 317-357-8202 for information.

☆☆

Archdiocesan Black Catholics Concerned (ABCC) will sponsor its Second Annual Jazz Brunch from 11 a.m.-2 p.m. at The West End, 617 W. 11th St. Hines Trio. Tickets \$15. Call 317-923-7326.

☆☆

A Christmas Bazaar will be presented from 8 a.m.-6:30 p.m. at St. Jude Parish, 5375 McFarland Rd. Pancake breakfast,

sandwich and salad bar, Santa's Secret Shop.

☆☆

The Women's Club of St. John the Apostle Parish, 3410 W. Third St., Bloomington will hold a Holiday Craft Show from 10 a.m.-5 p.m.

☆☆

Christ the King Parish, 1827 Kessler Blvd. E. Dr. will present a Christmas Bazaar from 10 a.m.-3 p.m. Luncheon served 11 a.m.-2 p.m. Christmas decorations, gifts, drawings. Proceeds benefit Golden Anniversary fund.

☆☆

Dr. Jawanza Kunjufu will speak at a Parent-Teacher Workshop, second in a four-part series, at 4 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. \$5 person, tickets required. Call 317-549-6305 or 317-926-5211.

☆☆

St. Roch Parish will hold its 16th Annual Holiday Bazaar from 10 a.m.-4 p.m. Handmade Christmas ornaments, Jug's chicken luncheon, arts and crafts, homemade candies.

A Marriage Encounter IMAGE will be held at 7:30 p.m. at the home of Jim and Debbie Hickam. Call 812-877-4038 for details.

November 4-5

A "Touch of Class" Christmas Bazaar will be held from 10 a.m.-7 p.m. Sat. and from 8 a.m.-3 p.m. Sun. at St. Monica Parish, 6131 N. Michigan Rd. Christmas ornaments, food, fun for kids.

☆☆

The Sisters of St. Francis at Oldenburg will hold a Vocation Awareness Weekend in Olivia Hall at the motherhouse. Call 812-934-2475 for more information.

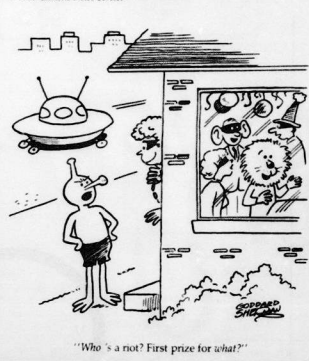
November 5

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.

☆☆

The Altar Society of St. Francis Xavier Parish, Henryville will hold its semi-annual Smorgasbord from 11 a.m.-2 p.m. in the parish hall. Adults \$4; child-

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"Who's a riot? First prize for what?"

rec. 20 cents/year through age 12. Crafts, quilt drawing.

☆☆

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. Everyone welcome.

☆☆

The Focus on the Family series by Dr. James Dobson concludes with "Questions Parents Ask" from 6-8 p.m. at St. Jude Parish. Free babysitting.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1539 Union St. Everyone welcome.

☆☆

St. Peter Parish, Franklin Co. will hold a Turkey Social at 7 p.m. in the gym. Homemade pie, refreshments served.

☆☆

A Natural Family Planning Class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. Call 812-934-3338 or 812-934-4054 for reservations.

☆☆

Holy Rosary Parish will hold its

11th Annual Spaghetti Supper and Monte Carlo from 1-6 p.m. Adults \$5; kids 6-12 \$2. Fruit basket prizes available.

☆☆

The Catholic Alumni Club (CAC) will hold a general meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

Chatham High School Choir will present a Sounds of the Season concert at 7:30 p.m. in the cafeteria. Adults \$2; students \$1.

November 6

The Home-School Association of St. Lawrence Parish will sponsor an appearance at 7 p.m. by Gov. Evan Bayh speaking on "The Future of Education in Indiana." Public invited.

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at St. Ann School, 2839 S. McClure.

☆☆

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

☆☆

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Children — \$1.50 Adults — \$3.00

Sunday, November 12, 1989
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Serving: 10 AM-1:30 PM. Choice of Ham, Eggs, Sausage, Biscuits & Gravy, French Toast, Hash Browns, Chicken Drummers and Popcorn Shrimp.

Adults — \$5.00 6-12 — \$2.50 Under 5 — FREE

DRAWING SUNDAY 2:00 PM

FIRST AWARD \$300 SECOND AWARD \$200 THIRD AWARD \$100

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. in St. Lawrence Parish Adult Education Center.

November 7

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. in St. Jude School. 5375 McFarland Rd.

☆☆☆

The Bible Study on the Acts of the Apostles continues from 7:30-9 p.m. in St. Christopher Parish Annex meeting room.

☆☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7317.

☆☆☆

Father Clem Davis will conduct a Leisure Day on St. Sants-All Souls' from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆☆

The free Inquiry Program at Holy Spirit continues with "Prayer" from 7:30-9 p.m. in the Parish Center.

November 8

Natural Family Planning instruction for married and engaged couples will be held at 7:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St. \$15 fee. Call 317-236-1596.

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Catholic Adults Reaching Out (CARO) will hold Thank God It's Wednesday! night at 7:30 p.m. in St. Nightclub, 2544 Executive Dr. Call 317-357-3288 for details.

☆☆☆

The Scripture Series on St. Paul continues from 7:30-9:30 p.m. at St. Pius X Parish, 7200 Sarto Dr.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. at St. Andrew School, 4050 E. 38th St.

☆☆☆

All Saints Alumni Association will hold a Harvest Dinner/Dance beginning at 6:30 p.m. in Ritter High School cafeteria, W. 30th St. at Tibbs Ave. Tickets \$12.50 available at the door or call 317-636-3739.

November 9

Rabbi Leon Kleinkopf will present the Jewish Studies Lecture on "Jewish Reading of Romans 9-11" at 7:30 p.m. in the Guest House of St. Meinrad Seminary.

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The Spiritual Leadership Program Unit I continues with Session 8: "Giftedness/Service Growth" Benedictine Center.

☆☆☆

The Spiritual Leadership Program Unit III continues with Session 8: "Conflict Management" from 7-10 p.m. at Beech Grove Benedictine Center.

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The Bible Study on the Book of Exodus continues from 10:11-30 a.m. at St. Christopher Parish Annex meeting room.

☆☆☆

The Adult Catechetical Team of St. Joseph University Parish, Terre Haute will sponsor a program by Father Charles Fisher on "Experiences in the Holy Land: Israel and the West Bank" 7:30 p.m. in the campus center.

November 10

The Blessed Sacrament is exposed for quiet prayer and reflection Fri. from 7 a.m.-5:30 p.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆☆

The drama department of Roncalli High School will sponsor an Adult fun raser Dance featuring The Light Touch, The Third Generation and Jimmy "Mad dog" Mattis at Southside 4.

of C. Tickets \$8 pre-sale, \$10 at the door.

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Gospel singer Pearl Williams-Jones will present a free concert at 8 p.m. in St. Meinrad Seminary college chapel. Call 812-357-6501 for details.

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St. Joseph, Terre Haute will have a Chili Supper from 4:30-7:30 p.m. Adults \$3 or \$3.50 at the door, child under 12 \$2 or \$2.50.

November 10-12

A Preached Women's Retreat will be held at Mount St. Francis Retreat Center. Call 812-945-0354.

☆☆☆

Benedictine Father Tobias Colgan will conduct a retreat for married couples, single men and women entitled "Getting in God's Way" at St. Jude Guest House on St. Meinrad Seminary campus. Call 812-357-6585 for reservations.

November 11

A Reverse Drawing will be held at 7:30 p.m. at St. James Parish, 1155 E. Cameron, following 6:30 p.m. dinner. Tickets \$15, 25% sold. Call 317-783-7854.

☆☆☆

Our Lady of the Greenwood Parish will sponsor a Nostalgic Dance featuring music by DJ Carl Eddling from 9 p.m.-1 a.m. at Greenwood K of C Hall, 655 Pushville Rd. Dress as you desire. \$15/couple. Call 317-882-0526.

☆☆☆

St. Catherine Parish, 2245 Shelby St. will sponsor its annual Craft Bazaar and Bake Sale from 9 a.m.-5 p.m.

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Catholic Alumni Club (CAC) will attend 5 p.m. Mass at Christ the King Church, 1827 Kessler Blvd. E. Dr. Dinner afterward. Call Mary 317-255-3841 late evenings.

☆☆☆

Christian singer Katrina Rae will present a free concert at 7 p.m. in St. Agnes Church, Nashville.

☆☆☆

Madonna Circle, Our Lady of Perpetual Help Parish, New Albany will sponsor a "Harvest of Gratitude" from 6-9 p.m. in Ritter Wagner Hall. Craft booths, tasting brunch, quilt raffle.

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The Ladies Guild of Holy Family K of C, 220 Country Club Rd. will hold its annual Holiday Bazaar from 10 a.m.-4:30 p.m. Lunch 10:30 a.m., baked goods, crafts.

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A "Special Night Out" for mentally handicapped adults will be held at 7 p.m. in St. Lawrence Parish gym, 46th and Shadeland. Call 317-942-2697 for info or ride.

November 11-12

St. Luke Parish, 7575 Holiday Dr. E. will present a Christmas Bazaar from 9 a.m.-7 p.m. Sat. and from 8 a.m.-2 p.m. Sun. Gifts, breakfast and lunch at Santa's Snack Shop.

☆☆☆

The Altar Society of St. Joseph Parish, 1401 S. Mickley will present its Annual Bazaar from 4-7 p.m. Sat. and from 8 a.m.-3 p.m. Sun. Chicken noodle dinner 12 noon-3 p.m. Sun.

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Holy Trinity Parish will present a Holiday Bazaar from 10 a.m.-7 p.m. Sat. and from 10 a.m.-2 p.m. Sun. Boutique lunches and dinner Sat., brunch Sun. 10 a.m.-1:30 p.m. Adults \$5; kids 6-12 \$2.50; under 6 free.

☆☆☆

St. Peter Claver Church of St. Lawrence Parish, 46th and Shadeland will present its Annual Scholarship Bake Sale after Masses.

Recent movie classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.	Distant Voices.	O	Kickboxer	O	Road House	O
The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:	Still Slaves	A-III	Kung Fu Master	O	Romero	A-II
A—I—general patronage;	Do the Right Thing	A-IV	La Boda del Loba	A-III	Say Anything	A-III
A-II—adults and adolescents;	Dream Team	A-III	La Bohème	A-III	Scandal	O
A-III—adults;	Dry White Season	A-III	Last Temptation	O	Scores from the Class Struggle	O
A-IV—adults, with reservations;	Earth Girls Are Easy	O	of Christ, The	O	in Beverly Hills	O
O—morally offensive.	Eat a Bowl of Tea	A-III	Lawrence of Arabia	A-II	Sea of Love	O
Some films receive high recommendation by the USCC. These are indicated by the C before the title.	Fabulous Baker	A-III	Lean on Me	A-III	See No Evil	O
	Boys	A-III	Lethal Weapon 2	A-III	Sex, Lies and Videotape	A-IV
	Fat Man and Little Boy	A-III	Let's Get Lost	A-IV	Shag: The Movie	A-III
	Field of Dreams	A-II	License to Kill	O	Shirley Valentine	A-III
	For Queens	A-III	Little Thief, The	A-IV	Spices	A-III
	and Country	A-IV	Lock Up	A-IV	Star Trek V	O
	Four Adventures of Reinette and Marabelle	A-II	Millennium	A-III	The Final Frontier	A-II
	Friday the 13th.	A-II	Miss Firecracker	A-III	Taxing Woman's	A-III
	Part VIII: Jason Takes Manhattan	O	Mississippi Burning	A-III	Return, A	A-IV
	Getting It Right	A-IV	Murder of the Heart	O	Thelma & Louise	A-III
	Great Balls of Fire!	A-III	Music Teacher, The	A-III	UHF	A-III
	Halloween 5:	O	My Left Foot	A-III	Turner & Hooch	A-III
	The Revenge of Michael Myers	O	Mystery Train	A-III	Twins	A-III
	Heart of Dae	A-III	Navigator, The	A-III	Uncle Buck	A-III
	Heathers	O	Odyssey Across Time	A-III	Valentino Returns	A-III
	Heavy Petting	A-III	New York Stories	A-III	Weapons of the Spirit	A-II
	High Fidelity	A-II	Night Game	A-III	Weekend at Bernie's	A-III
	Honey, I Shrank	A-II	Nightmare on Elm Street 5:	A-III	Welcome Home	A-III
	the Kids	A-II	The Dream Child	O	When Harry Met Sally	A-IV
	How I Got	O	No Holds Barred	O	When the Whales Came	A-II
	Into College	A-II	Old Gringo	A-III	Wired	A-III
	in Advertising	A-IV	Out Cold	A-III	Women on the Verge of a Nervous Breakdown	A-IV
	In Country	A-III	Outside Chance of	O	Young Einstein	A-II
	Indiana Jones and the Last Crusade	A-III	Maximilian Gluck	A-I		
	Innocent Man	A-III	Package, The	A-III		
	Johnny Handsome	O	Parenthood	A-III		
	K-9	A-III	Parents	O		
	Karate Kid, The: Part III	A-III	Penn & Teller Get Killed	A-III		
			Pet Sematary	O		
			Queen of Hearts	A-III		
			Rainbow, The	O		
			Relentless	O		
			Renegades	A-III		
			Rescuers, The	A-I		

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November/December

fatima retreat house

Nov. 7 (T) — Leisure Day. "All Saints — All Souls." Father Clem Davis. Cost: Adults, \$10; children, \$3. Non-refundable deposit, \$5. Child care provided.

Nov. 13 (M) — Scripture Evening. "Book of Exchial." Kevin De Frey, Fatima Director. Cost: \$10; non-refundable deposit, \$5. Light supper included.

Nov. 16 (Th) — Over 50 Day. "Developing One's Spiritual Life." Father John O'Brien. Cost: \$10; non-refundable deposit, \$5.

Nov. 17-19 — Marriage Encounter Weekend. For cost and registration information call Ann and George Miller, 317-788-0274.

Nov. 17-19 — Engaged Encounter Weekend. For cost and registration information weekend call Marilyn and Mark Braun, 317-849-7529.

Dec. 11 (M) — Scripture Evening. "Book of 12 prophets." Kevin De Frey, Fatima Director. Cost: \$10; non-refundable deposit, \$5. Light supper included. (This date is not listed on the Fatima brochures)

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Youth News and Views

The Homeplace will serve youth

On Sept. 20, 1839, President Martin Van Buren deeded a tract of land in Clark County to Frederick Eschaker under the United States Congress Lands Act of 1820.

And 150 years later, the Zoning Appeals Board of Clark County gave approval for the first phase of a proposal for "The Homeplace" near Starlight to its corporate board of directors.

"The Homeplace is to be a haven of peace, a place designed for the needs of today's young people," Jerry Finn, a direct descendant of the original homesteader, explained. "It will be a place where young people can discover a bit about themselves, the earth, and their God."

The rural Starlight facility will combine the best of nature's and humanity's resources, he said, to meet the needs of children and also those who are part of their lives so that all might grow into healthy, happy, whole, and faith-filled people. The Homeplace will build upon the strong community and family spirit of the area.

Phase one plans will focus on opportunities for outdoor natural education, Finn said. Areas will be designated for primitive camping for youth groups affiliated with churches or schools. Recreational facilities will include space for softball, soccer, volleyball, swimming, fishing, canoeing, and hiking.

Consultants from Indiana University and Purdue University will assist The Homeplace directors with

technical details as they plan courses for outdoor education of the environment, Finn explained.

Other phase one "team courses" will be designed to help young people build self-esteem and learn how to work together as a group. The courses stress teamwork and cooperation.

The Homeplace will also provide a setting where adults who work with youth can get away for quiet time and prayer.

Long-range phases include proposals for overnight year-round youth programs, a museum of "Life in the 1830s," seasonal agricultural programming, and opportunities for adults who might be interested in volunteering to work with young people on an introductory basis.

The Homeplace mission statement, Finn said, espouses the belief that, "Young people need a place where they feel free to learn more about themselves, to grow personally, emotionally, and spiritually. We believe that positive self-esteem is achieved through self-confidence, and youth need a place where both can be built. We believe that families, nature, our history, and tradition are some of the best teachers of young people."

Finn said The Homeplace board of directors will apply for approval of other phases of program expansion after evaluating the success of phase one plans.

"I am excited about the opportunity that this initial approval offers us," he said. "There is no place anywhere



The Homeplace

LOGO—This illustration of a rural scene will be used as the logo for The Homeplace, a new youth ministry center near Starlight in the New Albany Deanery. Plans call for educational and recreational facilities on the site.

around that offers such a variety of opportunities for young people based on their developmental needs."

As board president, Finn acknowledged that, "I also realize that as a board we need to be sensitive to the issues of the community as we work to make this dream a reality. Our board is blessed with a broad range of good, dedicated people, most of which have their roots in the local community and care deeply about young people. Most importantly, though, this project is bigger than all of us. If it is good and of God, then it will happen."

Youths need opportunities for spiritual expression

by Mary Ann Wyand

Are American teen-agers all grown up with no place to go?

That's the consensus of psychologist and author David Elkind, who wrote "The Hurried Childhood" and "All Grown Up and No Place to Go" because he was troubled by the reality that, "There is no place for teen-agers today in our society."

And that is exactly why effective youth ministry work is so critical within the parish and deanery environments, according to Jerry Finn, youth ministry coordinator for the New Albany Deanery.

Finn addressed Catholic journalists attending "Uniting the Faithful," the Midwest Regional conference of the Catholic Press Association during an Oct. 26 workshop in Indianapolis on the topic "Effective Youth Ministry in the Media."

Unfortunately, Finn told the gathering, America's young people "go from childhood to adulthood and there is no transition time for them."

Citing a national study done in 1983 to gauge the concerns of early adolescents, Finn said that researchers found high levels of anxiety caused by a variety of global and personal worries among even fifth and sixth grade students.

"How much do young adolescents worry?" he asked the journalists.

Statistics compiled from the 1983 study show that 65 percent of fifth graders surveyed said they worry about academic performance, and that figure moves up to 68 percent for eighth grade students.

A startling 50 to 63 percent of teen-agers responding to the survey admitted that they worry that one of their parents might die.

Finn attributed these statistics to the fact that "young people are experiencing a lot more deaths" as well as other causes for grief like moving or the separation and divorce of their parents.

"The grief feelings are the same," he said, explaining that, "Little kids fret, junior high kids worry."

Surprisingly, Finn said, the 1983 study also revealed that more than 30 percent of the fifth, sixth, and seventh grade students questioned by researchers said they worry about the possibility of nuclear war.

However, he said, "Only six or seven percent of their parents think that their kids worry about this."

Because the threat of nuclear war has "a real impact on morality," he emphasized, parents, pastors, and youth ministers need to be aware of this type of societal pressure on America's young people.

Other top youth concerns uncovered by the researchers include fear of violence and worries about people who suffer from poverty, hunger, and homelessness.

Their more personal worries range from concerns about appearance and peer acceptance to uncertainty about relationships with others, including their parents, as well as desire for academic success.

As a result, Finn said, teen-agers

desperately need structure in their lives and opportunities for spiritual expression.

"Kids do have a lot of faith," he stressed, citing encouraging statistics.

Some 82 percent of Catholic youths surveyed agreed that they feel close to God, he told the journalists. Sixty-four percent of the teen-agers said they pray at least once a week, and 32 percent acknowledged that they pray daily.

However, Finn lamented, "88 percent of Catholic youths surveyed said they do not feel welcome or accepted by adults in the church. That says to me that we've got a lot of work ahead of us. Teen-agers need to be actively involved with the life of the church."

Brebeuf's Kairos Retreat inspires 50 students to reflect on faith

by Ken Skarbeck

Fifty Brebeuf Preparatory School students completed the largest Kairos Retreat in the school's history on Sept. 22 at Fatima Retreat House in Indianapolis.

Kairos, which means "God's time," is a three-day program organized to provide time and space for students to encounter God both within themselves and others.

Brebeuf, located on the northwest side of Indianapolis, is unique in that it is the only interfaith school that brings the 400-year tradition of Jesuit education to the state of Indiana.

This interfaith dimension allows young men and women at Brebeuf the opportunity to share as well as to understand and deepen their religious heritages.

Tom Sams, a Brebeuf senior, acted as rector for the retreat and worked with a student leadership staff responsible for the overall organization of the program. Jesuit Father Michael Dorrier, Brebeuf's campus minister, and other faculty members supervised in a supporting role.

One retreatant, Naomi Parade of St. Thomas Aquinas Parish, related how the experience benefited her.

"I was able to take off the masks I had been wearing," she said, "and discover qualities that others had only told me I possessed."

Eva Berenyi found the program gave her a new way of viewing others.

"This retreat allows you to see the 'real' person in everyone," she reflected. "Sometimes this 'person' is different than your first impression of them. You leave the retreat with a good positive opinion of everyone."

Additionally, two other schools participated in the retreat to "seed" Kairos programs at their institutions.

A group of five students and two teachers representing St. Anthony's High School in Effingham, Ill., and Bishop Fenwick High School in Middletown, Ohio, were active retreatants.

Brebeuf officials promote the northside Indianapolis school as "a distinctive Jesuit learning experience for young men and women of all faiths."

As part of their interfaith spiritual programming, Brebeuf plans to continue building upon the first Kairos retreats with others scheduled at Fatima on Nov. 28 through Dec. 1 and also again in late April of 1990.

(Ken Skarbeck works in public relations and development at Brebeuf Preparatory School.)

Need helpful advice?

What are some good books about raising teen-agers?

► "Letters to Judy: What Kids Wish They Could Tell You" by Judy Blume.

► "How To Live With Your Teen-ager: A Survivor's Handbook for Parents" by Peter H. Buntman and Eleanor M. Sams.

► "Between Parent and Teen-ager" by Dr. Haim G. Ginott.

► "How to Survive Your Adolescent's Adolescence" by Dr. Robert C. Kolodny, Nancy Kolodny, Dr. Thomas E. Bratter, and Cheryl Deep.

► "Yes, I Can Say No: A Parent's Guide to Assertiveness Training for Children" by Dr. Manuel J. Smith.

► "Helping Your Teen-ager Deal with Stress: A Young's Survival Guide" by Bettie B. Youngs.

Deanery offers 'Basic Youth Ministry Training'

Basic Youth Ministry Training, a new educational program sponsored by New Albany Deanery Youth Ministries, begins Nov. 11-12 at The Aquinas Center in Clarksville with a two-day session on "Developing a Youth Ministry Program."

Funded by a grant from the New Ministries Project, the one-year program offered during three weekends is designed to provide participants with the fundamental knowledge and skills for ministry with youth. The Center for Youth Ministry Development at Naugatuck, Conn., designed and directed the training.

Jerry Finn, deanery youth ministry coordinator, said the curriculum will provide adult leaders with a fundamental understanding of contemporary youth and youth ministry as well as develop in adult leaders the relational, group-building, guidance and leadership skills necessary for ministry with youth.

Further, he said, the new course will enable adult leaders to design and implement creative youth ministry programming in the primary components of ministry with youth, including learning, prayer and worship, retreats, evangelization, justice, and service.

Catholic Youth Organization officials currently sponsor similar programs for archdiocesan youth ministry training. New Albany's basic leadership training is designed to reach adults in the southern part of the archdiocese who find it more convenient to complete course work closer to home.

Finn said the program will be a basic educational experience for youth ministry coordinators, youth ministry program leaders, adult advisors, teachers, catechists, Catholic high school leaders, C/O leaders, and other interested adults who want an introduction to youth ministry.

Participants can attend one, two, or all three weekend course sessions, he said, but must complete the full program in order to receive a youth ministry certificate.

Other weekend sessions scheduled from 9 a.m. on Saturday until 4 p.m. on Sunday will cover "Becoming An Effective Youth Minister" Jan. 6-7 and "Designing Creative Youth Ministry Programs" March 24-25.

Tuition is being waived by the New Albany Deanery because of the grant from the New Ministries Project, but course participants are required to pay for textbooks, meals, and overnight accommodations. For registration information, telephone the New Albany Deanery Youth Ministries office at 812-945-0354.

Faculty members Sharon Reed, James Sciengel, and Jer Johnson are nationally known youth ministry educators.

Students raise \$24,725 during Chatard-a-Thon

It was the day before the first snowfall in Indianapolis! Students, faculty, administration, and staff participated in the eighth annual Chatard-a-Thon, Bishop Chatard High School's walk for Catholic education, on Oct. 18 and raised \$24,725 for the northside Indianapolis parochial school. Total funds earned during the 1989 Chatard-a-Thon averaged \$40 per student.

Over the past eight years, Chatard students and staff have earned a grand total of \$189,725. After the walk, Chatard principal Ed Smith praised the efforts of the entire student body for a job well done.

Chatard faculty member Elaine Alhand, math department chairperson, directed the fund raiser with assistance from Marie Shikany, business department chairperson.

The 10-kilometer Chatard-a-Thon began at 11:30 a.m. under cloudy skies. The beautiful colors of autumn were quite a contrast to the early winter snowstorm that arrived only a day later.

Kathleen Hahn, Chatard's director of development, said students appreciated the added benefits of camaraderie, promotion of health and fitness, and a break from school for the 6.2 mile walk.

☆☆☆

Roncally High School's Rebel Marching Band will participate in the Band Day program Nov. 18 at the University of Illinois.

The Rebels will combine with several other bands to form one massed band of over 1,500 members for a half-time performance during the Illinois vs. Indiana football game. Roncally officials said there is a good chance that the game will be nationally televised and the special half-time performance could also be broadcast nationwide.

☆☆☆

New Albany Deaneery teen-agers interested in finding out more about the sacraments of baptism, Holy Eucharist, reconciliation, or confirmation should contact Cindy Black, coordinator of the deaneery's Rite of Christian Initiation of Teen-agers, at the Aquinas Center at 812-945-0354 or at 812-945-6193.

Adult and youth sponsors are also needed for the deaneery's new RCIT programming. "It's a great way to spread the faith," Black explained, "as well as learn something from these young people."

☆☆☆

Seniors at Bishop Chatard High School presented the traditional and ceremonial Living Rosary Oct. 6 during an all-school assembly.

Chatard's Living Rosary program was started 24 years ago by the first graduating class of 1965.

All seniors participate in the beautiful, candlelight ceremony that has become a special liturgical event at the northside parochial school.

Young women dress formally and form the living beads

of the rosary. Several carry red roses that are placed in front of a statue of the Blessed Virgin. The young men wear suits and form the cross, walk as partners with their female classmates, and light candles during the prayers.

Father Donald Quinn, school chaplain, led the student body in the recitation of the rosary to honor the mother of Jesus Christ and the patron of Bishop Chatard High School.

After the rosary, seniors and their parents enjoyed a reception hosted by the Chatard Trinity Club. Becky McCurdy directed the Living Rosary with assistance from senior class sponsors Richard Powell and Nancy Clapp. Mary Kubala, choir instructor, arranged the liturgical music.

☆☆☆

"Awareness of your world, other people around you, and how God fits into all this" is the theme for the Tell City Deaneery's sophomore retreat Nov. 4-5 at the St. Pius Parish Center.

The cost is \$6 a person. For more information, contact Jennifer Bower, deaneery coordinator of youth ministry, at 812-843-5474.

☆☆☆

Godspell, a contemporary musical based on the Gospel of St. Matthew, received very favorable reviews Oct. 14-15 at Roncally High School.

Roncally's fine arts department produced the musical, which featured cast members Joe Hendel, Greg Moeb, Steve Pollard, Chris Corbin, Gary Timpe, Bethany Hendel, Malea Borst, Susan Jackson, Erin Cissell, Jenny Lester, Kristi Dvenger, Nikki Lauck, and Meri Mayhugh. Student directors were Kristin Broering, who supervised acting, David Schaefer, in charge of sets, John Romanski, responsible for lighting, and Linda Cise, who arranged the stage props.

☆☆☆

Bishop Chatard High School seniors Daniel Carson and Michelle Jennings have been named commended students by officials of the 1990 National Merit Scholarship Program. They will receive a letter of commendation for their exceptional academic accomplishments.

Daniel is the son of Mary Carson of St. Thomas Aquinas Parish in Indianapolis. Mr. and Mrs. Brian Jennings are Michelle's parents. They also worship at St. Thomas Aquinas Church.

☆☆☆

St. Roch Parish youth group members will host the Catholic Youth Organization's monthly youth ministry Mass and dance at 5:30 p.m. Nov. 12 at the southside Indianapolis church. A dance follows the Mass at 6:30 p.m. and continues until 9:30 p.m.

☆☆☆

Tell City Deaneery youth can take advantage of a fun opportunity to complete some early Christmas shopping Nov. 19 when deaneery officials arrange for "Sunday at the

Mail," an annual pre-holiday trip to Eastland Mall at Evansville. The bus departs from the youth ministry center at 11 a.m. and returns at 7:30 p.m.

The cost is \$4 per person for the trip, with extra spending money required for lunch and shopping. For more information, contact the deaneery youth ministry office at 812-843-5474.

☆☆☆

Brebeuf Preparatory School will sponsor an open house for seventh and eighth grade students and their parents from 12:30 p.m. until 3 p.m. Nov. 5 at the Jesuit high school located at 2801 West 86th St. in Indianapolis. School officials will discuss curriculum and financial aid available for students. Call 317-872-7050 for information.

Youth Events

Nov. 4—Silver Memories Recognition Dinner at Cardinal Ritter High School, for alumni, 6:30 p.m., \$5 per person.

Nov. 5—Parent and Teen Mini-Retreat at St. Mary of the Knobs Parish, 3 p.m. until 9:30 p.m.

Nov. 5—St. Paul Parish, Tell City, "Choose Life" religious education programming, St. Paul School cafeteria, 4:30 p.m. until 8:30 p.m., \$2 per person.

Nov. 5—St. Paul Parish, Tell City, youth center open house for Benedictine sisters.

Nov. 6—St. Paul Parish, Tell City, "Banana Bingo" youth group event with senior citizens at Lincoln Hills Nursing Home, 6:45 p.m. until 8:30 p.m.

Nov. 9-13—New Albany Deaneery senior retreat.

Nov. 11-13—New Albany Deaneery Basic Youth Ministry Training on "Developing a Youth Ministry Program," at The Aquinas Center.

Nov. 11-12—St. Paul Parish, Tell City, youth "lock-in" at the youth center, 7 p.m. Saturday until 10 a.m. Sunday, \$3 per person.

Nov. 12—Catholic Youth Organization youth Mass and dance at St. Roch Parish, 5:30 p.m. liturgy, followed by dance from 6:30 p.m. until 9:30 p.m.

Nov. 13—New Albany Deaneery Youth Ministry Communion meeting at The Aquinas Center, Clarksville, 7 p.m.

Nov. 16-19—National Youth Conference at Louisville. Call the Catholic Youth Organization office at 317-632-9311 for registration information.

Nov. 19—St. Paul Parish youth group holiday shopping trip to Eastland Mall at Evansville, 11:30 a.m. until 6:30 p.m., \$4 per person.



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BOOK REVIEW

Search for American theology

THE SEARCH FOR AN AMERICAN PUBLIC THEOLOGY: THE CONTRIBUTION OF JOHN COURTNEY MURRAY, by Robert W. McElroy. Paulist Press (Mahwah, N.J., 1989). 2.6 pp., \$10.95.

Reviewed by William Droel

Jesuit Father John Courtney Murray, political scientist and author who died in 1967, is so well regarded today that it hardly seems possible that in 1955 he was prohibited by the Vatican from writing. He was also excluded from the

first session of Vatican II. Why? Because, contrary to some Vatican officials who looked for the return of church-state unity, Father Murray dared to argue that Catholicism could best flourish in a pluralistic setting like America.

At the personal invitation of Cardinal Francis Spellman, Father Murray went to Vatican II's second session and became a principal architect of its Declaration on Religious Freedom. His "rehabilitation" by the conservative Cardinal Spellman might seem ironic, but Father Murray too, in a certain sense, was a conservative. Robert W. McElroy, in "The Search for an American Public Theology," explains that Father Murray's entire life's work was a response to the spiritual crisis posed by secularism.

For Father Murray, the dangers of secularism were three: ▶The worship of technology as an end in itself. McElroy quotes Father Murray: "The idiot today is the technological scientist . . . who knows everything about the organization of all the instruments and techniques of power . . . and who, at the same time, understands nothing about the nature of man or about the nature of true civilization."

▶The worship of things. McElroy summarizes Father Murray's concern: "In the United States the pursuit of material goods . . . represented the highest attainment of human endeavor, that the accumulation of wealth would bring to the individual and society a happiness greater than had ever been known before."

▶The idea that in the United States, where tolerance and pluralism are valued, truth is relative to each individual or interest group.

Unlike some conservatives, however, Father Murray's response was not to create a small alternative countercultural group. Nor did he advise "basket weaving," idling away the hours on earth until true life begins in heaven. "Father Murray's solution," McElroy writes, "was a lifetime of scholarship dedicated to healing the alienation between religion and modernity." He tried to "articulate a substantive role for spiritual values in public life." Father Murray, using the Catholic natural law tradition (especially its distinction between the state and society), laid the groundwork for a pluralistic, fully American, public spirituality.

As McElroy amply demonstrates in this fine summary of Father Murray's thought, the once-silenced Jesuit has given us "the most compelling and comprehensive foundation for public theology in the United States today."

(Droel is campus minister and a philosophy instructor at Moraine Valley Community College, Palos Hills, Ill.)

Catholic interest books

by Richard Philbrick

These books are of particular interest to Catholic readers. "An Ascent to Joy," by Carol Ochs, Meyer-Stone Books, \$9.95, 134 pp. Paperback edition of well-received book on overcoming spiritual apathy.

"Of Life and Love," by Father James P. Lisante, Resurrection Press, \$4.95, 88 pp. Collection of newspaper columns on family life and respect for life. "Masks of Satan," by Christopher Nugent, Christian Classics, \$14.95, 216 pp. Manifestations of the demonic in human history with an emphasis on evidence in Western world history.

"Fire on the Earth," by Father Stephen J. Rossetti, Twenty-Third Publications, \$7.95, 118 pp. Kingdom of God not initially as a consoling presence but as a fire that is blazing all over the earth.

"Modern Spiritual Writers," by Jesuit Father Charles J. Healey, Alba House, \$10.50, 203 pp. Ecumenically oriented introduction to nine authors who had the ability to combine true spiritual and intellectual depth with practical guidelines for growth in holiness.

† Rest in Peace

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

† BALL, Genevieve, 84, St. Jude, Indianapolis, Oct. 22.

† BYRNE, John C., 76, St. Michael, Greenfield, Aug. 29. Father of Mary Shannon Schaffly and John C., grandfather of four.

† CHEEVER, Edgar, 56, St. Lawrence, Lawrenceburg, Oct. 25. Husband of Betty; father of Catherine Breeden, Constance Minard, Richard, Christopher and Karen, grandfather of nine.

† CUNNINGHAM, James F., 87, St. Paul, Indianapolis, Oct. 9. Great-uncle of Michael and Donald Harris. Cindy Krause, Bob Williams, Peg Stump, Patty Van Lopik and Mary Martinez, great-grandchildren of 16.

† DUNSEATH, Grace, 83, St. Pius X, Indianapolis, Oct. 12. Mother of Robert; grandmother of Hillary.

† ECKSTEIN, Delene, 66, St. Magdalen, New Marion, Oct. 15. Mother of William, John, Wayne and Melvin Hyatt; grandmother of Kevin and Kim.

† ELLIS, Ann (Hardy), 52, St. Augustine, Jeffersonville, Oct. 19. Wife of James P.; mother of Cynthia Keeney, Susan, Jeffrey and James A.; sister of Cletus, Frank and John Hardy, Mary Rita Higgins, Rose Wilkins and Thelma Ketterer; grandmother of five.

† FUNKE, Joseph William, 71, St. Philip Neri, Indianapolis, Oct. 15. Husband of Norma; father of Stephen, Lynn Carol and Shemwell.

† GILL, Augusta M., 94, St. Pius X, Indianapolis, Oct. 9. Mother of John C. and Paul D.; grandmother of five; great-grandmother of five.

† HESS, Curtis E., "Bud," 75, St. Paul, Tell City, Oct. 19. Husband of Lucille; father of David Laine, brother of Beatrice Schoenberger, Georgia and James.

† JARBOE, Ernest, 73, Our Lady of Perpetual Help, New Albany, Oct. 20. Father of David, Michael and Marsha Sanders; brother of Adeline Bubenzer, Pearl Moss and Ida Maggett; grandfather of four; great-grandfather of three.

† JOHANNIGMAN, Charles Craig, six weeks, Immaculate Conception, Millhouses, Oct. 21. Son of Charles E. and Cheryl; brother of Christen Joan; grandson of Phillip Powers Jr. and Mr. and Mrs. Urban Johannigman; great-grandson of Martha Harbeck, Phillip Sr. and Audrey Powers; great-granddaughter of Rose Harbeck.

† KNIGHT, Joann M. (Saver), 60, St. Christopher, Indianapolis, Oct. 24. Mother of Linda Edwards and Carol Davis; sister of Elizabeth Kahler; grandmother of four.

† LOFTUS, Bessie M., 89, Assumption, Indianapolis, Oct. 22. Mother of Edward and Agnes Staples; grandmother of eight; great-grandmother of 13; great-great-grandmother of one.

† MEER, Ted, 90, St. Anthony of Padua, Morris, Oct. 20. Husband of Marie; father of Sylvia Prickel and Clifford; brother of Joseph, Margaret Stein and Frances; grandfather of 23; great-grandfather of 22.

† MILLER, Kathryn R., 76, St. Andrew, Richmond, Oct. 16. Mother of Jane Liebert and James A.; sister of Dale and Edwin Leas; grandmother of 14; great-grandmother of eight.

† NUNIER, Violet, 74, St. Gabriel, Connersville, Oct. 17. Mother of Jodie Isaacs and John O.; sister of Malcolm N., Marion R. and Maynard O. Smullen, Mildred Zimmerman, Lena Mendell and Wynetta Borders; grandmother of 11; great-grandmother of 10.

† SCHMALZ, Arthur J., 86, Little Flower, Indianapolis, Oct. 15. Husband of Cynthia (Weber); father of Richard and Arthur N.; grandfather of six; great-grandfather of three.

† SCHMALZ, Cynthia C. (Weber), 83, Little Flower, Indianapolis, Oct. 21. Mother of Richard and Arthur N.; grandmother of six; great-grandmother of three.

† SMITH, Jesse Jerome, two days, St. Pius X, Indianapolis, Oct. 2. Grandson of Mr. and Mrs. Francis Smith.

† STALLARD, Helen, 85, Holy Family, New Albany, Oct. 22. Wife of Marvin F.; mother of Don, sister of Marie Eisenmenger, Lucy Warner and Rhoda Leet; grandmother of two.

† SWAIN, Leonard, 68, St. Philip Neri, Indianapolis, Oct. 16. Husband of Anna; father of Leonard Jr., Gary, Robert, Thomas, Patrick, Michael, Rozella Tiller, Annetta Hall, Cathy Cobb, Cynthia Mix, Brenda Patterson, Elaine George, Karen Bidgood, Christina and Amber; grandfather of 35; great-grandfather of one.

† THIBODEAU, Andrew David, one hour, St. Pius X, Indianapolis, Oct. 19. Son of Mark and Susanne; grandfather of Leley and Ethel, and Edward and Theresa Uchwal; great-grandson of Barbara Zydowicz.

Providence Sr. Ann Berchmans dies on Oct. 24

ST. MARY OF THE WOODS—Providence Sister Anne Berchmans Taylor died here in Karcher Hall on Oct. 21. She was buried from the Church of the Immaculate Conception after the Mass of Christian Burial was celebrated for her there on Oct. 24.

The former Helen Ann Taylor was 85. She was born in Fort Wayne and entered the Congregation of the Sisters of Providence in 1922. In 1930 she professed her final vows.

Sister Anne Berchmans taught in schools in Illinois, Indiana and Washington, D.C. Her assignments in the Archdiocese of Indianapolis were at St. Agnes Academy in Indianapolis and St. Mary of the Woods College near Terre Haute.

One sister, Ruth Pohlmeier of Fort Wayne, survives Sister Anne Berchmans.

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Vatican budget in black; first time since 1983

by Agostino Bono

VATICAN CITY (CNS)—The Vatican's 1988 budget was in the black for the first time since 1983.

When income for the worldwide Peter's Pence collection is included, 1983 income outstripped expenses by almost \$9 million, according to Vatican figures which were released Oct. 26.

Previously, 1983 was the last year for which the Vatican said its income—including worldwide contributions from Catholics—covered the deficit.

Minus the Peter's Pence collection, the statistics show a

1988 shortfall of \$44 million. The 1988 Peter's Pence collection, which the Vatican said was used to cover the deficit, totaled \$52.9 million.

The figures were taken in a Vatican statement that thanked "the bishops, priests, religious and faithful who, sensitive to the needs of the Holy See, have generously answered the appeal" to contribute to the Peter's Pence collections.

The statement was released by the Vatican press office at the end of an Oct. 23-25 meeting of the council of cardinals named by the pope to examine Vatican finances.

Cardinal G. Emmett Carter of Toronto, a council member, told Vatican Radio Oct. 26 that for the first time the

Vatican budget figures are undergoing an independent audit, and the results will be sent to the world's bishops. "It will be a certified account, meaning that these men who are very well known in the financial world have put their reputation on the line," said Cardinal Carter.

The council fought "quite a battle" for five years with Vatican officials "to send a financial report to all the dioceses of the world and the religious communities," he said. "Every year we were pounding on the same thing, and finally we got it done," he added.

The cardinal added that the Vatican also discovered that "there were some assets which we had undervalued." Neither he nor the Vatican statement elaborated.

Cardinal Carter cautioned against complacency, even though income is likely to meet expenses in 1989 as well. "Now that we say we covered our deficit this year, people are going to relax," he said. "But we're not out of the hole," he said.

Neither the cardinal nor the Vatican statement gave 1989 budget figures.

The Vatican statement said expenses will continue to rise because of inflation, the modernization of Vatican Radio plants and equipment, and needed repairs of Vatican buildings.

The 1988 figures showed that the Holy See, the central offices of the universal church, ran a deficit of \$57.2 million, while the Vatican City State, which administers the 108-acre independent state and its physical plant, turned a profit of \$13.2 million.

The Vatican's communications operations were responsible for over 35 percent of the Holy See deficit. L'Osservatore Romano, the Vatican newspaper, had a shortfall of nearly \$5.3 million in 1988 and Vatican Radio, which does not accept advertising, had a \$15.6 million shortfall.

Bush calls pope about Lebanon peace effort

by Liz Scherchuk

WASHINGTON (CNS)—President Bush telephoned Pope John Paul II Oct. 24 to discuss Lebanon and express appreciation for the pontiff's efforts to promote peace, the White House announced Oct. 25.

Before talking to the pope, the president had conferred by telephone with President Francois Mitterrand of France and King Fahd of Saudi Arabia, according to Mark Fitzwater, presidential press secretary.

"And the president also called the pope to discuss Lebanon—the pope's interest, of course, is well known—and to receive his views," Fitzwater said.

Fitzwater said the presidential phone calls were placed to Pope John Paul, Mitterrand and Fahd "to tell them that we're very supportive of the Lebanese Parliament's activities—that we're hopeful that it will produce some measure of peace in Lebanon—to commend them for their efforts, and to simply let them know that the United States stands with them in this attempt."

No further details of the presidential conversations were available.

At the Vatican, Msgr. Jean Tauran, a Vatican official who deals with Middle East affairs, confirmed the phone call occurred but had no information on the content of the conversation.

For several years, Lebanon has been engaged in a bitter

civil war, pitting rival Christian and Moslem factions against each other or against troops from neighboring Syria. On Oct. 22, members of the Lebanese Parliament, meeting in Taif, Saudi Arabia, reached an agreement on a new constitution to reconcile Lebanon. The constitution would give Moslems a greater role in the government by, for example, evenly dividing the places in Parliament between Moslems and Christians. The latter had earlier enjoyed a majority.

In a statement Oct. 24, Bush congratulated Lebanese legislators for "their courage and statesmanship, which have yielded an extraordinary opportunity to bring lasting peace to Lebanon."

However, the Lebanese Christian forces commander, Gen. Michel Aoun, denounced the agreement.

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Packed agenda awaits bishops at meeting

(Continued from page 1)

On the structure and financing of their national offices, the bishops face:

- Decisions on overall plans and priorities through 1993, including a recommendation to make the NCCB Ad Hoc Committee on Evangelization a permanent standing committee.

- A recommended 1990 NCCB-USCC budget of nearly \$31.7 million, up \$1 million from the 1989 budget.

- A proposal to continue for 1991 the current yearly national assessment on dioceses of 15.7 cents per Catholic. The Budget and Finance Committee recommended a one-cent increase, but the USCC Administrative Board overruled the proposal in favor of using reserve funds it needed to cover the 1991 budget.

The bishops also face decisions, subject of approval by Rome, on four liturgy-related items in addition to the one on priestless Sunday celebrations. These are:

- Permission to use the Spanish pronoun "ustedes," commonly used in Latin America and the United States for "you," in place of the forms "vosotros" and "os" which are commonly used in Spain, in Spanish liturgical texts in the United States.

- Permission to change the optional memorial of Blessed Junipero Serra from Aug. 28 to July 1.

- Approval of the English translation of 46 special Marian Masses published by the Vatican Congregation for Divine Worship during the 1987-88 Marian Year.

- A request to the Holy See to view favorably any applications from individual bishops "in certain vast missionary territories of the U.S.A." for permission under Canon 1112 of church law to "delegate lay persons" to assist at marriages in the name of the church when no priest or deacon is available. The request for use of the provision for laypersons to assist at marriages came from Archbishop Francis T. Hurley of Anchorage, Alaska, who said last summer that he has need of it in his archdiocese.

The proposed AIDS statement, released Oct. 13, urges compassionate pastoral care of those with AIDS, protection of their civil rights and stepped-up health and social services for them.

Addressing the causes of the spread of AIDS, it calls for changes in human behavior regarding sexuality and substance abuse, repudiating "quick-fix" solutions of condom use in sexual relations or the distribution of free needles to fight drug abuse with needles contaminated by HIV, the virus that causes AIDS.

"Not only is the use of prophylactics in an attempt to halt the spread of HIV technically unreliable; promoting this approach means, in effect, promoting behavior which is morally unacceptable," the draft statement says. "Campaigns advocating 'safe/safer' sex rest on false assumptions about sexuality and intercourse."

Similarly, it says that providing free needles sends a message that drug abuse can be made safe, a message that could contribute to an increase in drug abuse.

If the Middle East statement is approved, it will be the first major statement by the bishops on that subject in 10 years. The proposed document, released Oct. 11, calls a sovereign Palestinian territory a "foundation stone" for peace but says Palestinians in turn must recognize "in word and deed" the sovereignty and security of Israel.

It says the long civil strife racking Lebanon has been caused by "the projection of the major rivalries of the Middle East into Lebanon." It calls on Israel, Syria, the U.S. and other outside parties to work for a restoration of Lebanese peace through "dialogue and negotiation."

The proposed order of parish worship services for priestless Sundays presents three main options: evening prayer from the Liturgy of the Hours, morning prayer from the Liturgy of the Hours, or a Liturgy of the Word. Any of the three options could stand alone or be followed by a Communion service.

The document on food, agriculture and rural concerns, titled "Food Policy in a Hungry World," says the world's food production and distribution system is "adrift without a moral compass." Its concerns range from the millions of people in the world who are starving or malnourished to the thousands of U.S. farmers who have lost their land in recent years, from subhuman living conditions for farm workers to the growing food trade war with Europe, from new environmental concerns about farming methods to the impact of U.S. tax credit and farm policies on family farmers.

The proposed document on black Catholics is a response to the National Black Catholic Pastoral Plan developed by a national congress of black Catholics in Washington in 1987. The plan addresses concerns of the Catholic identity of African-American Catholics, ministry and leadership within the black Catholic community and the responsibility of black Catholics to reach out to the larger society.

The EWTN and CTNA proposals facing the bishops could revive parts of the debate they engaged in at a June

1988 meeting in Collegeville, Minn., when they held extensive discussions on their proper role in religious communications funding and television programming.

At that time they went against the advice of their Committee on Communications by rejecting tentative involvement with VISA, a new ecumenical cable network, in favor of a proposal by EWTN under which EWTN would air USCC-produced programs free in exchange for rights to be exclusive distributor of such programs.

The committee's follow-up report on the EWTN-USCC relationship calls it "uneasy" and says that in the past year and a half "the minus might outweigh the pluses," but "there has been gradual improvement and . . . positive aspects are not totally lacking."

It says EWTN has rejected many USCC programs on grounds of "technical quality" and refused committee requests to have some of those rejections reviewed by an outside engineer.

While not ruling out a future relationship with EWTN, the communications committee is submitting to the bishops a recommendation "that notice of cancellation, as provided in the present contract, be sent to EWTN and that new negotiations be entered into immediately between the conference and EWTN for the establishment of a new non-exclusive agreement mutually beneficial to both parties."

CTNA, a satellite network established by the bishops to provide a range of services to subscribing dioceses and Catholic institutions, including teleconferences, was partially restructured as a result of numerous recommendations approved by the bishops in June 1988.

As part of a long-range plan to make it self-supporting, the bishops' committee overseeing its development is asking the bishops to approve a five-year 1991-95 funding plan under which subsidies from the Catholic Communication Campaign would be reduced gradually, from nearly \$1.2 million in 1991 to \$500,000 in 1995.

In 1990 CTNA is scheduled to receive a \$1.5 million campaign subsidy which was previously approved by the bishops.

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