

Bishops learn about church in Eastern Europe

(This summer three delegations of U.S. bishops and lay professionals visited Eastern European countries to assess the state of the newly liberated churches there. This issue contains five articles reporting on what they found. In addition, Criterion Editor John F. Fink led a group of 29 people to five Eastern European countries. The first of his columns about this trip is on page 2.)

by Mark Pattison
Catholic News Service

WASHINGTON—The last line in the first verse of the hymn "Amazing Grace" reads "Was blind, but now I see." A similar sensation was reported by bishops and laity from

the newly liberated churches in Eastern Europe to three U.S. Catholic Conference (USCC) delegations of bishops and lay professionals that visited Soviet Bloc nations in Central and Eastern Europe in recent months.

One bishop explained it to Los Angeles Archbishop Roger M. Mahony this way: "It is like being locked in a dark room for 40 years—no light, no warmth, no freedom. Then all of a sudden the door is opened and you are pushed out into the brilliance of the sunlight, the warmth of the air, and the freedom to go anywhere. At first, you are dazed and uncertain. You do not know which way to turn, or what to do."

"The light is better than the dark," added John Carr, USCC secretary for social development and world peace,

who was in one delegation. "But they don't know what to do with it."

One delegation visited the Soviet Union, the Ukraine, Byelorussia, Lithuania and Latvia. A second delegation visited Poland, Czechoslovakia and Yugoslavia. The third delegation visited Romania, Hungary and Bulgaria.

The trips were sponsored by the newly formed USCC Ad Hoc Committee on Aid to the Church in Central and Eastern Europe. Committee members gave a report on their findings at the National Conference of Catholic Bishops Administrative Committee's September meeting in Washington.

Delegation members also have talked with Catholic News Service and diocesan newspapers—as well as spoken from the pulpit—on their findings.

(See BISHOPS LEARN, page 22)

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Vatican paper links Mideast issues

by Agostino Bono
Catholic News Service

VATICAN CITY—The Vatican newspaper has asked for a linked solution to the problems of Kuwait, Lebanon and Palestinians in Israeli-occupied territories.

In a separate editorial, it also criticized Syria's bloody ouster of rebel Lebanese Christian leader Gen. Michel Aoun from his Beirut stronghold.

Both page one editorials appeared Oct. 14 in *L'Osservatore Romano*.

The first editorial, linking Kuwait, Lebanon and the Palestinians, said that "there cannot be, historically, a separation of what is connected."

"Concretely, Kuwait, the Palestinian problem and Lebanon are such as to be inserted in an equal policy of reconciliation founded on human rights and an equal dignity among nations," it said.

Otherwise, it "gives the impression that on the world's scale there are two weights and two measures," it said.

The editorial also supported the recent statement of six Mideast Catholic patriarchs who criticized Israeli police for the Oct. 8 shooting into a crowd of unarmed Palestinians throwing rocks at Jews praying at a major religious site in Jerusalem.

The newspaper called the shooting, which killed at least 19 Palestinians, the "slaughter of Jerusalem" and asked Israeli officials "to substitute violence with dialogue."

In the second editorial, regarding Lebanon, it said, "The use of military force to resolve a delicate problem of internal politics is always deplorable."

"This is even more so when another

state becomes involved in the military solution," it added.

The newspaper expressed hope that the "martyred country achieve as soon as possible its desired peace in which the



BLOODY HANDPRINTS—A woman kisses a handprint reportedly made from the blood of Palestinian killed and wounded by Israeli police Oct. 8 at the Temple Mount in Jerusalem. Pope John Paul II condemned the violence which left 19 dead and injured an estimated 150 others. (CNS photo from UPI-Reuters)

aspirations of all the people are taken into account."

Syrian-led troops, supported by air bombardments, dislodged Aoun from his bunker headquarters Oct. 13 after six hours of fighting which left 160 dead and 800 wounded. Aoun fled to the French Embassy and ordered his troops to surrender.

The following day, Christian and Muslim militia units clashed on the so-called green line which has divided Beirut along religious lines for years.

At the time the editorials appeared, Aoun had been granted political asylum in the French Embassy, while Lebanese officials asked that he be turned over to them to stand trial for his rebellion and allegations that he stole \$75 million from the state treasury.

Aoun and Lebanese troops loyal to him had pledged to throw out Syrian troops stationed in Lebanon since 1976 as part of an Arab-sponsored peacekeeping force called in to separate rival Lebanese Christian and Muslim militias fighting for political power.

Anita Maronite Catholic, opposed a Syrian-backed accord signed a year ago by Christian and Muslim leaders ending Christian dominance of political life and giving Muslims equal representation in Parliament.

The accord had the support of the Vatican and Lebanese Maronite church leaders.

Synod debates paper that supports celibacy

by John Thavis
Catholic News Service

VATICAN CITY—The world Synod of Bishops on priestly formation closed a second week of individual speeches and began debate on a midterm document that defends celibacy for priests and stresses spiritual training.

The document, called a *relatio*, was presented Oct. 13 following more than 200 talks by bishops and lay experts. It sought to pull together the main arguments for discussion in small groups over the next two weeks.

The Synod of Bishops, which meets every few years to discuss a major church topic, is scheduled to close Oct. 28.

Written by Brazilian Cardinal Lucas Moreira Neves, the *relatio* said:

► Celibacy cannot be separated from priestly life—even though the priest shortage can lead to the "temptation" of suggesting the ordination of married men.

► Doctrinal content should be emphasized in seminaries, since many candidates arrive with gaps in their understanding of basic church teachings.

► A pre-synodal year of spiritual formation, which has

(See SYNOD DEBATES, page 23)

Looking Inside

From the Editor: Eastern Europe: free but not prosperous. Pg. 2.

Archdiocesan schools: Enrollment is up this year. Pg. 2.

UPC assembly: Leaders study plans for parish growth. Pg. 3.

Commentary: Tenth anniversary of the death of Dorothy Day, a saint of our time. Pg. 4.

Point of View: The Western quest for perfection. Pg. 5.

Joe Peters: He wins Distinguished Diocesan Leader award from a national education magazine. Pg. 9.

Faith Alive!: Pastoral counseling can bridge troubled waters. Pg. 13.

1990 budget blues: Lacking a national vision. Pg. 28.

World Mission Sunday is set for this weekend

World Mission Sunday will be observed this weekend in parishes throughout the world.

In a letter on page 2 of this issue, Indianapolis Archbishop Edward T. O'Meara says that this day "affords us the unique opportunity to continue Jesus' mission." He urges us to "do as he did by our response to those calling out to us."

In his message for this day, Pope John Paul II said that it is from "the offerings of the faithful, collected on this day all over the world... that the young churches receive substantial assistance for their activities: from the formation of seminarians to that of catechists, from the building

of churches and seminaries to the daily bread of missionaries."

Money collected on World Mission Sunday in parishes in the United States supports the local churches of Asia, Africa, the islands of the Pacific and remote regions of Latin America, as well as the home missions and the church in the Middle East.

Bishop William J. McCormack, national director of the Society for the Propagation of the Faith, emphasized the need for missionaries in Asia and Africa, as well as for priests throughout the missions. "Great growth" in vocations in the missions is matched by "great need," he said.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Eastern Europe: free but not prosperous

by John F. Fink

EAST BERLIN, East Germany, Sept. 22—By the time this is published that date will be inaccurate because there will no longer be an East Berlin or an East Germany. Germany's reunification will have taken place two weeks before the column is printed.

The 29 people on the *Criterion*-sponsored trip arrived in East Berlin yesterday. We flew into Vienna, Austria and have already visited Hungary and Poland. We have stops in Dresden, East Germany and Prague, Czechoslovakia before returning to Vienna and then back home.

This morning we traveled to West Berlin, through what was Checkpoint Charlie. What a difference from a year ago when I went through the Wall at that point on Oct. 15! Today, of course, there was no wall, no stopping to have passports checked, no long waiting lines. A sign above where the booths used to be says, "Bye bye Charlie."

On the West Berlin side, the tower that used to overlook the wall is gone as well as all the barbed wire, sentry towers, etc. Today there's a lot of empty space where the wall was, including the space the East Germans used to keep empty around the wall. Portions of the wall are still standing, especially along the river at the Reichstag, but not where it might impede passage.

THIS HAS BEEN MY first visit to these Eastern European countries since they overthrew communist governments, and the difference is striking indeed. I spent the entire afternoon today just walking around East Berlin seeing closely some of the things our guided tours drove us past in previous years. One of the things I couldn't help



but notice was the complete absence of police or soldiers. That is really different from last year!

Simply going from one country to another is easier than it used to be. The first time I traveled from Austria to Hungary there was a long wait at the border while passports and visas were checked carefully. This time we stayed on the bus while an agent looked at our passports, stamped them, and took half of our visa form. No hassle at all. The same was true going into other countries.

The people in Hungary definitely seem happier today than they were when I was there 13 years ago. I remember writing at that time that I never saw anyone smile. That has changed. I also vividly recall that when our bus crossed the border from Hungary back into Austria in 1977, most of the people applauded because they were happy to be back in the free world. Today Hungary is part of that free world.

THE PEOPLE OF EASTERN Europe, although free now of communism, still have a long way to go to reach the economic level of the West—and that is what they want. It can't happen overnight, and that's the danger—that the people won't be patient enough. They want what the West has and they want it now!

That is why it was precisely the economic conditions in these countries that fueled the political upheaval, the overthrow of communism doesn't automatically bring improved economic conditions. As a matter of fact, they will probably get worse for awhile.

Unfortunately, the people still have the same mentality they had when they had communism. They expect to be taken care of, as under a socialist system, but they want the type of money that's possible under a capitalist system. They frankly are not used to working hard because there was never any incentive to do so.

The contrast between Eastern and Western Europe was particularly evident when we went from Vienna into Hungary and again from East Berlin into West Berlin. Although located geographically in East Europe, Austria is

culturally western. The shops are full and the people look prosperous (and things are expensive). In Berlin the wall is down, but property has not reached the eastern side and the attitudes of the people have not yet changed.

Germany's reunification is going to create many problems in Germany, both in what was West Germany and in what was East Germany. Unemployment will be a particular problem for the East Germans until their industries are able to compete with the West, and that will take a long time. The West Germans, meanwhile, will be paying for the problems of the East.

In East Berlin we passed the *Morgen Post* building and later I noticed that that morning newspaper is also now being sold at newsstands in West Berlin. With reunification, it will be competing with West Berlin newspapers. But vice versa, too, and who do you think will probably win that competition?

EASTERN EUROPE HAS a long and distinguished history. The restored castles, palaces and cathedrals have been seeing give evidence of the wealth these countries once had. Germanic kings and Holy Roman emperors came from Eastern Europe. It was culturally as significant as Western Europe. It's somewhat surprising, by the way, that these countries have used what money they have to restore so many palaces from the past, but it's good for society in general that they have done so.

Of all the countries we visited, certainly Poland seemed to be the poorest and probably the one that will take the longest to reach the level of Western Europe. Prices are sure cheap. A full meal for four costs about \$10, a bottle of beer 25 cents, a tube of family-size toothpaste 50 cents. But there's really very little in the stores to buy, and people have to work two jobs to make ends meet.

As our guide in Budapest told us, the people of Eastern Europe are now truly free and are enjoying their freedom. Now their main problems are economic.

Archdiocesan school enrollment is up this year

by Margaret Nelson

"Any increase in enrollment is bucking a long-term trend, both nationally and locally," said G. Joseph Peters, coordinator of school services.

1990-91 enrollment figures for Catholic schools in the archdiocese show an increase of .39 percent for kindergarten through 12th grade.

On the first day of school, there were 18,651 students enrolled in Catholic schools. This figure encompasses 62 elementary schools and nine high schools, including three that are privately-run. The number of high school freshmen enrolled in 1990 was the same as in 1989.

This year's increase is the first since

1978. The statistics show enrollment increases both inside and outside of Indianapolis, although the "outside" margin is slightly higher.

The 1978 increase was attributed to the addition of kindergartens. This year there is only one new kindergarten program in which 20 students are registered. But total kindergarten enrollment is up 10 percent for 1990-91. Peters said, "This is a good sign for the future."

Although pre-school and day care programs were not counted in the enrollment totals, there was a 45 percent increase in registrations in these programs this year, bringing the figure to 625 children in the 17 parishes that have pre-schools. There were no similar programs in the archdiocese in 1978.

an insurance agent, Rick Strzyzinski, a tax advisor, Fred Schmitts, an attorney, and Father Nick Dant, pastor. Moderator will be Sandra Behringer, associate director of development for the archdiocese.

Behringer said that the seminars address two concerns: first, that Catholics understand the importance of having a will to ensure that property will be distributed as they wish at their death; and second, that those who intend to leave a bequest to charity as a personal memorial or to memorialize a family member or friend will consider the needs of their parish, school and archdiocese.

Persons who might need transportation to the seminar should call the St. Mary rectory at (812) 926-0060.

Peters said, "If we had gone by straight projection, we would be down this year. The increase is not an accident."

"Catholics are not mandated to send their children to Catholic schools," Peters said. "It is a 'voluntary exchange' between parents and the church. Therefore, our Catholic schools have taken measures to be sure the message—the good news—about Catholic schools is well-known."

Lutheran and Catholic churches plan ecumenical Liturgy of Word

St. Luke Catholic Church and Our Redeemer Lutheran Church, both in Indianapolis, will hold an ecumenical Liturgy of the Word at St. Luke on Tuesday, Oct. 30, at 8 p.m.

The service will follow the rite that has recently been approved for such occasions by the American Lutheran and Catholic bishops. It will be the first time the rite has been used in the Archdiocese of Indianapolis.

Presiders at the service will be Rev. Harry Huxholt, pastor of Our Redeemer, and Father Steven Schwab, associate pastor of St. Luke. Father Thomas Murphy,

"Travel the Yellow Brick Road" is an elementary school campaign and "Future-Quest" is the interparochial high school marketing program.

"Research indicates that Catholic schools are tremendously effective, both in teaching academics and in instilling religious values in children," said Peters. "In the archdiocese, these two marketing programs have helped carry this message, especially to parents, and also to the larger community of the archdiocese."

archdiocesan ecumenical officer, will give an explanatory introduction. Rev. Huxholt will preach. His subject will be Lutheran-Catholic reconciliation in light of the common creeds and visions which unite both communities. The texts from which he will preach are Isaiah 44:4-8, Ephesians 4:1-6 and John 17:20-26.

The St. Luke contemporary ensemble will lead the music. The organist will be Kurt von Schakel, director of liturgy at Our Redeemer. The liturgy is being planned by Rev. Huxholt, Father Schwab, von Schakel and Lucy Cahill, chairperson of the St. Luke liturgy committee.

Wills seminar to be in Aurora

The 13th in a series of wills seminars is scheduled for this Sunday, Oct. 21, at 2 p.m. in St. Mary's Activity Center at Immaculate Conception parish in Aurora.

The seminar includes presentations on wills, bequests, trusts and ways parishioners can make gifts to St. Mary's or other institutions or agencies of the church.

The panelists, all members of St. Mary's, will include Greg Johnson, Knights of Columbus insurance; Mark Neff, a bank vice president; Glen Shuter,



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Archbishop O'Meara's Schedule

Week of October 21

MONDAY, Oct. 22—15th Anniversary of the Foundation of the Sisters of Providence, St. Mary-of-the-Woods. Liturgy at 2 p.m.

THURSDAY, Oct. 25—Catholic Education Conference "Challenges to Opportunities" at Cardinal Ritter High School. Liturgy at 9:15 a.m.

SATURDAY, Oct. 27 — Catholic Widowed Organization's Workshop. Liturgy at 1:30 p.m., St. Peter and Paul Cathedral, followed by lunch at the Catholic Center.

Jesus' mission is our mission

Dearly Beloved in Christ:

Jesus was a missionary. He traveled from town to town preaching the Good News and devoting himself to physical and spiritual healing. His was a mission of love and concern for others.

Jesus' mission is our mission. Through our baptism we are responsible to do as he did, continue his work on this day. World Mission Sunday, Oct. 21, affords each of us the unique opportunity to continue Jesus' mission. Our prayers and financial offerings on that day through the Society for the Propagation of the Faith are the means of lessening the suffering of our brothers and sisters here in our own country and around the globe.

The world today seems smaller as we reach out to our countrymen and women in deserts far from where Jesus lived and ministered to others and become ever more aware of their needs akin to those of people who have always lived in that area. Missionaries have long had this awareness. Let us continue to help them and those they serve by our prayers and donations.

World Mission Sunday is a signpost that reminds us to stop and share with others who are desperately in need of our help. "Whatever you do unto others you do unto me," said Jesus. Let us do as he did by our response to those calling out to us.

Sincerely yours in Our Lord,

+ *Edward T. O'Meara*

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

UPC leaders study plans for parish growth

by Margaret Nelson

Leaders from Indianapolis center city parishes met Friday night and Saturday Oct. 12-13 for the fifth annual Urban Parish Cooperative (UPC) assembly to plan for the future growth of their parishes.

Rick Schwartz, financial analyst for Eli Lilly, told the participants that the motto should not be "Grow or Die," but just grow. "Our challenge is growing," he said. "Dying is easy."

He urged each parish to develop a mission statement representing what they are and what they believe their priorities should be.



COMMISSIONING—Stacie Wiley (from left), Jim Goodwin, Kelly O'Brien and David Kotze are affirmed as Volunteers in Ministry (VIM) at the UPC assembly Mass by Father Kenneth Taylor. Interim director for VIM, and the assembly. (Photo by Margaret Nelson)

Schwartz was one of three of the early morning speakers who are members of outlying parishes and have volunteered their time and talents to serve on the UPC long-range planning committee.

Mary Lou Cox, divisional director of marketing at Methodist Hospital, suggested "developing a different kind of vision," rather than "doing stressful short-term planning." She asked that leaders of each parish share their hopes by submitting lists to the UPC planning committee before Christmas. "After the first of the year, we will work to realize these dreams," she said.

Karen Gentleman, president of Gentleman & Associates, works in demographics. She presented a statistical study of the UPC parishes based on 1989 census tracts, with projections for 1994. "If you really look at numbers for awhile, they come alive," Gentleman said.

"The ages are real good news," she said. Thirty-seven percent of the residents are under age 19. But 51 percent do not have a high school degree. Fifty-six percent own their own homes, but 48 percent of those homes were built before 1939.

The statistics are broken down by parish boundaries. "As you look at the numbers, I hope you see that there are dreams and hopes and challenges in them," Gentleman said.

At the same session, Val Lay, a grants coordinator for Eastside Community Investment (ECI), gave the group the results of the Holy Cross five-year plan she helped devise in 1985 as a member of that committee.

Just one of the results Lay mentioned was that the school children (many of whom had no parents at home) are no longer sent home because the boiler breaks down, as happened frequently when the parish operated on "stressful, short-term planning."

Barbara Leek, principal of St. Christopher School, made a presentation about the Writing to Read Learning Center in her school. The program will be introduced into all UPC schools and two of its pre-schools as a result of recent funding efforts.

A second panel consisted of Father Arthur Kelly, director of the St. Nicholas Center; Dennis West, director of ECI; and Regina Williams, from the Christamore House, a neighbor-

hood multi-service center. The three discussed community support of parish efforts; what they saw as the role of the churches in the neighborhood; and their challenges to the parishes.

In his remarks to the assembly on Saturday morning, Archbishop Edward T. O'Meara said that growth means evangelization and he urged the leaders to be "warm, welcoming and zealous in doing that." He said that if the parishes in the UPC area "don't vision and plan, we have to make decisions on the basis of crisis and that's a bad way to manage church affairs."

"I think it could be otherwise," the archbishop said. "Be assured that you have my sincere and total support."

During the Friday night Mass, Father Kelly discussed the urban challenge by saying, "We need to go back to our roots. . . . The apostles dealt with the needs of the people."

"How can we effectively provide housing, jobs, a sense of worth, a sense of going back to God, a sense of family life?" Father Kelly asked. "We must have a willingness to put ourselves in the place of those who are suffering, of the uneducated, of the poor."

Four young Volunteers in Ministry candidates were commissioned by Father Kenneth Taylor and affirmed by the assembly. Stacie Wiley, a graduate of St. Gabriel and Ritter High School, is working on the St. Joan of Arc Neighborhood Youth Outreach. Jim Goodwin, who has a master's degree in divinity, will serve as a pastoral associate for Father Glenn O'Connor at St. Philip Neri.

Kelly O'Brien, from Rome, N.Y., was graduated in May from St. Mary's College in South Bend. She will serve as a pastoral assistant at Holy Trinity. Dave Kotze is taking a sabbatical year from his studies in mechanical engineering at University of Michigan to work at the Neighborhood Youth Outreach at St. Joan of Arc.

The St. Andrew Gospel Choir sang at the Mass. Art and writing from the UPC schools decorated the Holy Cross gymnasium during the reception afterwards. The students were asked to write and draw about living in center city Indianapolis. Much of the art was positive, but some children showed things they would like changed, such as drugs and gangs.

State DRES meet for 'Back to the Future' session

by Margaret Nelson

"Back to the Future: Storytelling, Tradition, Catechesis, Community" was the theme when religious educators from the five dioceses of Indiana met in Indianapolis on Oct. 9, 10 and 11 for the 1990 Directors of Religious Education (DRE) Convention.

Father Edward Hays and Providence Sister Barbara Doherty were the key resource people for the convention.

Father Hays' Wednesday morning presentation was on "The Power and Role of Storytelling/Tradition without Faith Community." He said, "No other time since the beginning has there been such a need for creativity, but there is such a drought." He said that Vatican II brought innovation, but "now that's dried up."

Referring to Jesus' use of the parables, the priest said "Ideas not attached to stories are forgotten. But once the magic theater in the mind starts to picture things, we can't let go."

Father Hays said that he uses one hour of preparation for every minute of his homilies—in prayer, reading and reflection. He said, "Today, homilies have to be well-prepared," because people are conditioned to block out the things they hear, such as television commercials.

"Teachers are not trainers, they are architects," Father Hays compared them to architects who go in to inner city buildings and remodel them for another use. "We always operate on the idea that we should memorize the answers in case we are asked the questions."

He said, "People remember the question longer than they remember the answer." And he quoted the psychologist Carl Rogers' statement: "The only significant learning that influences behavior is self-discovery."

Father Hays suggested a new church law: "No parables will ever be explained," so that people will be encouraged to search the answers. For the same reason, he proposed a new catechism which had only questions and no answers. He said, "We always operate on the idea that we should memorize the answers in case we are asked the questions."

After the group discussed his talk, Father Hays advised the religious educators to develop themselves first by prayer and reflection, adding that the rest would follow. He quoted his archbishop, "The

function of ministry is the holiness of the minister."

He concluded with a story about a famous Islamic teacher visiting a village. He was asked by the elder to share some truth with the people. The teacher called the village idiot up in front of the crowd and asked him where he came from, where he was going, what he was doing, and what he was doing. The man replied that he did not know the answer.

Then the teacher asked the village idiot, "What is right?" to which he answered, "What's good for me." Asked "What is wrong?" he answered, "What's bad for me." The people were embarrassed at the man's answers and chased him away, stoning and taunting him. When they returned, the teacher had disappeared.

He began his storytelling theme on Tuesday night, with the subject: "Interim—Stories that Awaken the Spirit." Father Hays is director of Shivanivannam, a contemplative center in Easton, Kansas. A folk artist and an author, his books include: "Prayers for the Domestic Church," "Pray All Ways," "Secular Sanctity," and "A Pilgrim's Almanac."

On Wednesday afternoon, Sister Barbara talked about "Catechesis in the Community: Handling on the Tradition through Education." She discussed her topic in terms of catechesis, community, "handling on," tradition and education. In catechesis, she stressed the need for connecting the ethic with the awakening of original insight in that tradition. Why? "Because, happily, faith seeks understanding."

"We also belong to a church that possesses a vast theoretical explanation of itself," Sister Barbara said. This carries the constant obligation of "discerning what is the core," she said. Another task she declared was, "How do you talk about these things in a particular historic moment?"

Sister called the community of the followers of Jesus, "a network of relationships around a consensus of values." She stated, "Community is something we cause to happen, not something we find. Whether they articulate it or not, people stay because the values they have inside their beings fit with the values inside that community," with each person believing, "There's something about the enterprise that stays inside of me."

Sister Barbara said that these values "have to be brought to articulation." And

it is important to "hand over all of the stories rooted in personal religious experiences and communal experiences."

"If there are bored people who are catechists," said Sister Barbara, "it's because you are boring. . . . The mystery of God is inexhaustible; the mystery of God is always exciting, always compelling."

"My dream is that all of us would have a continual goal for ourselves as a liturgical Catholic," she said. "All of us need to know that we have minds and that those minds are there to be enriched."

Sister said that what is happening in the world today "compounds our work" to filter the Catholic tradition into the context of "the now."

"Education has always meant to draw from the person," she said, pointing to the need to "figure where the person is and elicit from that person." For this reason she said that storytellers should "connect instantly with the spirit and my experiences."

In her Thursday morning talk, Sister Barbara made specific references to the challenges for the church in today's world. Noting that people can not operate in a vacuum, she stressed the importance of handing on religious tradition that is infused into the present life tradition.

Sister Barbara is president of Holy Mary of the Woods College near Terre Haute. She has given retreats, lectures, and workshops internationally. She is author of three cassette programs and several books, including, "I Am What I Do: Contemplation and Human Experience."



Father Edward Hays



Sister Barbara Doherty, SP

Anawim Players directors, Graziano and Nancy Marcheschi, and the staff at the Institute of Pastoral Studies of Loyola University, Chicago, acted as resource persons for liturgy, prayer and mime. On the Wednesday evening, they entertained the religious educators.

On Thursday morning, the Eucharistic Liturgy was celebrated by Father Keith Hoyer from the John XXIII Center for Adult Faith Growth and Renewal.

Additional presenters included: Benedictine Father Cypryan Davis, "The Use of the Story in the African-American Tradition"; and Graziano Marcheschi, "Storytelling: Hey, Isn't That What Jesus Did?"

Other sessions included: Robert Meaney, "Catholic Identity, Sound Tradition, and the Bishops of the United States"; Nancy Marcheschi, "Moving Prayer and Proclamation: Music and Movement for the Elementary Level"; and Society of Helpers Sister Dominga Zapata, "The Hispanic and What We Can Learn from Family Practices."

Indianapolis Archbishop Edward T. O'Meara and Bishop Gerald Gertzelinger of Evansville met with the religious educators on Wednesday evening.

Parish directors and coordinators of religious education from the dioceses of Evansville, Fort Wayne-South Bend, Gary, Lafayette and the Archdiocese of Indianapolis attended the event, which was held at the Ramada Inn South.

(Information for this story was contributed by Ellen Brown and Karen Oddi.)

Commentary

EVERYDAY FAITH

Healing the cuts that no one else can see

by Lou Jacquet

A couple of weeks back, I cut my index finger on the right hand doing the dishes. It wasn't a major deal. No stitches, no emergency room visit. Just a nice cut that took about a week to heal.

It has never been part of my spirituality to believe that the Lord lets people cut their hands while doing the dishes to teach them spiritual lessons. But the entire ordeal left me dependent on others for a good seven or eight days in a way that gave me some new perspective.



Since I'm right-handed, the cut on the right index finger meant that I couldn't flip on a light, grab a pen, shake hands or even shave without ripping the cut open again at worst, or sending a sharp pain up the arm at best. Maddening!

But as the days passed, two things began to happen. The first was that I realized how dependent I was on others to get through the day at work, and how contrary that was to my nature. Sometimes a small injury can make us realize that we need the help of others to face the problems of the day.

The second result was that I started thinking about healing. Day by day, my body worked to heal that unexpected intrusion. As cells fought infection, my body worked overtime to ward off the invasion. On a simple physical level,

then, watching that healing take place right before my eyes gave me a good feeling. Our bodies truly are marvelous entities that fight for us.

But the cut on the hand led me to think about other kinds of cuts as well. A small cut on the hand might be inconvenient, but with time and the right medical procedures, it becomes a thing of the past. There are other cuts that take much longer to heal. Sometimes we carry the scars of a childhood incident or a careless high school or college remark into our adult years. Those kinds of cuts are not visible, but they are no less real.

Our bodies can heal a cut on the hand with time and antibiotics. But inner cuts require something else. Sometimes they require professional help in the form of counseling to help us find the source of the pain and cope with it. Sometimes they require our admission that we need the Lord's healing and forgiveness because we can't heal, by our own efforts, whatever hurts us.

It took me years, for example, to get over the hurt of a teacher's remark that a teacher made about me in front of a grade school class. She probably had a bad day and, Lord knows, she had to deal with 50 kids all day long in a room that was designed for half that number. But the remark still stung, the laughter of the class still hurt, and the hurt was deep enough that it took serious counseling years later to face it and forgive her.

At other times, like all of us, I have faced hurts and problems that no counselor can solve. At those times, I have had



to rely on the Lord, telling him that the problem or the hurt is more than I can handle on my own. As painful as these moments have been, each has forced me to put my faith on the line. Although the Lord does not always answer on my timetable, he has always sent someone or something to present a way toward a solution. Then it's up to me to decide whether I will make the effort to work toward that solution.

This time, I think he wants me to stop doing the dishes.

THE YARDSTICK

10th anniversary of death of saint of our time

by Msgr. George G. Higgins

The 10th anniversary of Dorothy Day's death is fast approaching. It is appropriate to keep alive the memory of the saintly life of this woman, a cofounder of the Catholic Worker movement and one of the truly great figures in the history of American Catholicism.

An experienced federal bureaucrat, looking back recently on his long years of government service in the nation's capital, observed that "Washington is a place where it is possible to spend your entire career trafficking in health, education or welfare, and never have to personally encounter the lame, the halt or the down-and-out."

His point—painfully well taken—was that what is most corrosive about any large-scale bureaucracy—even one that deals with social welfare and social



reform—is what he refers to as its "numbing abstraction."

Dorothy Day made the same point many years ago in her autobiography.

To help those who are organizing the working poor, she wrote, "to give what you have for relief, to pledge yourself to voluntary poverty for life so that you can share with your brothers is not enough. One must live with them, share with them their suffering too. Give up one's privacy, and mental and spiritual comforts as well as physical."

It is but one small measure of Dorothy Day's profoundly Christian spirit that, having at that time spent almost 20 years heroically following her own counsel, she confessed that she and her associates "had a sense of guilt, of responsibility, of feeling that in some way we were living on the labor of others."

It is still another measure of Dorothy Day's evangelical spirit that, having thus examined her own conscience she was not disposed to exonerate yours or mine.

Dorothy Day was somewhat exceptional among social reformers of her

day, notably in her likeness to one of her favorite saints, Francis of Assisi, who instructed his early followers to "love others as they are, without desiring for thy sole advantage that they be better Christians."

A biographer of St. Francis described him as "the last Christian." The writer must never have heard of Dorothy Day.

Such people, rare enough in any generation, are a gift of God to his church. But they are sometimes hard to live with and, in weaker moments, given to their own special kind of arrogance.

Dorothy Day never fell into that trap. One would be hard put to find anything she wrote or said in public that was judgmental, moralistic or self-righteous. She taught by example more than by word even though she was a prolific writer.

She lived a life of heroic poverty and service to the poor and was a courageous prophetic Christian witness in many other areas as well, notably on the subject of war and peace.

She was respectful of church officials

even when she strongly disagreed with them. An example was her long-standing friendship with the late Cardinal James McIntyre, who had counseled with her frequently in the early days of the Catholic Worker movement.

Despite their disagreement on several controversial social and political issues the cardinal and Dorothy had deep respect for one another. I vividly recall the last time Dorothy spoke publicly of the cardinal's friendship and support: a 1976 church-sponsored hearing.

Dorothy, old and feeble, was greeted by the audience, which included many young, militant reformers, with respect bordering on reverence. Yet it appeared that many of the youths were taken aback when, instead of needing the establishment, Dorothy spoke warmly of the cardinal and her deep attachment to the institutional church.

That her young admirers received her message of reconciliation with good grace spoke as well of them as it did of her.

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THE BOTTOM LINE

Book recognizes that men face midlife crises, too

by Antoinette Bosco

I have just received a copy of a new book published by Twenty-Third Publications in Mystic, Conn., that I long wondered if I would ever see. Titled "Creative Crisis," the subtitle explains the book's theme, "A Spiritual Guide for Middle Men."

I have both given and attended many talks on midlife crisis, but all of these have been directed toward women. While everyone would acknowledge that men, too, undergo changes in their 40s and 50s, it has generally been women who have been seen as the ones to undergo trauma at that stage of life.

But here we have a book which the publisher says "is meant to help men identify, accept, express and transcend the huge turmoil of these middle years." Written by an Irish priest, Father Donald O'Leary, the book takes an approach that maintains that many of the unsettling doubts and depressions of midlife are



rooted in the long-unacknowledged wounds of childhood.

"Most men are conditioned to deny the reality of the midlife crisis," Father O'Leary writes. "It is a taboo subject. It is quite often difficult for us to express our emotions, particularly those of loss and grief."

The technique used by Father O'Leary is very effective. He focuses on one man, Paddy. He tells of how Paddy is becoming depressed, turning away from his family and toward alcohol. But he brings him back to his childhood and in his reminiscences relates some of the childhood "wounds" experienced by Paddy that he has buried and never dealt with.

Interestingly, Paddy remembers his childhood selectively. He recalls "only incidents that reinforced the male conditioning of the time—work, winning, achievements, guilt and violence." Yet, as a boy Paddy also loved the sea and the wind, flowers and the magical world of joy. And Father O'Leary, in enchanting prose,

"But where did the awful blight that brought the famine to the garden of Pat's heart come from? Who caused the fall from graced vision, when the light was

dimmed and the wild spirit was tamed? Who stole Pat's dream of a world empowered by love, the dream that Paddy cannot even remember?"

The way Father O'Leary chooses to show that Paddy can make a breakthrough is very effective. He gives a persona to Patrick, Paddy's "other self—Paddy's true, hidden voice, his real, inner self, his inmost person." And when Paddy worries that he is "breaking down," Patrick assures him that he is, rather, "healing up."

The conversations between Patrick and Paddy cover many issues facing men in midlife—trusting, healing, growing, praying, beauty, dreaming, children, intimacy and compassion. They are valid for all of us, in the way they help unlock the buried secrets of our inner lives that churn up to haunt us in midlife years.

In the end, Paddy is on the path to self-healing "by listening to his own heart and deepest self—his wounded, healing child and powerful inner voice." He finds himself beginning to "grow in ways he never thought possible."

Only 70 pages, you can read the book in one sitting. But considering how lyrically it is written and how basic its messages are, it is a book that should be studied and

reflected upon. I wonder how many parishes have ever thought of having a workshop for men on the spiritual and emotional tremors of midlife? Father O'Leary's book would be a great starter for such an evening.

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THE CRITERION

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To the Editor

Concern about the environment

I am writing in response to Fred McCarthy's letter in the Oct. 5 issue of *The Criterion* in which he referred to production of oil in ecologically sensitive areas of the U.S.

In his letter Mr. McCarthy says our boys in the military are risking their lives for oil and partially blames the green organizations' opposition to oil drilling in certain areas of our country.

This showdown in the Middle East isn't just about oil, it's also about a man, Saddam Hussein, who allowed his army to go into a Kuwaiti hospital and stab pregnant women in the abdomen, take newborn babies from incubators and throw them head first into garbage cans. All this was reported by an American pregnant woman who was at the hospital at the time. We are dealing with someone very determined to go after whatever he wants with his considerable military might. Like it or not, our vast military capabilities are needed to deter him from further atrocities.

Mr. McCarthy's condemnation of the green organizations' activities is just the type of attitude that has gotten our planet in such bad shape to begin with. The green organizations aren't just concerned about a sea otter or a caribou. The young people in the world, my child and yours, are very concerned about the environment and what kind of shape it will be when left to them.

Everything on earth has a purpose and perhaps in our arrogance we've overlooked

the fact that its purpose isn't always exclusively for our use. Isn't it time we change our destructive habits and switch to cleaner and sounder, renewable resources? We should be willing to pay the price for a cleaner environment for our kids' sake. I wonder if Mr. McCarthy remembers the Exxon Valdez and the other major oil spills that have happened since. When is enough enough?

Sandy Dolan

Pekin

Thanks to teachers is long overdue

Now that the school bells have called the children back to school once more, I feel a big (let's say gigantic) thank you is in order to the hundreds of teachers, both religious and lay, who have devoted many hours and years to their profession. Many of them have had a great influence on our lives.

We all can readily recall certain teachers whom we, no doubt, can quote from words of wisdom they imparted to us at a young age.

My generation owes a special bow to those nuns who so tirelessly gave of their time and talent while receiving no real salary or benefits, let alone insurance. The new fund drive to help these retired religious teachers is certainly a worthy cause each year.

When we see bumper stickers saying "Give Your Child a Hug Today" or "Write Your Congressman/woman Today," perhaps we former students could use one reading "Call or Write a Teacher Today." To many teachers this gesture would be

icing on the cake but long overdue for us who have profited from their example and teaching.

Mary Ann Green

Indianapolis

No sympathy for Archbishop Marino

Regards the article "Archbishop Marino Enters Renewal Program" (Oct. 12 issue), his brother and five sisters in an open letter

thanked U.S. Catholics for their support and prayers.

Marino is hiding out in the Midwest and plans to remain hidden until "he is ready to accept a new assignment." How gracious of him.

The Assembly of God kicked out Jim Bakker and Jimmy Swaggart. I do not expect to see the Catholic Church do less than the Assembly of God. Rome, I'm watching.

E. A. Marks

Greenwood

LIGHT ONE CANDLE

Spiritual torpor at Mass

by Fr. John Catoir
Director, The Christophers

Spiritual torpor can cripple a person in slow stages. "Why do I have to go to Mass?" It's boring. "I don't care anymore." Torpor is a disease of the spirit which erodes the spirit's vitality.

If you are trying to help someone in that state of mind, don't be discouraged. It's very difficult to explain the things of our faith, particularly the Mass, to a person who doesn't want to listen. Everything in the liturgy is there to see, but like rivers running with gold, the observer has to search for the treasure.

The spiritual writer Evelyn Underhill answered questions about the Mass in this way: "You see the Mass is either: a) a gross superstition, or b) an enormous spiritual fact. Intermediate theories that it is a 'helpful symbol,' true for those who believe in it," etc., are not really tenable."

She goes on: "Now it is easy to think the Mass is a superstition, but it's quite difficult of one's own accord to realize that it is a powerful spiritual fact. This means that one's perceptions must be exalted to the spiritual plane, if only for a moment, and such exaltation is of course the true object of ceremonies, liturgies and much meditation."

It takes faith to bow humbly before the



divine presence in the Eucharist. How do we elevate the perception of someone whose faith is weak? Ultimately it is their own responsibility to do the searching. All we can do is point the way and pray for them. We can also speak of our own faith, and we can openly demonstrate our reverence and awe for the Eucharist.

If you feel yourself slipping in your own fervor, don't panic. It's not necessary to try to work up your feelings. Feelings are not the issue. True prayer is in the will. Jesus said, "Be not anxious . . . the Father knows all your needs."

The key to recovery is in accepting yourself as flawed, and trusting God's grace more. You would think just the opposite was true. People strain to make resolutions and increase the intensity of their spiritual exercises, but this approach is often the cause of one's spiritual exhaustion in the first place.

Do not try to do too much on your own. It isn't wise. Trust God to give you your daily bread. If you ask, you will receive all you need.

"Give us this day our daily bread."

"Forgive us our sins and never let us be tempted beyond our strength."

"Deliver us from the power of evil, all the days of our lives. Amen."

(For a free copy of the *Christopher News Notes*, "Be Not Afraid," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 Street, New York, N.Y. 10017.)

(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

Point of View

The Western quest for perfection

by Kevin C. McDowell

In recognition of the fact that October has been designated "Disability Awareness Month," consider the following:

What does the Berlin Wall have to do with special education?

The Wall was the physical symbol of the division of Europe. Now that the Wall has come down, it is time we examine what barriers we have created or permitted to exist that are preventing us from achieving full integration for special education children.

One of these great inhibitors is the Western concept and quest for "perfection."

A student of Oriental rugs was explaining to me how the carpet makers would deliberately weave an error into each work because what Allah is perfect, and no person should presume or assume that he is God.

The discussion reminded me of remarks by Franciscan Father Richard Rohr, who said: "There is always in a Navajo rug an imperfection in the corner, which is sewn into it. The pattern is perfect, yet there is one part of it that clearly looks like a mistake."

"Now the Semitic mind, the oriental mind . . . understands perfection in precisely that way. Perfection is not the elimination of imperfection—that is our Western either/or thinking, need-to-control thinking. But, in fact, what perfection is, is the ability to incorporate imperfection. That is perfection. There is so much more wisdom in that."

Most of us remember "Flowers for Algernon," a novel by Daniel Keyes involving an experiment to turn a mentally handicapped adult into a genius. The belief was that by eliminating the imperfections, Charlie Gordon's life would have value and meaning for the first time.

Charlie did become a genius, but he eventually reverted to his former self. The book is set out in diary form and in one entry, Charlie went to a diner. While he was there, a 16-year-old mentally handicapped boy who was busily eating dropped and broke a number of dishes.

Patrons began making whistles and cat calls, taunting the frightened boy who simply stood there, holding his empty tray.

"As the boy's vacant eyes moved across the crowd of amused onlookers, he slowly mirrored their smiles and finally broke out an uncertain grin at the joke which he did not understand."

"I felt sick inside as I looked at his dull, vacuous smile—the wide, bright eyes of a child, uncertain but eager to please, and I realized what I had recognized in him. They were laughing at him because he was retarded."

"And I had almost forgotten. Only a short time ago, I learned that people laughed at me. Now I can see that unknowingly I joined them in laughing at myself. That hurts most of all. Even in my dullness I knew I was inferior. Even the feeble-minded man wants to be like other men."

It is precisely this Western concept of perfection as the elimination of imperfections that causes us to devalue others, our lives, our work.

The philosophy, the theory, and the practice of special education offer potentially so much more to the public than anything else. The benefits of community-based programs go far beyond the affected students.

This is the incorporation of imperfection—the imperfection that resides in us all. And this is perfection. As we understand and implement this approach, the Wall that separates will disappear.

There is so much more wisdom in this.

(McDowell, a member of St. Elizabeth Seton Parish in Carmel, serves as legal counsel for the Indiana Department of Education, Special Education Division.)

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CORNUCOPIA

Learning pearls of wisdom

by Alice Dailey

Alexander Pope may have believed that "a little learning is a dangerous thing," but I believe many of us have found that a little speck of it goes a long way.

Early in life we learn little pearls of wisdom; we learn not to mess with bees, hot stoves and those pretty red vines on fences.

We learn little things from the supermarket. It's a great place for sharpening the intellect. If we've by-passed those beautiful, crunchy grapes because 88 cents a pound seemed too high we learn to snap them up today; tomorrow they

If we don't keep a sharp eye on the deli clerk wrapping sliced ham she may slip in a bunch of cruddy scraps hidden in back.

It doesn't take much shopping to become aware that highly advertised "specials" aren't so special. "Buy one, get one free" merely clears their shelves of aging products that will now age even more on your shelves.

Now you may get the idea that I am pushing a little learning to the detriment of higher learning. That idea is false.

Continuing education from cradle to grave is great and I am all for it. Where else would I have learned such important phrases as cost-effectiveness or energy-effectiveness? And where else would I have been clued in on the "inclusion movement" which seeks to make sure that every woman since Eve gets credit even where credit isn't due?

Where else but from books by "highly

prominent authors" would I have learned that any kind of parental force is damaging to the psyche of youth? Maybe that's why so many of today's kids have problems; their parents made them wash their faces, go to school, and stop sawing off table legs

There is learning and there is learning. Some geniuses spend long hours of study to learn about such things as stealth bombers, but in just one day of baby-sitting grandkids I learned about stealth. About how to go about sneaking away the bathroom scales before two, four or even more little feet took turns jumping on and off to make the weight go higher. And where to hide the pencil sharpener so that every pencil in the house wouldn't be whittled down to stubs.

vips...

Oblates of Mary Immaculate Father George Knab will conduct a parish mission on the "Experience of Hope" at 7:30 p.m. each evening, Monday through Friday, Nov. 5-9 at St. Joan of Arc Church, 42nd and Central. A healing service will be held on Tuesday, Nov. 6. Father Knab will also conduct a parish mission at St. Susanna Parish, Plainfield during the week of Nov. 11.

The Lay Board of Advisors of Our Lady of Grace Monastery in Beech Grove recently elected two new members who will take office in January, 1991. They are: **Paul Stitzel**, president and CEO of St. Francis Hospital Center; and **Marita**

Scherer, development director of the Indiana University Foundation in Indianapolis.



Former hostage **Father Lawrence Martin Jenco** will speak from 12 noon to 1:30 p.m. on Tuesday, Oct. 30 at a convocation in Marian Hall Auditorium at Marian College. His topic will be "What the World Needs Now . . . New Hearts and New Spirits." Father Jenco was abducted by Shiite Moslem extremists in West Beirut, Lebanon, on January 8, 1985, and released on July 26, 1986 in the Syrian-controlled Bekaa Valley in eastern Lebanon.

Two Indianapolis men participated last summer in the annual Glenmary Home Missions' Summer Volunteer Program in Lewis County, Ky. They are: **Christopher Geis** of Christ the King Parish, and **Joseph Moriarty** of Little Flower Parish. More than 120 volunteers from 28 states performed home repairs, worked with handicapped persons or helped in health care facilities during the program. For more information on Glenmary volunteer opportunities for single Catholic men age 18 or older, write: Glenmary Volunteer Program, Glenmary Home Missions, P.O. Box 465318, Cincinnati, Ohio 45246-5618, 513-674-8900.

St. Meinrad Seminary sophomore **Mark Bridenstine** of Indianapolis, and junior **Michael Page** from Aurora have been named winners of the 1990 Regan-Evvard-Curley Scholarships for priesthood studies at St. Meinrad. Benedictine Brother and second year theology student **Herman Peterson**, formerly of Milwaukee, Wis.,

also won one of the endowed scholarships which honor members of the contributing families.

Choral director and conductor **Margaret Hillis** will receive an honorary doctor of letters degree on Sunday, Oct. 21 at St. Mary of the Woods College during its Sesquicentennial Celebration Concert conducted by her and performed at 2 p.m. by the Terre Haute Symphony Chamber Orchestra. Winner of several Grammy awards, the Indiana native has directed the Chicago Symphony Chorus since 1957 and is a member of the regular conducting staff of the Civic Orchestra of Chicago. Tickets for the concert in Cecilian Auditorium are \$10. A reception will follow the concert. Call 812-535-5212.

Bill and Marie Bessler of St. Lawrence Parish in Lawrenceburg celebrated their 50th Wedding Anniversary on October 13. Congratulations!

check-it-out...

The Notre Dame Folk Choir will present Sunday Vespers and a concert at 7 p.m. on Sunday, Nov. 4 in SS. Peter and Paul Cathedral, 14th and Meridian Streets. The choir sings regularly for liturgies in Sacred Heart Church at Notre Dame University. It has made several concert tours to Ireland, in which the music of Irish composers was featured.

A Board Leadership Conference on "Planning for the Second Millennium: 2000 and Beyond, Boards and Development" will be held from 8:30 a.m. to 3:15 p.m. on Saturday, Nov. 3 at Beth Grov Benedictine Center. The keynote speaker will be Father Clement J. Davis, pastor of St. Monica Parish and member of the Archdiocesan Board of Education. Workshops will include: conflict management, pastoral councils and boards of education, growing in faith, and stewardship versus proprietorship. Send \$10 per person (plus \$5 for lunch) payable to the Office of Catholic Education to: Christine Fry, OCE, P.O. Box 1410, Indianapolis, IN 46206.

A workshop on "Planning for the Third Age: Wholistic Living in the Second Half of Life" will be sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA) for diocesan clergy, women and men religious on Wednesday, Nov. 7 at the Ramada Inn, Columbus. Registration deadline is Oct. 24. For more information call Holy Names Sister Louise Bond at 317-236-1594.

The Santa Maria Circle, Daughters of Isabella will hold a **Salad Luncheon/Card Party** from 12 noon to 3 p.m. on **Saturday, Oct. 27** in **Wagner Hall** at Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. Activities will include a money tree, raffles and prizes, with proceeds benefiting charities of the Circle. Tickets are \$3.50 from members or at the door.

Area college students will participate in an annual Fall Retreat on the theme "Wholeness in Our Lives: How Does it Affect Our Relationships?" from 7 p.m. Friday to 12 noon Sunday on the weekend of Nov. 2-4 at St. Bernadette Retreat Center, 3826 Fletcher Ave. The cost is \$25;



If names of other missionaries overseas are omitted from the above list, please notify the Propagation of the Faith Office (317) 236-1485

registration deadline is Oct. 26. For information or registration call the IUPUI Newman Center at 317-632-4378.

The Catholic Newman Center and Lutheran Campus Ministry will co-sponsor a program on the "Right Brain" from 10 a.m. to 3 p.m. on Saturday, Oct. 27 in the upper room at the Butler Newman Center, and on Saturday, Dec. 1 at the IUPUI Newman Center. The public is invited to attend one session, or both. The \$5 cost includes lunch and pre-registration is encouraged. Call Rose Marie Scherschel at 317-632-4378 or Don Romsa at 317-283-2743 for information.

The 5:30 p.m. Sunday Mass sponsored by IUPUI Newman Center will move to St. Bridget Church on Sunday, Oct. 21 for the fall and winter months. Mass will be held in the day care center on the second floor. Anyone needing transportation may call 317-632-4378.

The Sisters of St. Francis of Oldenburg will hold a Vocation Awareness Retreat for single Catholic women 18 years of age or older, who are interested in life as a Sister, from 9 a.m. Saturday until 3 p.m. Sunday, Nov. 10-11 in Olivia Hall. For registration or information contact: Franciscan Sister Lauren Irvin, Franciscan Sister, Oldenburg, Ind. 47036, 812-934-2475 or 812-934-5016.

Archdiocesan Black Catholics Concerned (ABCC) will sponsor its Third Annual Jazz Brunch from 11 a.m. to 2 p.m. on Saturday, Nov. 3 at the Sunset Pub, 719 Indiana Ave. "Swinging in the '90s" will feature the Carl Hines Trio, with proceeds assisting Martin Center College. The suggested donation is \$15.

The Women's Club of St. Monica Parish, 6131 N. Michigan Road will sponsor its annual Christmas Boutique on the theme "A Touch of Class" from 10 a.m. to 7 p.m. Saturday and from 9 a.m. to 2 p.m. on Sunday, Nov. 3-4 in the school gym. Santa Claus will make an appearance, and children will be entertained at a Make It Take It table while moms shop. Hot dogs and snacks will be available in the Cafe. Children's and adult raffles will be held. Handcrafted gifts will include stuffed "Christmas carolers," hair bows, beaded ornaments, tree skirts, bake sale items, and more.

Correction

St. Matthew parishioners have contributed more than \$50,000 over the past five years for the medical work of Dr. Ellen Einterz in Africa. Including monetary donations, equipment and supplies given by physician-members, local foundations and corporations, the total exceeds \$100,000, according to Father Joseph Wade, pastor. An incorrect figure was given in an Oct. 12 Criterion story.

Healing, forgiveness themes during SDRC Family Mass

by Mary Ann Wyand

Separated, divorced, and remarried Catholics and their children filled the Chapel of the Blessed Sacrament at SS. Peter and Paul Cathedral Oct. 12 as Archbishop Edward T. O'Meara concelebrated the eighth annual Family Mass with Fathers James Farrell and Stephen Jarrell.

Scripture readings and the homily emphasized the themes of healing and forgiveness. The Family Mass was sponsored by Beginning Experience, Separated, Divorced, and Remarried Catholics, and the archdiocesan Family Life Office.

"Archbishop, your presence is a reminder to us that the church cares about separated, divorced, and remarried people," Father Farrell said before the homily. "Your presence communicates that interest and that compassion."

The pastor of Sacred Heart Parish in Jeffersonville formerly served as chaplain for Separated, Divorced, and Remarried Catholics. He has participated in many of the archdiocesan Family Masses since the first event in 1982.

Father Farrell reminded those gathered for the Mass that the Gospel stories of healing often seem to have a common thread of forgiveness. In those stories, he

Little Sisters celebrate 150 years

by Margaret Nelson

"Blessed Jeanne Jugan surely had no idea how rapidly the work she did would multiply," said Archbishop Edward T. O'Meara. "Now there are Little Sisters of the Poor in every continent of our planet."

The archbishop was speaking at the order's 150th anniversary celebration Mass at SS. Peter and Paul Cathedral on Sunday afternoon. The Little Sisters of the Poor operate St. Augustine Home for the elderly in Indianapolis.

"We are just one day short of the anniversary day of the founding day of the Little Sisters of the Poor by Blessed Jeanne Jugan," said Archbishop O'Meara, adding that Indianapolis was honored to be chosen to celebrate so close to the founding day.

Reflecting on "the life of the Little Sisters and the role that they now play in the contemporary church," the archbishop discussed the way the order responded to the challenges from Vatican II documents.

Archbishop O'Meara said that last year the Little Sisters of the Poor completed a general chapter meeting to see whether or not they were following the charism of their leader and to review their apostolic II documents.

"A woman must decide that Almighty God is calling her to this way of life, this mission," said the archbishop. He said it was "very difficult to make the surrender of will like that Jesus made in the Garden of Olives."

Speaking to the Little Sisters and residents of St. Augustine, Archbishop O'Meara said, "You know full well that I have some personal experience to know the life that I have sketched." The archbishop's mother, Mary O'Meara, resided at the home for six years, until her death at age 100 on June 26 of this year.

"I can give witness and I will always give witness," the archbishop said. "I appreciate them for what they are saying in their lives. God is first, last and always in all things. That's something we in the church need to hear and the world needs to hear."

Members of the Indianapolis community of the Little Sisters of the Poor, standing typically behind those they serve, renewed their commitment to "prayer, love and service to the elderly... to strive at all times to preserve life and to respect the dignity of the human person."

"It is God who has done everything," said Little Sister of the Poor Mother Mary Bernard du St. Esprit, provincial of the Baltimore Province, quoting the words of the founders. "Her words ring across the years," she said.



ANNIVERSARY—Little Sisters of the Poor Mother Regina Loftus takes a seat behind the residents of St. Augustine Home at the Mass of Thanksgiving at SS. Peter and Paul Cathedral Sunday commemorating the 150th anniversary of the founding of the congregation. Mother Regina is the administrator of St. Augustine.

Mother Mary Bernard related a history of the community in Indianapolis and around the world, thanking those who made the work of the Little Sisters possible. She asked the assembly's help in finding women with vocations to the order. She closed, "May he grant another 150 years to the family of Blessed Jeanne Jugan."

The sisters, residents, and members of the staff, board of advisors, and St. Augustine Guild took part in the celebra-

tion. About 20 priests concelebrated and many religious women showed their support of the Little Sisters by attending the Mass.

Frank Schaler, music director at St. Lawrence whose father and uncle are residents of St. Augustine, coordinated the Mass. The Bishop Chaturd Assembly of the Knights of Columbus provided a honor guard.

After the liturgy, a reception was held in the Assembly Hall of the Catholic Center.



Kathleen F. Turner

Cathedral High School
Class of 1988

Indiana University
University of Bologna
Italy
Class of 1992

I'm spending this year abroad at the University of Bologna, a year which will present me with many challenges. I'm both nervous and excited about facing so many new and different situations, but I think I have Cathedral High School to thank for my positive outlook toward change and difference.

Cathedral's faculty members help create this kind of positive outlook. They encourage students to take risks, to appreciate and value differences and to welcome the unknown. The faculty stimulates the students' imaginations so that they can envision and conceptualize the histories, places, people, and philosophies which they explore while at Cathedral. The faculty opens students' minds so that they carry their newly-awakened curiosity from the classroom into their daily lives.

The emphasis on openness influences the friendships which Cathedral students make with each other. The students come from a variety of backgrounds and Cathedral provides them with the unique opportunity for coming together and valuing the differences between them as sources of enrichment. The consequent "family" spirit that characterizes Cathedral arises in part from an atmosphere which fosters acceptance of and interest in differences.

Such curiosity instills in graduates a readiness to go off into new locales for learning, whether to courtrooms, boardrooms, babies' rooms, or emergency rooms. In all these places, they encounter challenges, but these later challenges echo an earlier experience — the exposure to discovery and acceptance that is part of an education at Cathedral. As students draw on those habits of engaging in the new and the different, Cathedral graduates exceed conventional expectations and strive toward a more thoughtful and productive existence, an existence full of self-imposed goals, innovative methods, and compassionate action, an existence which is shaped by the tradition and influence of Cathedral High School.

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8 earn Bosco awards

by Mary Ann Wyand

"You're so important, and what you do matters so much," Roncalli High School faculty member Bob Tully told Catholic Youth Organization volunteers gathered for the 38th annual CYO Awards Banquet of the Indianapolis Deaneities Oct. 9 at Secena Memorial High School.

"I challenge you to let your talent, your discipline, and your integrity be your contribution to this world in the '90s," he



SURPRISE—Archbishop Edward T. O'Meara congratulates St. Catherine parishioner Bernadette Price of Indianapolis at the CYO awards banquet.

said. "Believe that you can take this time, this place, and this people and make a better time, a better place, and a better people. Know that with God's help, we will either find a way or make a way to see that the Catholic Church survives, grows, and strengthens in the '90s."

Following Tully's speech, presentation of St. John Bosco Awards to eight longtime volunteers recognized their outstanding service to young people in the Indianapolis deaneities.

CYO executive director Edward J. Tinder and Archbishop Edward T. O'Meara presented the outstanding service awards to Becky Adolay of Nativity Parish, Ann Arbuckle from Holy Spirit Parish, Patty Broderick of St. Michael Parish, and Tom Burke from St. Malachy Parish in Brownsburg.

St. John Bosco Awards also went to Rita Klumper from St. Jude Parish, Terry Deery of Our Lady of Lourdes Parish, Nancy Russell from Holy Name Parish, and Bernadette Price, a longtime St. Catherine parishioner and 16-year youth ministry volunteer who works as a comptroller for the Catholic Youth Organization.

As keynote speaker for the awards banquet, Tully shared the program with Archbishop O'Meara and three talented teen-agers.

CYO speech contest winner Shaun Ancelet of St. Roch Parish discussed "Children: Our Most Valuable Resource," then CYO talent contest winners Renee

Peters of St. Mark Parish and Jonita Hale from St. Joan of Arc Parish performed their award-winning instrumental and vocal entries from the 1990 competition.

High school youth ministry awards recognized 14 Indianapolis area parishes for youth group participation.

St. Mark, St. Catherine, St. Roch, and St. Luke parishes in Indianapolis earned trophies of excellence for youth ministry programming, while plaques of excellence went to Holy Spirit, Nativity, and St. Monica parishes in Indianapolis and St. Thomas More Parish in Mooresville.

Participation certificates were presented to representatives of youth groups from Immaculate Heart of Mary, St. Lawrence, St. Joan of Arc, St. Michael, Christ the King, and Holy Cross parishes, all in Indianapolis.

In his keynote address, the man that many people call "Mr. Roncalli" used the occasion to remind CYO volunteers that they are the hands of Jesus Christ in their ministry to young people.

"All of the times that you wipe away those tears of happiness and sadness, all of the times that you give those hugs, all of

the times that you pat them on the back, all of the times that you tell them how much you love them, that's Jesus," Tully said. "That is the way they see Jesus. I can see him here in the eyes of those people who have dedicated their lives to teaching young people and also learning from them. You are his hands."

Dedicated and caring CYO volunteers become heroes in the eyes of the children they serve, he said, and as such are very important role models for youth.

"Do not shy away from that responsibility," Tully urged. "Do not fail to tell them exactly how it is and how the church says it is. Let's be persuasive. I challenge you to work, plan, build and dream."

In his closing remarks, Archbishop O'Meara offered his thanks to the many wonderful volunteers who are the foundation for the Catholic Youth Organization.

"My words of affirmation would echo what has already been said by Bob Tully, who said it so eloquently and with such good humor and such deep faith," the archbishop said. "Thank you all, every one of you, for all that you do for our youth through the archdiocesan CYO."



BOSCO RECIPIENTS—Archbishop Edward T. O'Meara (center, back row) congratulates St. John Bosco Award recipients (front row, from left) Patty Broderick, Rita Klumper, Nancy Russell, Ann Arbuckle, and (second row, from left) Tom Burke, Terry Deery, Becky Adolay, and Bernadette Price following the Catholic Youth Organization's annual Indianapolis Deaneities Awards Banquet.

Youth ministers earn certification

by Mary Ann Wyand

"Do you commit yourself to bringing the word of God to his children on earth?"

Eight new graduates of the Center for Youth Ministry Development's national certificate training program responded affirmatively to that question and other statements of their faith during a Eucharistic liturgy Oct. 14 at Holy Rosary Church in Indianapolis.

Father Michael O'Mara, associate pastor of St. Pius X Church in Indianapolis, was the celebrant as the youth ministry coordinators marked the end of a two-year certification program in a ceremony titled "Journey Ended—Journey Begun."

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, and Bob Meaney, coordinator of youth catechesis and catechist formation for the archdiocesan Office of Catholic Education, received honorary certificates.

Youth ministry certificates were also presented to Cindy Black from Holy Family Parish in New Albany, Kevin Dugan of Holy Name Church in Beech Grove, and Joyce Rowland, the youth minister at St. Gabriel Parish in Connorsville.

Also receiving certificates were Julie Till, youth minister at St. Thomas Aquinas Church in Indianapolis, Bob Tully, a Roncalli High School faculty member, Patricia Williams from St. Monica Parish, and Melody Schroeder, the youth ministry coordinator for Holy Family, St. Andrew, and St. Mary parishes in Richmond. Becky Davis, formerly the youth minister at St. Mary of the Knobs Parish, also earned her Mass, but was unable to attend the Mass.

Benedictine Sister Barbara Schmitz, associate academic dean for the St. Meinrad School of Theology, and Donald Boucher, a staff member of the Center for Youth Ministry Development, presented certificates to the graduates.



YOUTH MINISTERS—Archdiocesan graduates of the Center for Youth Ministry Development's two-year certificate training program are (front row, from left) Melody Schroeder, Julie Till, Bob Tully, and Benedictine Sister Joan Marie Massura, and (second row, from left) Bob Meaney, Joyce Rowland, Kevin Dugan, Patricia Williams, and Cindy Black. (Photo by Mary Ann Wyand)



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Peters wins award from education magazine

by Margaret Nelson

Those who see G. Joseph Peters at education meetings around the Catholic Center or at St. Mark's Church, may wonder why he has a dazed—sort of—"out of this world"—look.

This can be explained by looking at an October copy of the national magazine *Today's Catholic Teacher*. Peters, coordinator of school services for the archdiocesan Office of Catholic Education (OCE), has received its Distinguished Diocesan Leader Award for the month.

Peters will tell you, "One of the nice things about it was reading the packet of material they sent in when they nominated me. It was really neat."

Providence Sister Lawrence Ann Liston, director of schools, collected letters from Father David E. Coats, vicar general of the archdiocese; Frank X. Savage, OCE executive director; Annette Lentz, coordinator of support services for OCE; and Robert W. Meaney, coordinator of youth catechesis and catechist formation.

Also writing recommendations were: Russ Woodard, director of facilities management for the Urban Parish Cooperative; Kathleen Fleming, principal at Our Lady of the Greenwood Schools; and Father Joseph F. Schaedel, assistant principal at Cardinal Ritter High School.

Savage wrote, "He has a vision for Catholic education and has the knowledge



NEWEST ADDITION—The Peters family gathered last year after the baptism of Jessica (from left) Katie, Joe holding Jessica, Nancy, Janice, Alan, St. Mark Pastor Father Richard Lawler, and Renee.

and skill to give form to that vision," Lentz, who until 1989 was the principal of the school Peters' children attended, called him "intense, dedicated and knowledgeable." Woodard said that he "not only gives guidance concerning ongoing projects, but gives them vision which is most important in the realm of education."

Noting that because of Peters, the OCE office staff has "become computer lit-

erate," Meany said, "He has assisted the entire office in gaining a vision and the skills for resource development."

Fleming called Peters' influence "profound," noting that he not only "calls us to grow, he nurtures the moments of growth and continues to give us the courage to make the better choices." Father Schaedel said, "Anyone who knows him realizes quickly that Joe

speaks from the heart when it comes to his faith, his church and our schools."

Peters' main areas of responsibility for the archdiocesan schools are communication, legal and environmental concerns, and development. Now beginning his sixth year with OCE, he was chairperson of a 1985 committee that produced the tool—"The District's Catholic School: A Catholic Identity Instrument"—which is used nationally to assess uniquely Catholic characteristics in schools.

Through Peters' work as chairman of the steering committee for Catholic School Development, cooperative archdiocesan marketing programs have been introduced for elementary and high schools. The result has been increased enrollment.

He prepares the department's monthly memo to principals and has drafted an administrator's handbook, a school evaluation process, an AIDS policy and other guidelines for administrators.

The Zanesville, Ohio, native planned and implemented the computerization of OCE operations. Peters has also coordinated archdiocesan testing for asbestos, lead and radon.

Peters and his wife Nancy have five children, from one 17 years of age. They serve as Renew facilitators and sponsors for engaged couples. Nancy is a pre-school instructor at Our Lady of the Greenwood School. Joe is a Eucharistic minister at St. Mark and is an officer in the Indianapolis chapter of Serra International.

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Providence Sisters to close sesquicentennial

by Sr. Dawn Tomaszewski, SP

The Sisters of Providence of St. Mary of the Woods will close their sesquicentennial year as they began—prayerfully.

A prayer service is scheduled for SS. Peter & Paul Cathedral, Indianapolis, Saturday, Oct. 20, and a Mass at St. Mary of the Woods Monday, Oct. 22. Archbishop Edward T. O'Meara will preside at both.

The procession for the 2 p.m. prayer service will tell the story of the history of the Sisters of Providence in Indianapolis. The sisters opened their first mission in Indianapolis at St. John's School in 1850 and today 85 sisters of the community minister in Indianapolis.

Most of their service to the people of Indianapolis has been through the education of youth, although, for a time during the Civil War, they took charge of City Hospital and cared for wounded soldiers.

Sisters today continue to serve as teachers and administrators in archdiocesan schools, and many minister in social service areas as chaplains, nurses, AIDS ministers and daycare workers. Several are directly involved in the administration of the archdiocese.

Festivities at St. Mary of the Woods Oct. 22 will begin with a luncheon honoring

congregation friends and benefactors. The Mass will be at 2 p.m. in the Church of the Immaculate Conception.

Approximately 350 sisters live and minister in the Terre Haute area, most on

the campus of St. Mary of the Woods in the generalate or national headquarters for the congregation, the province for those living in the Terre Haute area, or at St. Mary of the Woods College.

The Sisters of Providence, total 800 members and are located in 62 archdioceses and dioceses in 25 states in the United States, and in Taiwan. There are five provinces in the U.S.

St. Bridget's gets a face-lift

by Margaret Nelson

St. Bridget Parish has been having a face-lift recently. And it's a community effort.

"It's amazing what Father Adolph has done here," said Lucy Cahill. "He can see the vision of keeping the Catholic presence here by making the building work."

She and her husband Joe are part of Cursillo groups that have spent several Saturdays helping renovate the former St. Bridget School. The first floor has been completely renovated for the St. Bridget Day Care Center.

The second floor will be used for the Catholic Social Services Christmas Store. And one room will be available for IU/PUI students for meeting and worship space.

The Christmas Store area has been cleaned and painted. One parishioner

washed and waxed the floor of one room. Lucy Cahill pointed to an adjoining room with an identical floor. Even though there was some water damage, there was such a difference that it was hard to believe they were of the same materials.

Richard Kramer, director of the Christmas Store, said that Maria Dickey, who will supervise sorting and setting up the store, has volunteered to serve as overall chairperson of the project.

Geri Sullivan will solicit more materials for the store. Pat Kot is lining up workers to staff the store the week it is open. Two local foundations are being asked to help fund the project.

The Christmas Store will be open Dec. 3-7 to provide an opportunity for low-income or unemployed families to select gifts for family members for little or no money. The clients are referred by church and social agencies.



MOVERS—Joe Cahill (from left), Father Adolph Dwenger, Pat Jockey and Don Glowinski move kitchen appliances to the second floor of the former St. Bridget School, as part of the renovation of the second floor where Catholic Social Services Christmas Store and an IU/PUI meeting area will be located. (Photo by Margaret Nelson)

4 attend NCCW assembly

Archdiocesan officers and their moderator attended the general assembly of the National Council of Catholic Women in Columbus, Ohio, the first week of October.

Frances McAvoy, president; Pat Gandolph, vice president; Linda Stalon, international affairs officer; and Father John Elford represented the Indianapolis Archdiocesan Council of Catholic Women at the four-day meeting.

More than 450 officers of U.S. women's councils heard speakers challenge them to make a difference in the lives of their family, church and world communities.

The keynote speaker was marriage and family therapist Dr. Kathleen Kirchner, who called for special efforts to "reach out to alienated members of churches—the separated, divorced, remarried and others—with the kind of exciting invitation that Jesus extended to the woman at the well."

Bishop Stanley J. Ott, episcopal liaison from Baton Rouge, urged the women to continue their support for evangelization efforts and pro-life activities. He also expressed optimism that the bishops will develop a comprehensive pastoral letter on women's issues for vote in 1991. The bishops' pastoral was going to be voted on in November of this year but it has been postponed.

Nancy Amidei, poverty program activist and author of "People Like Us," encouraged the women to "make a difference in the lives of vulnerable people—the poor, hungry, homeless, elderly." She said that causing change requires "going beyond education and direct service to actually doing something about the problem."

Public relations expert Julie Galdo discussed effective communication techniques to achieve success in council programs.

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Retarded get religious ed in Batesville

Religious education opportunities are offered to mentally retarded students in the Batesville Deanery. Volunteer teachers include 12 Sisters of St. Francis and seven lay women. The program is funded by the Knights of Columbus.

This year's classes began Sept. 19. The students range in age from 12 to 60.

Teachers and students gather in Oldenburg at the Holy Family Religious Education Center at 3:30 each Wednesday afternoon for a 15-minute "Meet and Greet—Show and Tell." This is a time when students are encouraged and supported.

From 3:45 to 4:30 p.m., each student goes to a classroom with a teacher to learn on an individual basis. The Daughters of St. Paul "I Learn to Know Jesus" materials are used with work and coloring books. The Sunday Gospel and lives of the saints are studied.

Each Wednesday session ends with 15 minutes of review, Gospel reading, song and prayer. Sometimes there are social events for the special students.

This year's program will close on April 13, 1991, when there will be a special day of prayer and talks by Father Ken Czillinger of Cincinnati, who has experience working with parents, teachers and students. The day will include a Mass at Holy Family Church and lunch together.

Those interested in entering a mentally retarded person in the religious education program may call Franciscan Sister Josetta Weidner, 812-934-2475.

Jewish leader cites challenges between Catholics and Jews

by Catholic News Service

NEW YORK—The last quarter-century has brought "incredible change" in Catholic-Jewish relations, but "tremendous challenges face us in the coming 25 years," said Rabbi Leon Klenicki, interfaith affairs director of the Anti-Defamation League of B'nai B'rith.

In a statement from ADL headquarters in New York marking the 25th anniversary of the Second Vatican Council's historic statement on Catholic-Jewish relations, Rabbi Klenicki recalled his feelings about Catholicism at that time and the changes that occurred since then.

When "Nostra Aetate," the Vatican II document on Catholic relations with other religions, including Judaism, was being debated and voted on, he said, he was a young man from Argentina studying at Hebrew Union College Seminary in Cincinnati.

"Opinions were divided" in the Jewish community as to whether the Catholic Church would ever "reckon with the past or face the eternal actuality of the God/Israel covenant," he said.

As a student from "overwhelmingly Catholic Argentina," he said, "I was inquisitive. Bad memories came uninvitingly to my mind of Catholic right-wing teachers in high school who were quite open in their anti-Semitism. Why couldn't I remember other teachers such as the Catholic philosopher who introduced me to the novels of Elie Wiesel . . . or the teacher who introduced me to the thought of Jacques Maritain, a great French Catholic philosopher?"

"Why, at this time, could I recall only the evil rather than the Catholic influences for good in my spiritual life?" he added.

He answered his rhetorical question by suggesting that it was because, after "two millennia of Jewish pain and of Christian spiritual arrogance," Jews had become "habituated to focusing on painful memories."

Since "Nostra Aetate," he said, there has been "a remarkable growth in spiritual richness in the relationship between Catholics and Jews."

He cited as examples the efforts of the Catholic Church to eliminate anti-Semitic interpretations of Scripture, to recognize the permanent nature of God's covenant with the Jewish people and to discover the riches of the Judaic culture and religion.

Looking at the future, he said both sides still face challenges.

"The challenge for the church is to continue to implement these official documents, recommendations and condemnations of anti-Semitism so that they reach Catholics in the pews, in the streets and in every walk of life," he said.

The challenge for the Jews, he said, is "to understand Christianity."

"Should we continue to focus on images of the past, memories of events that we never experienced in our own generation?" he asked. "Can we deny Christian repentance and the signs of friendship?"

"Or can we finally acknowledge Christianity as a legitimate faith commitment that has brought millions of people to God, and as a partner in hope?"



VOLUNTEER TEACHERS—Helping retarded students in the Batesville Deanery are these Franciscan Sisters and lay women (front, from left): Sister Ann de Sales, Rita Ertel, Sister Leona Burkhardt, Sister Angela Benedict, Sister Ann Cyril, Sister Alma Scheidler, Julietta Schomber and Sister

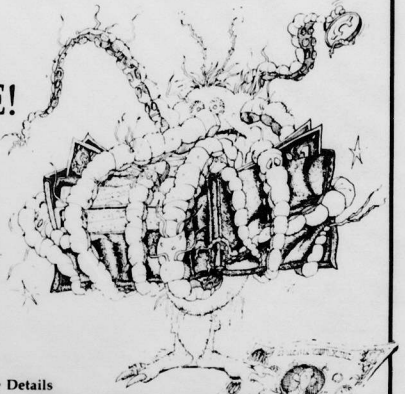
Mary Hope; (standing) Sister Josetta Weidner, Katie Pohlman, Sister Angeline Hagemann, Sister Agnes Cecile, Agnes Robbins, Sister Rita Agnes, Helen Heppner, Sister Jane Marie, Mary Carolyn Wintz and Hertha Jones. (Sister Olivia Marie also works on this program.)

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St. Lawrence plans another 'Special Night Out'

by Cynthia Dewes

St. Lawrence Parish, located at 4650 North Shadeland Avenue in Indianapolis, will host its third annual Special Night Out for mentally handicapped adults from 7 to 10:30 p.m. on Saturday, Nov. 10. Last year, more than 400 guests enjoyed the party which was prepared for them without charge by more than 100 families and organizations in the parish.

A coffee shop featuring music played by a folk guitarist will be set up in one area. Pizza, soft drinks and other treats, many of which are donated by local businesses, will be served.

A live band composed of youth from the parish will play

music for dancing in the gym. In another room, movies will be shown for those guests who enjoy more quiet entertainment.

Guests will be greeted with a flower to wear when they arrive. When they leave, each will be presented with a small gift. St. Lawrence's confirmation class members will serve as workers and "gutters" during the evening. Other parishioners will bake brownies, decorate, serve food, arrange entertainment and transportation, and plan special events for the party.

The Special Night Out is a free evening of fun, open to all mentally handicapped adults in central Indiana or environs. All are invited, including individuals who live in healthcare facilities, group homes, apartments, relatives' homes, or elsewhere.

Last year, at least 10 of the guests came from other cities, including Lafayette, Fort Wayne and Cincinnati, Ohio. College and high school students transported guests to the party and helped them up and down stairs. Vans which were equipped with lifts for wheelchairs were borrowed for the occasion.

Transportation may be provided for those in the Indianapolis area who have no other way to attend. The entire cost of the evening is donated by St. Lawrence parishioners and other friends.

For more information on the Special Night Out, which was co-funded by St. Lawrence parishioners Karl Heisserer and Bill Bismeyer, call Heisserer at 317-823-4527 or 317-255-8777. For transportation call Mike Aldering at 317-545-7221.



HAPPY NIGHT—Guests are made to feel welcome by music and friendship of St. Lawrence parishioners. This photo was taken at the 1989 Special Night Out.



ECUMENICAL ANNIVERSARY—At a recent luncheon, "Focus on Faith" executive producer Dr. Alfred R. Edyvan (right) presented a plaque to WRTV, Channel 6 in Indianapolis, marking the station's 35th anniversary of carrying the weekly ecumenical television program. Accepting the award for Channel 6 were program director Ken Ladage and public affairs director Judy Waugh. (Photo by Chuck Schisla)

Holy Cross starts Thanksgiving food drive

Holy Cross Church in Indianapolis has started planning for the annual Thanksgiving food basket distribution to the needy.

In the past, individuals, parishes, schools and businesses have contributed money, materials and time to help feed the members of the 1,000 households who come for food at Thanksgiving and again at Christmas.

Once again, Mark Scott will act as coordinator of the program. Franciscan Sister Paulette Schroeder, pastoral associate at Holy Cross is the parish staff member working on the food distribution.

Cash donations, canned meat, and personal toiletry items are especially welcome. Ten thousand dollars is required to provide the necessary perishable food.

Those who are able to help unload during the weeks just before Thanksgiving are urged to call Sister Paulette at 317-637-2620.

Several hundred people will gather in Holy Cross Church and pray before preparing the Thanksgiving baskets on Sunday, Nov. 18 at 1 p.m. The perishables are added early Tuesday, to be distributed when the doors of the church open at 5 p.m. Christmas baskets are filled on Dec. 16 for Dec. 18 distribution.

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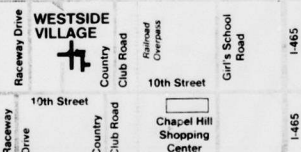
"Ron Davis, executive Director, visits with Gladys Roller, Westside Village resident."

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Senate OKs parental notification, defeats funding U.N. program

by Nancy O'Brien
Catholic News Service

WASHINGTON—By a close vote Oct. 12, the U.S. Senate approved an amendment requiring notification of one parent before a minor receives an abortion in a federally funded facility.

The 48-45 tie vote was on whether to kill an amendment proposed by Sen. William Armstrong, R-Colo., to the \$183 billion labor, health and education appropriations bill for 1991. Because of the tie, the attempt to kill the amendment failed.

The amendment stipulates that any organization receiving funds from the Department of Health and Human Services must notify a parent or guardian 48 hours before performing an abortion on an unemancipated female under age 18, except in cases of medical emergency. The requirement would not apply in any state which already has a parental notification or parental consent law.

"It is outrageous that 48 senators voted to allow federally funded agencies to perform abortions on minors without any parental knowledge whatever," said Douglas Johnson, legislative director of the National Right to Life Committee, after the vote.

The Senate had approved another parental notification measure Sept. 26 but the bill to which it was attached was later withdrawn.

The appropriations bill under consideration Oct. 12 passed by a 76-15 vote and was referred to a House-Senate conference committee.

Later that day, the Senate killed an amendment to the foreign aid appropriations bill which would have restored funding to the U.N. Population Fund. The vote was 51-38 in favor of restoring funding but 60 votes were required to cut off debate and pass the amendment.

The amendment, proposed by Sen. Barbara Mikulski, D-Md., would have granted \$15 million to the U.N. agency, which has received no U.S. funds since 1985 because of its participation in China's population control programs which allegedly involve forced abortions and sterilizations on women.

"There are better things to do with tax dollars than give them to a U.N. agency which supports China's brutal compulsory abortion program," said Johnson.

Last year President Bush vetoed the entire foreign aid bill because it included the Mikulski amendment and the White House had said the bill would be vetoed again this year if it included funding for the United Nations Population Fund.

Faith Alive!

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Pastoral counseling can bridge troubled waters

by Carole Norris Greene

Without warning, the tit-for-tat conversation became a full-fledged blowup. Good friends, who heretofore wouldn't dream of hurting each other, exchanged daggered looks and angry words that cut deep.

Badly shaken, Mary questioned how this could have happened. Deep down, however, she knew it occurred for the same elusive reason none of her previous friendships lasted long. At age 36, the prospect of endlessly repeating this destructive cycle frightened Mary. She finally admitted needing professional counseling.

Mary chose the services of the Marian Home of Prayer in Northeast Washington, D.C. She heard it had a program for people like her—adult children of alcoholic parents.

But more important to Mary was the fact that the counselors there were "pastoral counselors." They possessed not only clinical skills, but brought a specifically Christian dimension to their work as well.

"My relationship with God and my prayer life are very important," she said. "I wanted to tie that in with my counseling. That's not always possible with secular counseling."

Mary's counseling also differed from that frequently provided by parish pastoral team members—clergy, religious and lay. They, too, are valued as pastoral counselors. They have theological backgrounds and are pastoral in their interactions with those who suffer.

But most have not pursued the clinical training and certification obtained by the genre of pastoral counselors who are emerging in greater numbers today from the nation's universities, schools of religion and training centers.

These paid professionals operate out of parishes, colleges, universities, theological schools, private offices and denominational counseling centers.

The demand for counseling rooted both in religion and behavioral science prompted Loyola College of Maryland to recruit psychologist Barry K. Estadt to initiate its program in 1976. Loyola now offers a certificate program and a master's degree, as well as the only Roman Catholic-based doctoral program in pastoral counseling.

Loyola's objective, and that of other blossoming training centers, was not to make psychologists out of ministers, but to put psychology and the behavioral sciences at their service.

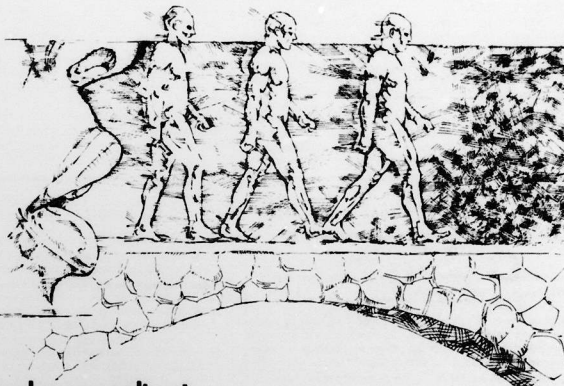
Such a program was what Charlie Martin of Evansville, Ind., needed. At a time when Martin was a campus minister, he served many students whose concern about the quality of their relationships with others was linked to their concerns about spiritual issues.

He subsequently obtained a degree in clinical counseling to undergird his own effectiveness. Presently the syndicated columnist on popular music, who writes for youth in Catholic newspapers, is in private practice as a pastoral counselor focusing on marriage and family therapy.

"Our first class of 38 students back in '76 was one-third clergy, one-third religious, and one-third lay," said Estadt, currently director of clinical education within Loyola's department of pastoral counseling and also a practicing pastoral counselor. Today more than 200 students from 45 states and 30 countries enroll annually.

The program continues to enroll many clergy and religious candidates, he said, but today is seeing "a dramatic increase in the number of lay men and women looking for a career as a pastoral counselor."

Estadt, whose theological background is extensive, is



Pastoral counseling:

BRIDGING TROUBLED WATERS

HEALTHY CHOICES—Psychologist Barry Estadt supports the notion that an effective pastoral counselor motivates and liberates people to make healthy choices with a

senior editor of a collection of reflections on pastoral counseling written by Loyola faculty members titled "Pastoral Counseling" (Prentice-Hall Inc.). Specialists continue to debate precisely what pastoral counseling encompasses as a discipline.

In the book, Estadt offers a technically worded definition of the pastoral counselor as "a religiously integrated person who approaches others with a sense of mystery along with an ability to enter into communion with others in a therapeutic alliance with the goal of reconciliation and personal religious integration."

The definition is a mouthful, he concedes, but cautions that every component is important.

Religiously integrated persons, Estadt said, are aware of their "personal finiteness" and acknowledge no control over life's events. Their "potency" is in their presence and personal witness to a just and loving God, rather than in their ability to end pain.

A woman named Sunny, who lives in Newburgh, Ind., described such a counselor, one she saw periodically as she

"freedom that is within," but has been dormant. He believes that counseling must be rooted in religion and behavioral science. (CNS illustration by Mark Williams)

dealt with, and eventually overcame, her hatred for her alcoholic and bisexual mother.

"I can't say that he brought a good deal of religion into the counseling," she recalled. But she "somehow realized where he stood spiritually."

"In effect," Estadt explained, "we give God permission to be God. Not fighting God's plan, but fully aware that much of life is a mystery, we attempt to discern its meaning as it unfolds in our lives and in the lives of our clients."

Estadt supports the notion that an effective pastoral counselor "motivates" and "liberates" a person to make healthy choices with a "freedom that is within" which has been dormant.

"I am most completely engaged as a pastoral counselor when the client moves into the mysterious areas that transcend the present experience," he said. "When clients deal with issues of forgiveness, conversion, surrender, faith, trust, love and commitment, I am in deep but familiar waters. Being a co-pilgrim with the client is uniquely pastoral."

(Carole Greene is associate editor of Faith Alive!)

DISCUSSION POINT

Pastoral counselors fill voids

This Week's Question

"As a pastoral counselor, exactly what do you do and where do you do it?"

"In the parish setting, my focus is on crisis intervention and short-term counseling. I work with individuals, couples and families. Much of my ministry is with women and with adult children of alcoholics." (Mercy Sister Mary Healy, Arlington, Virginia)

"I counsel in the same way that a pastor would—in my office, at the hospital, jails." (Franciscan Sister Virginia Welsh, Toledo, Ohio)

"I have a private practice located in a parish which does not pay my salary. I deal mostly with relationship issues . . . Most of the people I see are very normal average folks . . . and it's very normal and average to have problems." (Charlie Martin, Evansville, Indiana)

"I do spiritual, marital, individual and relationship counseling . . . The church setting is important because

people know that's where they can get help." (Aline Coghlan, Silver Spring, Maryland)

"I see my counseling as a ministry of listening, companionship and presence. I help people to be reconciled with the truth of who they are, their life situation, with God, and with their gifts and how to use those gifts." (Maryrita Wieners, Washington, D.C.)

"(At) the Marian Home of Prayer here, I bring the clinical skills with another dimension, that of faith . . . A desire to help people achieve their own potential prompted my interest in the field." (Claire Grenier, Washington, D.C.)

Lend Us Your Voice

An upcoming Faith Alive! edition asks "In your own words, what is the message of Christmas?"

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



Questions reveal special needs

by Fr. Eugene LaVerdiere

It was question-and-answer time after a talk I had given on Mark's Gospel.

"Did Jesus really have to die to save us?" one participant asked. "It doesn't sound right."

I listened to the question, but I also paid close attention to the questioner and noted reactions among the other participants. A few brows creased. Some people nodded affirmatively. The question had struck a nerve. Obviously, many had the same question.

To be helpful, the answer would have to respond to the question. But it would also have to address the experience, personal issue, or problem of the person who asked it. Otherwise, the answer might be theologically correct, but it would not be satisfactory. In addition, the answer would have to address the personal issues that led others to identify with the question.

This is pretty much how it is after a lecture. The topic may be biblical, but every question is both biblical and personal. So there has to be something of the pastoral counselor in every teacher, especially one who teaches something like

the Bible which is so closely connected with the most basic issues of human life.

People do not come to biblical lectures out of pure curiosity, although that may play a part, but out of personal concerns. It is possible someone has been told he is suffering from incurable cancer. Others may be living with an unhealed memory—perhaps the memory of a child of theirs who died.

The question about the meaning of Jesus' death is a question about every death. Whatever its wording, the question always includes "Why?" and "Is it alright to feel the way I do?"

There is a pastoral counseling dimension to my work.

Naturally, a parish minister is able to sustain ongoing pastoral counseling and support. By comparison, the counseling an itinerant teacher provides is limited. But it has its place.

St. Paul comes to mind. His extraordinary itinerant ministry took him around the whole Eastern Mediterranean. As Paul went from city to city visiting Christian communities and interpreting stories from the Old Testament, he was



always aware that these stories related to the personal lives of those he taught.

Paul not only taught about Abraham or the journey of God's people out of Egypt, he also helped the early Christians to deal with the special challenges in these stories.

Christians became children of Abraham by sharing Abraham's faith. And they too were on a great exodus journey. They had to deal with problems like those their Israelite forebears confronted. The journey at times led through a desert and was not easy, but God was with them.

Paul was very much what we today call a pastoral counselor, but he could not do everything. He constantly had to refer people back to their local pastoral ministers. He did that with the Christians at Corinth, referring them to Stephanas, his first convert in the province of Achaia where Corinth was situated (1 Corinthians 16:15-16).

When I became an adult educator some 20 years ago, I thought I had more answers than I do today. I thought also that I could provide fairly effective counseling when necessary. Didn't I have degrees in theology and Scripture, and even a master's in counseling?

But there is a lesson in this. Today my expectations are more modest, and I regularly refer people to others. In the church, counseling is a collaborative ministry.

Interestingly enough, I now have the impression my teaching and pastoral counseling are more helpful, attempting always to remain aware of the questioner behind every question.

(Father LaVerdiere is senior editor of Emmanuel magazine.)

Ministry requires pastoral counseling skills

by David Gibson

An expanding corps of ministers in today's church hold degrees as counselors. But why?

One of the first things Christians are likely to do at times of great stress, or when they need a new life direction, is to ask God's help. Often people view counseling in a pastoral context as a way of including prayer and faith in the entire counseling process.

People also are led to church or rectory doors because it is natural to seek support or advice on important matters from those they trust. Often they simply want the

opportunity to talk with someone they believe will be compassionate or who can refer them to the help they need.

Again, it is natural for the church to attempt to respond to the needs people express—like the need expressed in this age of psychology for counseling when problems are experienced, when goals need clarification, or when a renewed spirituality is desired.

Thus we are witnessing "the emergence of various forms of team ministry with a member trained in counseling," according to author and psychologist Barry K. Estadt. Pastoral counseling is among the ways that people experience "the care of the local church."

(David Gibson is editor of Faith Alive!)



A sign of

CONTINUING JESUS' MISSION



Pope John Paul II has said that World Mission Sunday should be for all an important annual observance.

Offerings on this day help the young mission churches support the formation of seminarians and catechists, build churches and chapels, provide daily bread for missionaries.

On this World Mission Sunday, October 21, prayers and sacrifices offered through the Propagation of the Faith help continue Jesus' mission. Pray and give generously. Thanks!



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... all of us committed to the worldwide mission of Jesus
Rev. James D. Barton, Director

TWENTY-NINTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, October 21, 1990

Isaiah 45:1, 4-6 — 1 Thessalonians 1:1-5 — Matthew 22:15-21

by Fr. Owen F. Campion

The Book of Isaiah is the source of this weekend's second reading. Actually, the Book of Isaiah is composed of three sections, each written at a different time in history, and each composed by a different author. This weekend's reading is from the second section of Isaiah. The section usually is known by its name derived from the Greek, Deutero-Isaiah, or in English, Second Isaiah.



Ancient Hebrew prophets customarily were harsh in judging even their own kings, the offspring of David and Solomon. Rarely did they compliment the kings. This weekend's reading lauds the Persian king Cyrus, a pagan. The king's paganism makes a prophet's praise of him a most extraordinary event. It was all the more spectacular since Deutero-Isaiah not only has kind words for Cyrus, but actually lionizes him as a superb example of kingship and as God's "anointed." To so honor a pagan king, when paganism usually reduced a person to a most objectionable state, was a striking departure from the tradition, to say the least.

Cyrus achieved such status in the prophet's mind when he overtook Babylon and allowed the Jewish exiles to return to their homeland. That humane gesture on his part absolved all his faults in the prophet's view.

Cyrus had become king of Anshan, in Asia Minor, around 559 B.C. By conquest and by luck, he gathered for himself the greatest empire the world yet had known. Though mighty in arms, he was celebrated

for his clemency to all subdued peoples. Thus his accommodation of the Jewish hostages in Babylon was typical of his policies.

This weekend's reading calls him God's "anointed." Anointedness was gestures of great symbolism. To call Cyrus God's anointed was to recognize that the king was acting in God's behalf. However, God's favor bestowed no license to act without care for God's law. The reading this weekend also makes clear that God was supreme over Cyrus. "I am the Lord, there is no other," the reading states.

The First Epistle to the Thessalonians is the Scripture read as this liturgy's second reading. Thessalonica was a city of major commercial importance in the first century A.D. Roman Empire. (It today is the Greek city of Salonika.) There was a sizeable Jewish population and evidently many Gentiles, impressed by the Jewish belief in the one, merciful, almighty God, had joined that community. Paul visited Thessalonica, and in fact he was arrested there. Ultimately, however, he was released.

St. Paul was concerned about the progress of the Christian Thessalonians in their new faith. His epistles encourage and challenge them. This weekend's reading is from the very first section in which the apostle rejoices in the change Christians experience when they convert from sin and idolatry, however that idolatry may costume itself, to earnest Christianity.

This weekend's Gospel reading is one of the most familiar texts in the Christian Scriptures. From St. Matthew's Gospel, it is the renowned story of the Lord's response to the question about taxes. "Render to Caesar the things that are Caesar's," he answered, "and to God the things that are God's."

At first glance, Americans living in the 20th century overlook the powerful and

deep meaning of the story. The images are that strong. Today people accept taxation as a responsibility and a legitimate activity of government. The Lord's homeland, however, was occupied territory. Taxation meant giving to the despised Romans, pagans and abusers, the product of personal effort or personal possession. The Romans insulted God by ignoring him, and by trespassing upon his holy land and mistreating his people. There were no tax rates, but everyone was compelled by law to pay as tax whatever the Roman tax collector in the vicinity demanded. To add a final note of offense to this process of extortion and greed, the coins bore the profile of the emperor, whom the Romans worshipped as a god. That was an affront to the ancient Jewish custom of never depicting the image of a human being.

Jesus himself was a victim in this exchange. Some wanted to trick him either into offending his Jewish listeners or urging disobedience to the Roman laws of taxation. He did neither, but also overlooked too often in analyzing the story is the fact that he insisted God too be given his due.

Reflection

There are obvious lessons about respecting legitimate authority and supporting

worthy public policy in this weekend's Liturgy of the Word. The greatest lesson is in the last statement of the reading from Deutero-Isaiah, and in the last statement of Jesus as he explained his view about taxation. "I am the Lord, there is no other." "Render to God the things that are God's."

Beyond the admonition to respect lawful earthly authority is the lesson to Christians that God's law is above all laws and customs. It is supreme. The benefit of the doubt may go to observing earthly laws, but no Christian can accept earthly authority in utter blindness. All must be put on balance with the law of God, and that balance always must tilt to God.

For Americans, blessedly, there are rare conflicts between God's law and the laws we make for ourselves in our democratic processes, although some conflicts do exist and have existed. After all, the United States once saw slavery and child labor as legal. But while Americans do not live in an atmosphere in which such conflict is sharp and constant as far as law is concerned, they do live in a culture that ignores God and insults him by its attention to ungodly things. In that culture, we Christians always must render to God the things that are God's.

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THE POPE TEACHES

Live a new life in the Holy Spirit

by Pope John Paul II

Remarks at audience October 10

The letters of St. Paul contain many passages which bear eloquent witness to his lively faith that the Holy Spirit is a divine person, of one being with the Father and the Son in the unity of the Blessed Trinity.

In Paul's writings, the personhood of the Spirit is made especially manifest in his activity. By dwelling in believers, as in a temple (cf. 1 Corinthians 3:16), the Holy Spirit deeply influences their entire lives. This "indwelling" leads those who have been redeemed by Christ to forsake life according to the flesh and to live a new life in the Spirit (cf. Romans 8:11).

Since the Holy Spirit "searches everything, even the depths of God" (2 Corinthians 1:10), he is also the source of our knowledge of the Godhead. Through the Spirit, we come to know the mystery of God's life, his words, and his gifts to mankind. We also receive a faith-filled understanding which enables us to look

beyond the human and cosmic dimensions of reality in order to discover in all things the presence of God's saving activity, the working out of his Providence, and the reflection of his true glory.

In addition, the Holy Spirit enables the church to teach the things of God with a wisdom that is not of this world (cf. 1 Corinthians 2:6-7). Because this wisdom is a gift of the Spirit, it must be implored for all preachers and teachers in every age of the church's history. The Holy Spirit also "leads" those who have been made God's children by adoption (cf. Romans 8:14) to recognize the dignity that is theirs and to live accordingly.

Finally, the Spirit "comes to our assistance" in a special way through prayer, "for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (Romans 8:26). He penetrates our prayer from within and brings it into the depths of God. In a word, the Holy Spirit is the one who pours God's love into our hearts (cf. Romans 5:5) and enables us to become sharers in that divine love.

MY JOURNEY TO GOD

Prayer for Strength

I broke a promise to you
to myself.
It was to be a gift
this fast
a breaking open of my will
to make a space
within me
for you.
But the light of afternoon
barely fading
a headache
broke my resolve.

Like a room
with a door half-open
I remain part light
part shadow
still too weak
to open wide,
at your call,
the heavy door of self.
Keep calling Lord,
and to my aid
send angels.

—by Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Church in Indianapolis.)

Sister Maureen

AGE 46

NATIVE of West Long Branch,
New Jersey

VOCATION Service to God

WORK Nursing incurable cancer
patients

PRIOR EXPERIENCE Insurance broker
for a casualty agency

INTERESTS Reading, photography,
sports, walking, cross stitching
and needlework



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Entertainment

VIEWING WITH ARNOLD

'GoodFellas' twists plot of gangsters' misdeeds

by James W. Arnold

"As far back as I can remember, I always wanted to be a gangster." These early lines by the protagonist-narrator of Martin Scorsese's New York Mafia film, "GoodFellas," tell you exactly what you're going to see. It's a gangster biography, with a twist.

The difference is that the perspective is through the eyes of Henry Hill, a not very bright kid who becomes a mobster for the money and the perks and the fellowship, and over 20 years or so decays morally without giving it much thought.

Eventually, he does almost everything wrong there is to do: arson, robbery, assault, murder, drugs and drug-dealing. He also cheats—plenty—on Karen (Lorraine Bracco), the Jewish wife he loves and has casually submerged his religion to marry. (Religion here is truly peripheral, a cultural thing, like pasta.) The Mob, which is strong on family values,



won't let either of them leave home or get a divorce.

Henry does all this really without malice. He admires the tough guys as a kid and never grew out of it. Writer-director Scorsese has said he wanted to capture the wiseguy attitude, the arrogance. They "don't give a damn about anything, especially when they're having a good time and making a lot of money. They don't care about their wives, their kids, anything."

At heart, Henry's a better fellow than most. Early on, he gets into trouble by using "too many aprons" to staunch the blood of a man dying of gunshot wounds on the street. He never really loses that small but precious touch of compassion.

Henry plays with disarming amorality by Ray Liotta) is a real-life mobster who minimally redeemed himself and earned having his life story told by doing the unforgivable: "ratting" on his unforgiving senior associates Jimmy and Paulie (Robert De Niro, Paul Sorvino) and taking Karen and kids into the witness protection program. It was what he had to do if they were going to survive.

But moral redemption is not quite the phrase for it. As Henry tells us at the end,

reminiscing sadly about his past status as a big shot, "We had it all. Now I have to wait in line like everybody else. . . . I get to live the rest of my life like a schnook."

"GoodFellas," adapted from Nicholas Paggi's non-fiction book about the \$6 million heist at JFK airport, marks Scorsese's return to the gangster friendships and Italian ghetto family bonding of his early films. It's not romantic mythology, like "The Godfather," but more everyday neighborhood and street reality, observed in enormously rich detail and drenched in the syrupy pop music of the 1955-80 era.

The headlong pace packs enough material in 146 minutes to accommodate a trilogy. The film covers Henry's entire career, including several stints in prison, as well as the history of his courtship and marriage. Everything is "first time" fresh, from the wedding reception when Karen is meeting Italians who all seem to be named Peter, Paul and Marie to Henry and Karen's final panic, huddling like frightened kids on the floor in the corner of their living room as their enemies close in.

Unfortunately, the detail also includes a heavy load of explicit and frankly bloody violence. It's a crucial part of the truth, but Scorsese doesn't indulge our morbid curiosity. It shocks (as it should), then passes quickly like everything else.

The moments of dark comedy are not deliberate satire (as in "Honor" and "Married to the Mob," but arise from the absurdity of criminal values. E.g., when Henry's father punishes him as a boy for skipping school, the mobsters ingeniously target the mailman, beating him to ensure no mail from school is delivered again.

A major source for whatever comic edge exists is Joe Pesci, cast against type as a vicious, off-the-wall hitman with a hair-trigger temper. Pesci is not only small, with a scratchy tenor voice gifted in street rhymes, but a natural comedian. He remains funny, a note that adds considerably to his scariness. It's a measure of his

quality performance that when he is "whacked," in a moment of triumph, we feel sorry for him.

Does the world really need another Mafia movie? Not really. For most viewers, "GoodFellas" is useful as an antidote to "The Godfather" mystique (about to open on us again later this year). While these bad guys have their moments of cheap material success, they trade it quickly for misery, fear, prison and sudden death. You could argue that even that might seem better than hopeless poverty to many street kids, but they don't need Scorsese to tell them that.

The morality of "GoodFellas" is not about whether crime pays. Scorsese shows that gangster values lead to a dead end. He makes no effort to whitewash the wiseguy, or even elicit sympathy for them. But, he says, "You still have those first feelings for them as people. . . . So it raises a moral question and a kind of moral friction in me. That was what I wanted to get on the screen." That's not a huge goal for these days, but "GoodFellas" achieves it.

(Horifying, occasionally comic, accurate and compelling portrait of some gangsters who win a little, then lose everything; violence, vulgar language, criminal activity within general moral perspective; satisfactory for mature viewers.)

USCC Classification: A-IV, adults, with reservations.

**Recent USCC
Film Classifications**

| | |
|--------------------|-------|
| Desperate Hours | A-III |
| Marked for Death | O |
| Mr. Deeds | A-III |
| Welcome Home, Roxy | A-III |
| Carnegie | A-II |

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

'The Heroes' dramatizes World War II mission

by Henry Hertz

Another courageous but foolhardy exploit from the annals of World War II is dramatized in "The Heroes," airing Wednesday, Oct. 24, from 9-11 p.m. on PBS. (Check local listings to verify program date and time.)

Early in the war with British and U.S. forces thinly stretched across the Pacific, a British naval officer (Paul Rhys) comes up with a daring plan to strike Japanese ships moored in the safety of Singapore's harbor.

This is to be accomplished by a handful of commandos, sailing from Australia in a rickety Japanese fishing boat across 5,000 miles of open sea to islands near Singapore.

Under the cover of night, paddling rubber rafts, the commandos are to slip into the harbor, mine the freighters, and paddle back to rendezvous with the fishing boat and embark on the long voyage home.

Adapted by Peter Yeldham from the book by Ronald McKie, the story follows the familiar outline of a committed



AMERICAN DREAMER—Robert Ulrich (front), shown with the cast of "American Dreamer," stars as a widowed TV reporter who settles down to write a newspaper column while raising his two children in a new show that the U.S. Catholic Conference calls the "best of the NBC crop." It airs Saturdays at 10:30 p.m. (CNS photo from NBC)

officer having first to convince the brass that his desperate plan is not a suicide mission, then finding the right men to do the job and finally getting the operation under way.

Once at sea, a number of things go wrong, including a brush with a Japanese patrol boat, but eventually they reach their objective. Here the risks and dangers of the mission become very apparent and the operation depends as much on luck as on daring.

Donald Crombie directs the Australian production with an eye to keeping the action believable and the suspense taut. The cast is composed of the usual assortment of tight-upper-lipped officers and down-to-earth enlisted men united as one in accomplishing a mission.

Though the program is a tribute to the heroism of this military unit, what it celebrates more than anything else is the bond of comradeship uniting them. However, this is no dry glorification of the desperate acts undertaken in the name of wartime necessity. Making sure that no one misses the point, the afterward cites the fact that a year later some of the unit took part in a similar mission—this time by submarine. All were killed.

Because of its realistic portrayal of wartime violence, the dramatization is more suitable for older members of the family than younger. Parents should be aware that there is a short scene of bare-bottomed bathers aboard the mid-ocean vessel.

The fact-based drama succeeds in its portrayal of the British officer who, after the death of his wife and son in the Japanese bombing of Sumatra, assembles this small group of men to carry out the audacious plan aimed at destroying the enemy's fleet at Singapore.

TV Programs of Note

Sunday, Oct. 21, 7-8 p.m. (ABC) "ABC's World of Discovery," a new series of specials devoted to the environment, premieres with "Cougar: Ghost of the Rockies," narrated by actor Richard Kiley.

Sunday, Oct. 21, 8-9 p.m. (PBS) "Scandinavia: Fresh Water, Salt Seas." The second of two programs on the kingdoms of Norway and Sweden, where the extremes of climate and environment create a constant challenge to the lives of its human inhabitants as well as its native wildlife. This show is part of the "Nature" series.

Sunday, Oct. 21, 9-11 p.m. (CBS) "Vestige of Honor." Fact-based drama about a U.S. businessman (Michael Gross) who goes to a displaced persons' camp in Thailand to try to rescue surviving members of the Montagnard resistance. These people fought heroically with U.S. forces during the Vietnam War, but afterwards were abandoned to their enemies.

Sunday, Oct. 21, 9-11 p.m. (NBC) "The Love She Sought." A Catholic spinster school teacher (Angela Lansbury) travels to Ireland to meet for the first time the man she has fallen in love with after years of correspondence only to discover that he's a priest. The program is based on the novel "A Green Journey" by Jon Hassler.

Sunday, Oct. 21, 10-11 p.m. (PBS) "Infancy and Early

Childhood." Starting a five-part series on the human life cycle, "Seasons of Life" opens with the first years in the life of a human being, from conception to the time a child is ready for school and the venture beyond the family.

Monday, Oct. 22, 8-9 p.m. (PBS) "Igaquo—Quest in the Flooded Forest." To begin its 10th season, "Survival Special" travels to the remote rain forest of Ecuador to film rare creatures such as the booby and strange and primitive bird of reptilian ancestry which is born with two claws on each wing used for climbing in flooded areas.

Monday, Oct. 22, 9-10 p.m. (PBS) "God Bless America and Poland, Too." This documentary in "The American Experience" series focuses on Frank Popielek, who came to America in 1911 when he was 15, and later established a love of old world traditions in a Chicago neighborhood where people take pride in their Polish heritage.

Tuesday, Oct. 23, 8-9 p.m. (PBS) "Poisoned Wands of War." Chemical weapons were banned by international treaty 65 years ago. "Nova" looks at the problem of controlling substances easily produced and cruelly effective on the battlefield, as Iraq demonstrated in its war with Iran.

Tuesday, Oct. 23, 9-10 p.m. (PBS) "The Gentleman and the Narc." In this program, "Frontline" reports on an Oxford-educated drug trafficker who for 20 years thought he was too smart to be caught at shipping tons of marijuana into the United States until a determined federal agent proved him wrong.

Tuesday, Oct. 23, 10-11 p.m. (PBS) "Japan Comes First." The second in the four-part "Power in the Pacific" series examines Japan's post-war economic miracle and the effect of its emergence as the manufacturing center of the Pacific region.

Wednesday, Oct. 24, 8-8:30 p.m. (PBS) "Mark Russell Comedy Special." Topical satirist Russell continues his stint as resident PBS comic, one-liner series, one-liner and piano parodies that lampoon political leaders and newsmakers.

Wednesday, Oct. 24, 8:30-9 p.m. (PBS) "Art of Indonesia: Tales from the Shadow World." Documentary filmed in Java and Bali shows cultural and religious treasures of the archipelago, including the world's largest Buddhist temple in Borobudur.

Thursday, Oct. 25, 9-11 p.m. (PBS) "Mother Love." The first in a three-part "Mystery!" series about a mother's obsessive love for her son which eventually leads to tragic consequences—stars Diana Rigg and David McCallum.

Friday, Oct. 26, 10-11 p.m. (PBS) "Joseph Brodsky: A Maddening Space." Narrated by actor Jason Robards, this documentary examines the life and work of the man who received the Nobel Prize for literature in 1987 after having been expelled from the Soviet Union as a "social parasite" in 1972.

Saturday, Oct. 27, 6:30-7 p.m. (PBS) "Oh, Mr. Toad!" This is the second of two programs telling the story of how Mr. Toad's friends save him and Toad Hall from the weasels. The beautifully animated film from England is part of the "Long Ago & Far Away" family series.

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

QUESTION CORNER

Devotion has big flaws

by Fr. John Dietzen

Q I'm sending you a little book being passed around our parish on devotion to the flame of love of the Immaculate Heart of Mary. After asking permission, I gave it to two prayer groups, but now have some feeling I shouldn't be doing it.

Do you know about this devotion? (Ohio)



A Yes, and this is not the first time I've written about it. In 1974 Pope Paul VI repeated the warning against Marian devotions that go beyond the bounds of sound doctrine or liturgy or, on the other hand, actually diminish her stature and role in the church.

Some "unofficial" devotions to Mary and other saints violate that standard in two serious ways. They tread close to superstition; and they confuse the relationship between the saints—again including Mary—and Jesus himself.

The particular devotion about which you inquire is one of those so wrapped up in supposedly pious specifics it becomes hard to distinguish from plain superstition.

We are told, for instance, that "families who keep the holy hour of reconciliation on Thursdays and Fridays will receive a special grace through which (Mary) will free a member of their family from purgatory within eight days; if only one of them keeps one day of fasting on bread and water." (One element common to many such devotions is their fascination with purgatory.)

Those who fast on bread and water on Mondays will, they add, free the soul of a priest from purgatory. Those who say three Hail Marys, "mindful of my immaculate heart's flame of love, will free one soul from purgatory; and

those who say one Hail Mary during November will free 10 souls from the place of suffering."

There is simply nothing in Catholic tradition or teaching to give credence to this brand of spirituality.

Even more serious, and in clear contradiction to Catholic teaching, is the tendency to compare the mercy and love of Our Lady with that of Jesus, with Jesus coming out on the short end. Some may remember the queer legend, repeated by some promoters of the rosary, that describes Mary using the rosary to lift through the back window of heaven those whom Jesus had rejected at the front door.

On this the flame of love devotion mimes no words. The revelation, supposedly addressed by Mary to six Hungarian children, includes the following: "My children, my holy son's hand is prepared to strike down. It is difficult to hold him back. Help me! If you ask my flame of love for help, together we can save the world."

Such nonsense would be ludicrous if it were not that some Catholics really take it seriously. The errors, even

heresies, in this kind of thinking are so numerous and complex one hardly knows where to begin.

Suffice it to say here that Jesus is Mary's savior as much as he is ours and that, as God, he is the source and infinite exemplar of whatever saving love she or any of the rest of us may have. To even imply that she outshines him in mercy or compassion, and that if we're really in trouble she will do for us what he will not, only dishonors the mother of Christ.

The flame of love pamphlet claims to have been printed with permission of a diocese in Hungary several years ago. I find it hard to believe that legitimate Catholic authorities anywhere would sanction such a garbling of Catholic teaching and spirituality.

Pope John Paul II has written much about the genuine honor of Mary. His encyclical "Mater Redemptoris" (Mother of the Redeemer, 1987) may be the most solid, down to earth, scripturally oriented document on authentic devotion to Mary in the history of the church. It should be studied carefully by anyone who wishes, in a truly Christian way, to grow in love of the mother of Christ.

In announcing the 1977 Marian year, the pope noted that any valid devotion to Mary helps Christians to make a "renewed commitment to following the will of God." Bizarre "revelations" and devotions like the above are no help toward that end.

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

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FAMILY TALK

Life with aging mother causes many difficulties

by Dr. James and Mary Kenny

Dear Mary: I am a 44-year-old woman who has lost the use of one hand from cerebral palsy. Since my skills are limited I'm on disability. I also have a trust fund a granduncle left me.

The problem is my 80-year-old mother. She won't let me fulfill my ideas. I'd like to repair the house. It is in need of much repair—drafts and leaks generally. I told my cousins (I have no brothers or sisters) but they don't want to get mixed up in the situation.

She is mostly able to care for herself. I realize I'm lucky that I don't have to wash and dress her.

I have been an active Catholic since age 23. Mom has been away from church since 1931. A priest comes on sick call. I feel Mom needs to be around more people.

I try to keep busy by taking trips and going places. I don't want to make it seem that I'm waiting for her to die, but that's the story. (Pennsylvania)

Answer: Thank you for your frank letter. You express well the problems that can arise between two generations. You seem to have a rich and fulfilling life despite your disability. You get out and go places and generally seem satisfied with your life.

The spunk you show in coping with your other problems can also help you in your relationship with your mother. She is a barrier only if you let her be. You have your own needs. Fix the house as you deem necessary. You are entitled to make your house comfortable.

If your mother is unable to understand your actions, explain what you are doing after you have made the arrangements. Perhaps there is another friend in whom you could confide. Most people like to talk things over before making major decisions. For your own peace of mind, try to find someone to be your confidante.

Your idea of getting your mother to meet more people is a good one. Seek activities which you can pursue together. Invite her to come to church with you. Perhaps the priest who visits can invite her to a church activity.

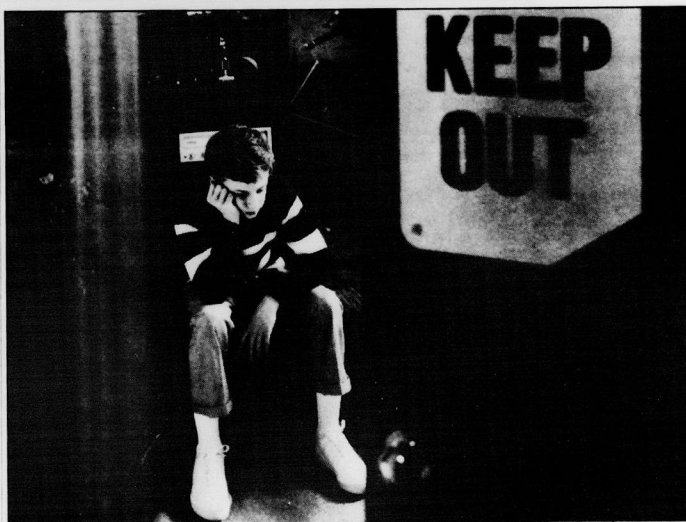
You mention that you travel. Travel agencies often offer one-day excursions with all meals and transportation. Perhaps you and your mother could enjoy an outing. While at home, invite guests to visit.

You already try to keep active and involved. Continue your own personal activities. In addition, try to plan activities to involve your mother. She might balk at becoming more active. If so, do not be discouraged, but keep trying to suggest new plans to interest her.

It is all too easy to wait for death to end a difficult relationship. It is much more challenging to try to enrich each day that you have together. You are already seeking fulfillment in your personal life. Now try to seek a richer relationship with your mother in the time you have left.

(Address questions to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47078.)

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Soviet Union delegation finds fruits of its labor in churches



SOVIET SEMINARIANS—Thirty-six young seminarians gathered in the chapel during their first week of classes at the newly started seminary in Grodno in the Soviet republic of

Byelorussia. A delegation of U.S. bishops and lay people visited the seminary during a fact-finding trip to the Soviet Union. (CNS photo by John Carr)

by Mark Pattison
Catholic News Service

WASHINGTON—John Carr recalls a host of emotional moments when he visited the Soviet Union, the Ukraine and the Baltic states this summer.

Those moments included "meeting people (for whom) you had written letters to the Soviet Union to get them out of jail," Carr said, and "going to churches we had urged to re-open" back to the community. In this job, you don't normally expect to see immediate results."

Carr, U.S. Catholic Conference secretary for social development and world peace, was in one of three delegations visiting Eastern Europe on behalf of the USCC.

St. Louis Archbishop John L. May, chairman of the USCC Ad Hoc Committee on Aid to the Church in Central and Eastern Europe, headed the U.S.S.R.-bound delegation.

Others in the delegation were Bishop Paul A. Baltakis, spiritual leader of Lithuanians outside Lithuania, and Bishop Basil H. Losten of the Ukrainian Diocese of Stamford, Conn., both members of the ad hoc committee; Francis Butler, president of FADICA, a consortium of Catholic foundations; and Msgr. Robert Stern, secretary general of the Catholic Near East Welfare Association.

Cardinal Joseph L. Bernardin of Chicago traveled with the delegation in Moscow and Lithuania. The trip, Aug. 25-Sept. 6, took in the Soviet Union, the Ukraine, Lithuania, Latvia and Byelorussia.

The delegations' purpose was to learn the needs of the church in East European countries once dominated by communist governments that repressed religion.

Delegation members told what they found in interviews with Catholic News Service and written reports.

Archbishop May, in a column in the *St. Louis Review*, archdiocesan newspaper, said the Moscow hotel where the delegation stayed was "promptly labeled 'the gulag,' since there was no heat, hot water, etc." A second stay at the hotel, he said, featured hot water.

Moscow department stores, Archbishop May added, were "pretty grim."

Conditions at Catholic facilities are not much better. Most of the properties were only recently returned to the church and had deteriorated.

Bishop Losten said he plans to return to the Ukraine to get more buildings for the church. He deplored the care given them by the communist government.

"They didn't give a damn and they used whatever they wanted," Bishop Losten said. "They never repair anything in the Soviet Union. They just let it run down."

One reason behind the urgent need for buildings is the explosive growth in the number of seminarians. In Lithuania, "the civil authorities allowed the church to run a single seminary" with enrollment limited to 25, said Cardinal Bernardin in a column written for *The New World*, Chicago's archdiocesan newspaper.

"Within the last two years, however, that seminary has been expanded, and a second one opened," the cardinal wrote, with 200 seminarians enrolled.

The seminaries' biggest problem: materials. "Many of the necessary updated theological resources are lacking in the Lithuanian language," Cardinal Bernardin wrote.

Butler, in a written summary of the trip, said, "There is no Bible in Byelorussian" and "there are no catechetical texts to work from" in that Soviet republic.

Carr said in Lvov, Ukraine, seminary classes were conducted in the cathedral. A language class in Old Slavonic was taught in the middle of the sanctuary—without paper and without chalkboard.

The Ukraine showed the relative paucity of one bishop's surroundings, Carr said. "You are invited to his room," he said, "which serves as his bedroom, his office, his library, his chapel, and he shares kitchen and toilet facilities with people who live with him."

Crowded conditions followed the delegation, and perhaps something else. "We were quite certain that we had the KGB following us," Butler told CNS.

He recounted how Bishop Baltakis had prepared a picnic for the delegation in Latvia. The group stopped in an open field, "and the fellow just pulled up 25 yards behind. He waited for us to finish our picnic, then he got in his car and followed us again," Butler said.

"After 10 days, we got the sense of what it must be like to live there."

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"After 10 days, we got the sense of what it must be like to live there."



PRELATES MEET—Cardinal Joseph L. Bernardin of Chicago (left) meets Russian Orthodox Patriarch Alexei II during a fact-finding trip by a delegation of U.S. Catholics to the Soviet Union. (CNS photo by John Carr)



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How to forge East European church is issue

by Mark Pattison
Catholic News Service

WASHINGTON—Bishop Jan Korec of Nitra, Czechoslovakia, told his visitors of how he has not carried on a normal conversation in his room for seven years.

"His room was so closely bugged," said Gerard F. Powers, adviser on East-West affairs in the U.S. Catholic Conference Office of International Justice and Peace. "He was either writing what he had to say, or rolling up paper and speaking directly in the people's ear."

Bishop Korec had a rapid audience of U.S. bishops and lay people investigating the needs of the East European church emerging from four decades of repression under communist governments.

Delegates to Czechoslovakia, Poland and Yugoslavia reached the conclusion that while East European church officials can tread more confidently, they are still treading carefully.

"The church is moving from a situation where church-state problems predominate to a situation where church-social questions predominate. How can the church have a positive impact on society—an impact that has been denied it?" pondered Powers.

Powers was one of seven people on the U.S. Catholic Conference's delegation to the Slavic nations. The delegation was headed by Archbishop Theodore E. McCarrick of Newark, N.J.

Others on the trip were Bishop Joseph V. Adamec of Altoona-Johnstown, Pa., and Auxiliary Bishop Dale J. Melczek of Detroit, both members of the USCA Ad Hoc Committee on Aid to the Church in Central and Eastern Europe; Father Dennis Schnurr, USCC associate general secretary; and Charles and Barbara Robinson, trustees of the Raskob Foundation for Catholic Activities.

Since returning from their Aug. 18-30 trip, delegation members have told their experiences to Catholic News Service and diocesan newspapers.

Bishop Korec's situation is much like that of other bishops who had to try to minister under a repressive government.

Secretly ordained a priest in 1947 at age 26, he was underground until 1989. "Hardly any of the bishops (in Czechoslovakia) have been bishops for more than a year," Powers said. Bishop Korec, he added, had "no parish work because he's underground . . . and he's now expected to build a diocese."

Funneling aid from the United States to some of these nations' Catholics may be just as difficult, but for different reasons. "With the ethnic divisions in Romania and Yugoslavia," Powers said, "it may mean work with more than one entity in those nations."

The ad hoc committee, he added, had hoped to distribute aid through the national bishops' conferences in each country.

Poland's case is different, Powers said, because its episcopal structure remained intact under communist domination.

Archbishop McCarrick told CNS that "the church (in Eastern Europe) is able to do things it was never able to do," with charitable institutions able to take "a quantum leap forward."

He said bishops in Slavic nations expressed an interest in a kind of "Catholic Peace Corps," in which Catholic volunteers would help rebuild the church there.

"Just to send our English teachers would be very helpful," Archbishop McCarrick said. Health care facilities "will need people who are trained in these facilities to train the people back home."

And the church "could use a great deal of help" in media work, he added. According to the archbishop, the church in one nation has an hour of free television time, but it has nobody trained to run the equipment.

With the shortage of church-run educational opportunities for East European Catholics, Archbishop McCarrick said East Europeans could get training at U.S. Catholic colleges and hospitals.

Bishop Adamec, in a column in *The Catholic Register*, Altoona-Johnstown's diocesan newspaper, said he was excited that many leaders in the post-communist governments were "believers," the term used for Christians in Eastern Europe.

"Their perspective of what society ought to be is refreshing, while challenging. The concern that they have is that one set of evils not be replaced by another. They want to do it right and they want to do it within the context of a relationship to God," Bishop Adamec wrote. Delegation members also delighted in the response by religious leaders.

"The bishops appeared to be encouraged by our visit," Bishop Adamec wrote in his newspaper column. "But, we were equally, if not more so, encouraged by them and their sense of church."

"It was the first time that bishops from outside came in a formal delegation," Powers said. "This was a big deal for them."

He added that East European bishops have a "strong sense that their Christianity has somehow been purified by their persecution," with their experience having a great potential for impact on the world church.

"We can learn a lot from the Christianity that has developed out of their own experience. They're going to start reflecting on the persecution they've been through the past 40-70 years."



UKRAINIAN SEMINARIANS—Bishop Basil H. Losten of the Ukrainian Diocese of Stamford, Conn., (left) talks to seminarians at Transfiguration Church in Lvov in the Republic of Ukraine during a recent visit to the Soviet

Union by U.S. Catholics. Since the seminary has no buildings, classes are held in the cathedral. At the lectern is Ukrainian Archbishop Volodymyr Sterniuk of Lvov. (CNS photo by John Carr)

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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.

October 19

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym. Cost \$2. Call 317-875-0636.

☆☆

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym. Cost \$2. Call 317-875-0636.

October 19-20

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

October 20

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at St. Michael Church, 3354 W. 30th St. followed by dinner at Applebees, Georgetown and Lafayette Rds. Call Mary 317-255-3841 for details.

☆☆

The Sisters of St. Francis at Oldenburg will sponsor a Day of Prayer on "Building Sound Self-Esteem Through the Prayers of Jesus" from 9 a.m.-4 p.m. EST. \$10 cost includes lunch. Call 812-934-2475 or 812-934-3016 for details.

☆☆

The choir of Indianapolis Messiah Mission Baptist Church will present a free Gospel Concert at 2 p.m. in St. Meinrad College chapel.

☆☆

Council #3660, K of C, 511 E. Thompson Rd. will hold its annual Bar-B-Que from 6:30-9:30 p.m. Adults \$6.50; kids 4-12 \$3; under 4 free. Music by Velvea Tunes. Tickets at the door or call 317-786-9389.

☆☆

Separated, Divorced and Re-married Catholics (SDRC) will go on a Hayride at Stony Creek Farm, Noblesville. Meet there 7 p.m. Hot dog roast follows. \$5.50.

☆☆

A Monte Carlo to benefit the sports program will be held from 8 p.m.-1 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆

Searcy L. Greenwell Chapter 14, KSPT, Fourth Degree will sponsor a Four Fades Luncheon Card Party from 12 noon-3 p.m. at St. Peter Claver Center, 3110 N. Sutherland Ave. Donation \$8. All welcome.

October 21

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

☆☆

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

☆☆

Pilgrimages to the Shrine of Monte Cassino sponsored by St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Leo Ryska speaking on "Mary of the Cross and Passion."

☆☆

The Adult Catechetical Team of

Our Lady of Perpetual Help Parish, New Albany will present "Catholics and Evangelization in the '90s" at 6 p.m. EDT as its first Theology Night Out. Call 812-948-4185 for more information.

☆☆

A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. Mass 9 a.m. Call 317-87-9138 for details.

☆☆

Separated, Divorced and Re-married Catholics (SDRC) will Hike with Arnie. Meet at Cub Foods, Eastgate, 8:30 a.m. for carpool to Versailles State Park. Bring own drinks and dish to share.

☆☆

St. Isidore Parish, Perry Co. will hold an all-day Turkey and Ham Shoot at 11 a.m. Raffle, games for all ages, home-cooked food, country store. Closed beef and pork match 3 p.m.

☆☆

The Women's Club of St. Patrick Parish will hold its regular monthly Card Party at 2 p.m. in the parish hall, 586 Prospect St. Admission \$1.25.

October 22

Separated, Divorced and Re-married Catholics (SDRC) will hold discussion groups on "How Can I Have a Better Relationship With God?" at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

☆☆

New Albany Deanery Youth Ministry Fall Religious Studies Program series continues with "Archaeology and the Bible" and "Sacraments" from 7:30-9 p.m. at the Aquinas Center, Clarksville.

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. in the Adult Learning Center of St.

© 1990 Catholic News Service



Lawrence Parish, 4650 N. Shadeland.

☆☆

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.

☆☆

The Divorce and Beyond recovery program and "When Your Parents Call It Spins" adolescent support group series continue at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-226-1596.

☆☆

St. John Parish, Starlight will host "Believence," choreographed worship movements to contemporary Christian music, at 7:15 p.m. in the parish center basement.

October 23

The Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7:30 p.m. at Peppermint Twist

Classic Cafe, 4919 S. Emerson Ave. Call Anna Marie 317-784-3313 before Oct. 21 for reservations.

☆☆

The Centering Prayer Workshop conducted by Gwen Gos continues from 7-9 p.m. at St. Paul the Apostle Parish, Greencastle.

☆☆

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

☆☆

Mature Living Seminars on Challenges in the 1990s continues with "Critical Thinking" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. Bring or buy lunch.

☆☆

The Archdiocesan Board of Education will meet at 7 p.m. at

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Women's Retreat: Dreams and Parables I... The Inner Spiritual Director with Sr. Margarita Armandarez November 16-18, 1990

Day Of Inner Healing December 8, 1990

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The Guardian Angel Guild will hold its semi-annual meeting beginning with 9:30 a.m. Mass in St. John Church, 126 W. Georgia St. Brunch follows at O'mni Severin. Send \$11 reservations by Oct. 20 to: Myra Stennock, 326 Arden Dr., Indianapolis, Ind. 46220.

October 24

Systematic Training for Effective Parenting classes conclude from 7-9:30 p.m. at St. Barnabas Parish, 8300 Rahike Rd.

☆☆

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

October 25

The Family First Aid: Communication Skills for Today's Family series sponsored by Holy Name Parish, Beech Grove continues from 7:15-9 p.m. with "Establish and Maintain Family Rules." Refreshments, babysitting provided by calling 317-787-1730.

☆☆

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, 46th and Illinois Sts.

☆☆

The Female Adult Survivors recovery program sponsored by Catholic Social Services continues from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St.

October 26

Catholic High School Class of 1999 will meet for lunch from 11 a.m.-2 p.m. at K of C #437, 1305 N. Delaware St. For reservations call 317-259-4800.

☆☆

The Centering Prayer Workshop conducted by Gwen Goss concludes from 9-11 a.m. at St. Paul the Apostle Parish, Greencastle.

☆☆

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

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Halloween Party at 8 p.m. at Lakewood Village Clubhouse. Costumes optional. Call 317-236-1596.

☆☆

The Ladies Club of Little Flower Parish will sponsor a Luncheon at 11:30 a.m. and Card Parties at 1 and 7 p.m. in the parish social hall, 1401 N. Bosart Ave. Lunch \$4; cards \$2.50. Door prizes, chances, snacks and candy.

October 26-27

A Lay Preceptor's Workshop will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-236-1483.

October 26-28

A women's retreat weekend on "Praying the Seasons of My Life" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

A Marriage Encounter Weekend will be held at the Boston Connection, Terre Haute. Call Dave and Mary Timmerman 317-897-2052 for reservations and details.

October 27

The Catholic Widowed Organization (CWO) will sponsor its annual conference on "Grief, Growth and Grace" from 8 a.m.-6 p.m. at the Catholic Center, 1400 N. Meridian St. \$20 fee includes lunch. Call 317-236-1596.

☆☆

The Mariol Club of Msgr. Downey Council #3660, K of C, 511 E. Thompson Rd. will hold its annual Christmas Bazaar from 12 noon-6 p.m. Hand-crafted gifts.

☆☆

St. Leonard Parish, West Terre Haute will sponsor its Annual Fall Dinner from 3-7 p.m. Chili, vegetable soups, hot dogs, drinks, dessert. Adults \$3.50; children under 12 \$2.

☆☆

Santa Maria Circle, Daughters of Isabella will hold a Salad Luncheon/Card Party from 12 noon-3

p.m. at Our Lady of Perpetual Help Parish, 1752 Scheller Ln., New Albany. Tickets \$3.50 at door.

☆☆

A Holiday Bazaar will be held from 9 a.m.-4 p.m. at St. Martin Parish, 1709 E. Harrison St., Martinsville.

October 27-28

A weekend retreat for women on "The Feminine Search for Self" will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call Mary Curtis 317-255-8466 for details.

October 28

The October Pilgrimages to the Shrine of Monte Cassino sponsored by St. Meinrad Archabbey conclude at 2 p.m. with Benediction. Father Austin Newberry speaking on "Mary in the Church."

☆☆

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

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahike Rd., 9 a.m.; St. John of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4109 E. 56th St., 11:30 a.m.

☆☆

A Newly Married Day for couples married 1-5 years will be held at Alverna Retreat Center, 8140 Spring Mill Rd. \$25/couple. Call 317-257-7338 for more information.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. For details call 317-356-4060.

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November 2-4

Presenter: Bro. Gary Bernhardt, OFM
Cost: \$80.00

CHARISMATIC RETREAT

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November 9-11

Presenter: Fr. Dimitri Salla, OFM
Cost: \$80.00

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Church trying to regain ground lost under communism's reign

by Mark Pattison
Catholic News Service

WASHINGTON—Archbishop Patrick F. Flores of San Antonio decided on his own to visit three hospitals housing Romania's AIDS babies, the subject of worldwide pity since their existence was revealed following the overthrow of Nicolae Ceausescu last December.

The director and a nurse at one of the hospitals "said the children need two things," according to Archbishop Flores. "They need medical attention and they need family love. They're really not getting either. So they keep them clean and neat and just waiting to die."

The visits to children with acquired immune deficiency syndrome was one of the most vivid memories for Archbishop Flores, a member of the new U.S. Catholic Conference Ad Hoc Committee on Aid to the Church in Central and Eastern Europe, who visited Romania, Hungary and Bulgaria Aug. 1-11.

Others in the delegation, one of three to different Warsaw Pact nations, were: Los Angeles Archbishop Roger M. Mahony; Bishop Daniel P. Reilly of Norwich, Conn., an ad hoc committee member; Erica P. John, president of the De Rance Foundation; and Bradley Foerster, a Catholic Relief Services staff member based in Geneva.

They paint a picture of a church struggling to regain ground, lost since the end of World War II when their nations' governments came under Soviet influence.

The rapid collapse of communism in Soviet Bloc states has created the opportunity to restore religious works and practices that had been banned or severely limited since after the war.

"Hungary had been up to date, but since the communists took over," Archbishop Flores said, "it was allowed to deteriorate in many ways."

The Hungarian government is "trying to return some of those facilities" confiscated from the church. But the former seminary in Budapest, used by the military, "really cannot be used," he said.

"Somehow they gutted the plumbing, the electrical, broke wood for fires. It would cost less to replace than to repair. The government wants them repaired but of course there's no money to do it."

Another seminary in Esztergom, Hungary, used by Soviet troops as a hospital, had its chapel transformed into a basketball court, and the carved wood main doors were taken back to Russia when the military abandoned the building.

Rebuilding the ministerial structures is crucial as well, Archbishop Flores said.

"Priests (in Hungary) on the whole are very old—and a few young ones who got trained outside the country one way or another," he said. "It is even worse in Romania and Bulgaria."

Archbishop Mahony, in a column in *The Tidings*, Los Angeles' archdiocesan newspaper, told the story of a Romanian-rite Archbishop Alexandru Todea, who was secretly ordained a priest after the war and went to prison.

"As a priest in Romanian prisons, Archbishop Todea was assigned to what the prison authorities thought was the worst job in the prison—cleaning the prisoners' latrines," Archbishop Mahony wrote.

"The then-Father Todea accepted the assignment with joy because it actually gave him free run of the prison. Moving about from cell block to cell block, he and another



ROMANIAN AIDS BABY—A tiny AIDS baby at a Romanian hospital reaches out to grasp the finger of Archbishop Patrick F. Flores of San Antonio. The archbishop went to the hospital with one of three delegations of U.S. Catholic bishops visiting Warsaw Pact nations recently. (CNS photo from Today's Catholic)

prisoner carried out a remarkable ministry to the entire prisoner population."

Bulgaria is "the least Christian and Catholic of the countries," Archbishop Mahony said, with an estimated 70,000 Catholics led by two Latin-rite bishops and one Eastern-rite bishop.

"They remarked," Archbishop Mahony said, "that as far as history records, there had never before been six Catholic bishops in Bulgaria at one time: the three of them, plus our delegation. They were so grateful—and so astounded—that we would come to visit them."

Bishop Reilly used his visit to remind Catholics of the power of faith and the religious freedoms of Americans.

In a homily delivered at a New London, Conn., church shortly after his return, Bishop Reilly said the Catholic Church was the only church to stand up to Eastern Europe's governments.

"The communist regimes tried to make the Catholic Church an instrument of the state, but they could not,"

Bishop Reilly said if he could do one thing after his visit, it would be "to shake this nation of ours."

He added, "We have the freedom to express our faith and our principles and moral convictions. But many act as if they had none of these, and if they do profess their faith in God, they don't want anyone to know."

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Bishops learn about East Europe church

(Continued from page 1)

Observers on the trips agreed that the situation in Eastern Europe is critical—not because they fear darkness snuffing out the light, but because they fear many lights may not be lit.

A "lost generation" is at stake, according to Carr, a member of the Soviet Union delegation. "They never bought atheism but grew up in a society indifferent and hostile to religion. Religion died with freedom in the era of communist suppression."

A top concern of Eastern Europe's bishops is defining freedom to people who have lived so long without it.

Archbishop Mahony, who visited Romania, Hungary and Bulgaria, said that bishops, "while anxious to receive Western economic and development assistance... are wary of the negative values that will accompany that: materialism, consumerism and that tendency to privatization."

The delegations from the United States heard tale after tale of how state suppression worked against the church, and how inventive Catholics worked around it.

Archbishop Patrick F. Flores of San Antonio, who also visited Romania, Hungary and Bulgaria, told in an interview with *Today's Catholic*, his archdiocesan newspaper, of Bulgarian treatment of nuns. "They got rid of all the nuns, (but) they allowed one little group of six cloistered Carmelites to remain, providing they would remain in the choir loft and the belfry," he said.

"They removed the staircase and built simple rooms for themselves. They made a living by embroidering and by doing little paintings. They could not sell them. Then when people would come, they would offer the work and then accept a donation," Archbishop Flores said.

The needs of the church in Eastern Europe are many after two and three generations of repression. In many nations, there is little or no familiarity with the Second Vatican Council. Many churches are just now beginning to celebrate Mass with the priest facing the people.

There are too few seminaries for the flood of students. There is a similar dearth of instructional materials. Buildings given to the church are in poor condition. The publishing capacity of the church is just as poor.

But in listening to the needs stated by East European bishops, "we expected a lot of conversation about bricks and mortar. I was impressed how little conversation there was on bricks and mortar," said Archbishop Flores.

Archbishop Flores told CNS the real of Catholics to restore their churches and renovate newly returned buildings makes aid all the more necessary. "There are so many willing hands," he said. "They just need the wherewithal to start."

Synod debates priest's spiritual identity versus his social role

(Continued from page 1)

worked well on local levels, might now be considered for the universal church.

The *relatio* said seminarians and priests should learn how to relate well to women, avoiding both "too much familiarity" and "shyness." It did not discuss the role of women in the formation of priests, an issue that had been raised by several bishops.

On other controversial questions—such as the relation between a priest's spiritual identity and his social role—the *relatio* noted the wide divergence of opinions and asked for further debate.

The identity issue was at the heart of many individual speeches during the week of Oct. 8-13. Bishops discussed how much the priest is "of the people" and how closely his formation should reflect his local culture.

Some bishops called for freedom in devising local formation programs that go outside the classic seminary tradition. There were major differences over whether priests should be trained as social as well as sacramental leaders of their communities.

The synod also continued to hear:

►A mild, running debate over celibacy and how it can best be understood. Several Europeans urged a strong reaffirmation of the celibacy requirement, while some Africans reminded their colleagues that it poses some practical problems for priests.

►Calls for improved spiritual formation as the keystone to seminary improvement. The proposals varied from Ignatian exercises to the pre-seminary "spiritual year."

►Recurrent suggestions that more emphasis be placed on the Bible in seminary programs, especially in places where evangelical sects are "having a field day," as one bishop put it.

The words "culture" and "community" appeared many times in synod speeches, but the accent was often very different. In the synod's first week, several bishops spoke of contemporary culture as a hindrance to priestly formation and said a priest's prophetic role must often be countercultural.

That sentiment was echoed by Belgian Cardinal Godfried Danneels of Brussels, who said there is a constant danger that a priest's spirituality can be eclipsed by social engagement.

Latvian Bishop Vilhelms Nukss, an auxiliary administrator in Riga, took that point farther, saying a priesthood candidate should cut out "radio and television, useless visits and conversations in favor of serious and constant study and work."

Like many synod participants, he stressed the spiritual over the social in formation.

Other bishops during the second week of talks, however, especially those from Africa, Asia and Latin America, argued that for a priest to do his job well today he must be adept in local politics, economics and even manual labor in some places.

Bolivian Archbishop Luis Sainz Hinojosa of La Paz, for example, warned that a cultural "divorce" between the priest and his people can begin in the seminary. Archbishop Sainz, along with three other Latin Americans, said that was especially true for candidates from the region's Indian cultures.

"We cannot keep forming priests by turning our backs on the culture of the people of our country," he said.

Bishop Oscar Paez Cercete of San Pedro, Paraguay, called for a special formation plan for native candidates as an "act of homage" to them on the 500th anniversary of Latin America's evangelization.

Brazilian Bishop Jayme Chermello of Pelotas strongly defended his country's controversial "small group" seminaries, in which communities of about 20 candidates live in houses with a rector and a spiritual director. The houses are not "isolated" from Brazilian culture, he said, and that is one reason why vocations are up.

Asians, like Indonesian Bishop Michael Croomans, also stressed that priests "should not be formed in isolation or alienation, but in close and continuous contact with human society at large. From the outset they ought to become well-acquainted with their contemporary and fast-changing world."

Throughout the week, several talks by Third World bishops seemed to reflect an undercurrent of apprehension that the synod might lead to an imposition of uniformity in formation programs. Indonesia's Bishop Anthon Pain Ratu of Atambua made a strong appeal for local flexibility.

"Imposing a foreign system or method in priestly formation which is bound to a certain culture means putting Christ into the prison of that culture, and that is indeed a crime," he said.

The *relatio* said most synod participants agreed on the value of the classic seminary experience. But the document left the door open for alternative formation houses "in exceptional instances."

Another suggestion made by several bishops, also noted briefly by the *relatio*, was for a year of pastoral apprenticeship as a way for candidates to get in touch with their communities.

In some cultures, this means a closer identification with the poverty of the people, said Malaysian Archbishop Anthony Fernandez of Kuala Lumpur—a point echoed by a number of Third World bishops.

South African Bishop Michael Coleman of Port Elizabeth said seminarians must be prepared to "motivate and train

people to take up necessary, non-violent action" to achieve social justice. Ugandan Bishop Paul Kalanda of Moroto said seminarians need to be formed to fight poverty, ignorance, disease, human rights violations and forms of social exploitation.

Few went as far as Malawi Bishop Felix Mkhori of Chikwawa, who said local communities should help select and screen candidates for the seminary.

This line of argument drew strong opposition, however, from other bishops. Archbishop Pio Laghi, who heads the Vatican's education congregation, said some people today misunderstand the priesthood as being not only for the people but "deriving from" the people.

Likewise, Italian Archbishop Antonio Ambrosanio of Spoleto-Norcia insisted that "the priestly ministry does not originate from the community but from the event of Christ through apostolic transmission." Bishop Norbert Mtega of Iringa, Tanzania, warned of putting "too much emphasis on service to the people but less emphasis on the sacramental and sacred dimension."

The *relatio* reflected the synod's lack of consensus on this point. It said, however, that a priest's spiritual service comes ahead of worldly activities, which should be kept to a "minimum." In poor countries, it said, there

is a danger that the priest can turn into nothing more than a social worker.

Many synod participants continued to promote the idea of a pre-seminary year of spiritual preparation. Msgr. Daniel Murray, an auditor at the synod and rector at St. Charles Borromeo Seminary in Philadelphia, gave the most comprehensive endorsement of the spiritual year. He said a period of prayer and contemplation is an "investment in the future" because it dramatically reinforces the priest's distinctive role.

Cardinal Ricardo Vidal of Cebu, Philippines, said Asians had also found it helpful to install a continuing formation program for spiritual directors in seminaries.

The church's requirement of priestly celibacy was strongly defended by several bishops, including Archbishop Gilberto Agustoni, secretary of the Congregation for Clergy.

He said it was "pernicious" to suggest ordaining married men of proven virtue. The issue was laid to rest during the 1971 synod on the ministerial priesthood, he said, and "we should not bring it up again."

Dutch Cardinal Adrianus Simonis of Utrecht said in a written intervention that the bishops should clearly reaffirm the celibacy requirement. After the synod is over, no one should think that the bishops were silent on the issue, he said.

Syrian Patriarch Ignace Antoine II Hayek said Latin-rite dioceses should follow the example of the Eastern rites and ordain married men.

Some Africans continued to point out practical problems with celibacy. Bishop Armand Toasy of Marinarivo, Madagascar, for example, said celibacy poses an image problem for his priests because the culture values male fertility.

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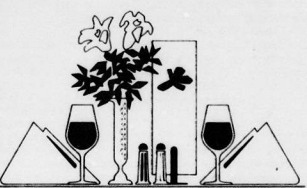
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Youth News/Views

Daily prayer can help teens 'make it today'

by Mary Ann Wyand

Popular vocalists M.C. Hammer and Prince got together recently to create the upbeat song "Pray" for Capitol Records.

The lyrics remind teen-agers that, "We need to pray just to make it today." Their song is soaring to the top of the record sales charts.

Recently *The Criterion* asked students at Secunia Memorial High School in Indianapolis and Our Lady of Providence High School in Clarksville about their prayer lives. Their responses reflect a deep appreciation for faith.

"While it seems like the hassle of daily life has pushed prayer to the back of my mind lately, it feels good to stop everything and let God know I haven't forgotten him. I believe that our destinies are the result of our actions, and that prayer should be used to relax, not beg."

Providence junior Tom Boone

"Prayer is important in a teen-ager's life because we are very complicated people. Teen-agers deal with a lot of troublesome issues—drugs, family problems, gangs, and peer pressure. Sometimes these things can get too hard to handle. When this happens, we look for guidance or direction. Prayer helps us to be stronger when the next hardship comes up. Prayer can also help us believe that someone cares about us when we feel no one does."

Secunia sophomore Meredith Bullock

"I pray when I get the urge to talk to someone about problems or forgiveness. I can always feel answers in return. Stuff just pops in my head to resolve my problem. I think they're messages. It's kind of neat. I can just sit there and talk to God and I know he's there and waiting."

Providence sophomore Holly Osborne

"After I pray, I feel that I am a part of God and I belong to him."

Providence sophomore Kevin Henderhals

"Prayer has helped me through my teen-ager years. I lost two grandparents, and prayed frequently after their deaths. It helped me relieve the shock. Prayer has helped me act under pressure from friends, school, and even family. Prayer has also helped me have faith in myself and others. I usually pray by myself before any sporting event. I pray that I can participate to the best of my ability."

Secunia sophomore Brian Callagher

"I think it is good to pray because it helps you communicate with God."

Providence sophomore Brian Fisher

"I've never really been able to relate to group prayers like the ones at Mass because they aren't my words and thoughts and they become too repetitious and meaningless. I like prayers of my own because they are my feelings to God."

Providence sophomore Lisa Cimafanza

"I don't think praying is on the top of the list of most teen-agers' agendas, however praying does have a certain importance to many teens. Many of us pray at times to do good on upcoming tests, to get along with parents, and to make relationships with others better. There is always a time and place for praying in my life."

Secunia sophomore Patty Cooper

"I pray because I feel a sense of security knowing that the Lord is watching over me."

Providence sophomore Brent Hartsfield

"Prayer is a valuable source of communication in a teen-ager's life, a person-to-person call to God. We teen-agers feel we are facing a long journey towards acceptance into adulthood. Prayer releases that pressure while giving us more determination to strive for acceptance. It also lets you grow in faith. Prayer is a stepping stone towards adulthood. Prayer leaves you in peace and raises your level of maturity. Prayer strengthens your faith while expanding it. Prayer lets you get the best out of life."

Secunia sophomore Tom White

"I pray before I go to bed at night to thank God for the day."

Providence sophomore Emily Leger

"Prayer is important to me because talking with God clears my conscience and gives me an inner peace. I feel comfortable listening to my radio and talking to God. The radio relaxes me and helps me pray."

Providence junior John Wilkinson

"I pray to keep in touch with God and for inner peace. I also pray for world harmony and peace."

Providence sophomore J. David Guinn

"I usually pray when I either feel depressed or thankful. A lot of times I'll ask God to help me make it through a tough time. Other times I thank him for giving me things, especially if I pass a tough test."

Providence sophomore Angie Loi

"Prayer is a peaceful time to relate to God and communicate with him. It's a time to ask questions and to see how close you really are to him."

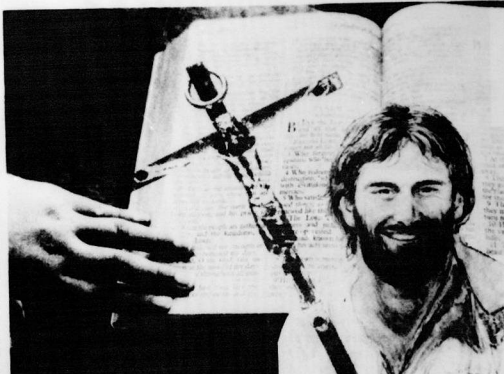
Providence sophomore Tim Grimes

"In my opinion, most teens don't think about praying very often. Some do more than others, but in general their minds are on other things. Most kids probably don't pray very often because they're afraid of what their friends will say and think. I'm sure if a person has friends who concentrate on being thankful and asking forgiveness, then that person would too. Everybody worries too much about other people and not enough about what they think is really important."

Secunia sophomore Wendy Conn

"I usually only pray when I really want something, but I think God usually finds the time to answer me."

Providence sophomore Amy Voelker



FAITH—Teen-agers who pray regularly say they have a stronger faith life and a deeper personal relationship with God. Prayer helps teens address life issues. (Illustration by Debbie Cathcart incorporates a portrait of "The Joyful Christ" by Francis Hook and a Catholic News Service photograph of a Bible taken by Mimi Forsyth)

"If I don't pray in the morning, I feel as though something has been left out of my daily routine. Prayer helps me get through my day."

Providence sophomore Jeremy Jackson

"Prayer is very important. A lot of people pray when they need something, but I pray when things go good or if I had a great day. It really makes me feel good when God answers my prayers. It shows that he really does care about me."

Providence sophomore Aven Whetley

"I pray when I'm asking for something or just when I'm saying thanks for what I have. It makes me feel better."

Providence sophomore Chuck Hutchins

"In today's society of teen-agers, a trip to the mall with friends is a more important event than going to church to pray. In my family, church is a regular Sunday event. Although sometimes I don't like to go, I'm thankful for this opportunity. I would not be the same person without prayer in my life. It has influenced and affected me greatly. If teen-agers take the time to pray, they would be surprised at what a difference it can make."

Secunia sophomore Chris Neidlinger

"I pray before I go to sleep. Sometimes I pray to get help, to thank God, or to send help to people in need. Prayer can only help you. There is nothing to lose."

Providence sophomore Ron Lang

"I love to pray all alone in a dark room. This way it's just God and myself together. It's great!"

Providence sophomore Natalie Barnett

"I pray when I need someone to talk to and when I have nothing else to do. I talk to God a lot because I always know he is there and that he will listen to me."

Providence sophomore Maureen Jordan

"I usually pray before a soccer game, not only to ask for God's help to play well, but to help me focus on what I'm about to do to help me get my mind in the game."

Providence sophomore John Graman

"I pray when I want to thank God for everything good that has happened and when I want to ask for something. I pray

because it makes me feel better if I am having a bad day."

Providence sophomore Julie Graf

"I pray if I am in trouble or in a bad mood. Sometimes I pray for the good times to keep going. Prayer is a very important part of my life as a person and a student."

Providence sophomore Jack Richards

"I pray for my Mom, Dad, brothers and sisters, and to God for forgiveness."

Providence sophomore Chris Martin

"I pray when I need or want something very badly. A lot of the time I try to thank God, but I seem to take him for granted."

Providence sophomore John Ayers

"I usually pray for the safety of my family and friends. Sometimes I pray for something I want. It doesn't always work."

Providence sophomore Tommy Neathamer

"I pray when I feel bad about something or if someone needs prayer. If I have a big thing coming up I'll ask him to help me through it. He's sort of like my big brother. He helps me when I ask for it—no questions asked."

Providence sophomore Nathan Schmidt

"I pray in the morning, at meals, and before I go to bed at night, thanking God for my life, family, and talents. When I'm having problems, I'll stop what I'm doing and ask God for help and tell him what's wrong. It helps me a lot. If it wasn't for God and praying, I wouldn't be where I am now and I wouldn't have what I have now."

Providence sophomore Jenny Andres

"With all of the problems that teen-agers have today, you would think that prayer would be more important to us. But since we try to act more like adults, we try to solve our problems by ourselves, locking out our family, friends, and even God. Sometimes we even refuse to admit that we have a problem. When we ask God for help or guidance, God will show us a way to solve our problems."

Secunia sophomore Charles Klutts

"In prayer, we can speak to someone who will always be there. God can help give us the answers we need. All we need to do is ask, and God will respond."

Secunia sophomore Beth Bergert

Faith shows teen-agers the path to happiness

by Tom Lennon

When the evil spirits of Halloween are banished, we find ourselves at the dawn of the feast of All Saints. But what does this day have to offer for young people?

It can be a brilliant statement about who you can become.

Unfortunately, sanctity is not the most popular of lifestyles and goals. Many people have the idea that the saints spent their lives in the town of Dullsville.

These people should investigate the life of an intelligent, witty woman we know today as St. Teresa of Avila. It is true that she did have her days of boredom and for a long time even prayer was difficult for her.

She had been, by the way, a restless

teen-ager. And she had loved to read romances—the stories of knights and beautiful ladies.

Later in her life, people loved to come to the convent to visit with her. You probably would have liked her.

Teresa came to believe that the pleasures of the world could not even be compared with the pleasures she found in God.

She wrote that she could not "describe what is felt when the Lord gives me" an understanding of his secrets and grandeur, the delight that so surpasses all those knowable here on earth. . . . I would find it revolting to have to try to make a comparison between the two delights, even if those of earth were to last forever and those given by the Lord were only a

drop of water from the vast overflowing river that is prepared for us.

Teresa's words do not sound like Dullsville. They suggest excitement and rare joy and deep happiness. They remind us of St. Paul's astonishing words, "Eye has not seen, ear has not heard, nor has it so much as dawned on anyone what God has prepared for those who love him" (1 Corinthians 2:9).

But the delights of which Teresa speaks do not come the very instant a person decides to set out on the path of holiness. She prepared herself to receive such pleasures by struggling for years to purge her life of selfishness.

And she found that the road to great holiness was long and arduous, although always a happy one. She walked steadfastly on that road for years, perhaps feeling as

the French writer Leon Bloy did many years later that "the only tragedy in life is not to be a saint."

So in 1990 how might a young person make new efforts to walk the path of holiness? Here's one small suggestion.

Write down on a small slip of paper this brief sentence from St. Paul's Letter to the Philippians: "Your kindness should be known to all" (4:5). Underline the little word "all."

Carry this slip of paper in one of your pockets or wallet and look at it once each day between now and Nov. 1, 1991.

As best you can, try to live these words. Good luck, and best wishes for the happiest of journeys on that long, arduous and royal road.

World Youth Day liturgies honor young people

World Youth Day will be celebrated with a variety of special events Oct. 28 at parishes in the Archdiocese of Indianapolis and throughout the nation and the world.

"It's a special day to recognize and appreciate the gifts and talents of young people," Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, explained. "It is a day to let others know that youth are just as much a part of our church today as they will be tomorrow."

Parishes are encouraged to make Oct. 28 a special day for young people.

"The young people of our archdiocese are viable sources of our church," Sister Joan said, "and on Oct. 28 and all the days to follow let us make this known to them and affirm each and every one."

St. Paul Parish in Tell City will be celebrating World Youth Day on Oct. 27-28 by recognizing students in grades 1-12 at all liturgies.

Pam Drake, youth ministry coordinator, said all school-age youth are invited to participate in the special youth liturgy.

Members of the High School Youth Board will be commissioned, and representatives of the Girls Scouts, Brownies, Boy Scouts, Cub Scouts, grade school, junior high, and high school will be honored for their contributions to the church.

World Youth Day was established by Pope John Paul II as an annual celebration. This year's theme is "Building the City of God through Celebrating Our Heritage."

According to a Vatican spokesman, World Youth Day is an eloquent sign of a church that is close to young people and their concerns. It also is a privileged moment in which young people experience the ecclesial communion of the local church with their bishop.

Further, the spokesman said, youth day observances recognize pastoral work with youth and the Christian formation of youth during a day of prayer and evangelization.

Pope John Paul invites young people from around the world to stand together on World Youth Day to celebrate the cultural

gifts they give to the Catholic Church and to one another, both individually and collectively.

Batesville Deaneys youth enjoyed marshmallow games, a 10-wagon hayride, a hotdog and marshmallow roast, and a prayer service around the bonfire Sept. 23 during **Marshmallow Madness Day** at St. John Parish in Batesville.

Junior high school students from 17 parishes attended the deaneys youth rally hosted by St. John parishioners with assistance from Franciscan Sister Shirley Gerth, pastoral assistant.

Teen-agers represented St. John the Baptist Parish at Dover, Immaculate Conception Parish at Millhousen, Holy Family Parish at Oldenburg, St. John Parish at Osgood, St. Anthony Parish at Morris, and St. Joseph Parish at St. Leon.

Other students came from St. Charles Parish at Milan, St. Louis Parish at Batesville, St. Maurice Parish in Decatur County, St. Magdalene Parish at New Marion, St. Nicholas Parish in Ripley County, St. Martin Parish at Yorkville, St. Paul Parish at New Alsace, St. Peter Parish in Franklin County, St. Vincent Parish in Shelby County, and St. Pius Parish in Ripley County.

Roncalli High School's marching band recently welcomed new disc jockey Bruce Stevens to WBBC Radio in Indianapolis with a special performance of tunes from "The Sound of Music" and a spirited rendition of the school fight song.

Rebels band director John King and Roncalli principal Joe Hollowell helped arrange the band trip to the WBBC radio station on Sept. 25.

Catholic Youth Organization officials are planning an archdiocesan **Search Retreat** for high school juniors and seniors Oct. 26-28 at the CYO Youth Center in Indianapolis.

Contact the CYO office at 317-632-9311 for registration information.

Billed as an "overnight relationship-

building experience," Brebeuf Preparatory School's **freshman orientation** August 14-15 blended the best of the best: school's past, the hope for its future, a scavenger hunt, plenty of pizza, absolutely no sleep, and some Thunder Island fun!

Representatives of other Jesuit high schools were on hand to observe Brebeuf's innovative freshman orientation programing. Jesuit Father Michael Dorrier, Brebeuf's director of campus ministry, organized the two-day program to familiarize new students with the Indianapolis school and to create special bonds between freshmen and seniors.

Brebeuf senior Jay Reddy reported that by the time freshmen students played volleyball, tug of war, and cage ball, followed by swimming, a school dance, and a movie, everyone was pretty tired but very excited about high school.

Richmond teen-agers have been busy with a number of fund raisers during the past few months.

Over the summer, 40 students who are members of the **Richmond CYO youth group** staffed a food booth during the Richmond Rose Festival.

In August, 25 youth group members sponsored a car wash and cleaned 50 cars during the four-hour project.

A recent bake sale during an annual craft show resulted in even more profits to fund youth group activities, according

to Melody Schroeder, youth ministry coordinator for the three Richmond parishes.

Joint youth events bring together teen-agers from Holy Family, St. Andrew, and St. Mary parishes.

"The goal of our fund raisers has become more than just money," she said. "We come together as leaders to represent the Catholic Youth Organization in Richmond."

Brebeuf Preparatory School student Paul Williams of Indianapolis has won a renewable **achievement scholarship** funded by Florida A & M University.

The scholarship was announced by the National Achievement Scholarship Program for Outstanding Negro Students.

At Brebeuf, Paul is active in the National Forensic League, Black Student Union, and French Club. He has earned several poetry and art awards.

Bishop Chatard High School in Indianapolis is participating in the **Marsh Supermarkets' Marsh Computers for Education** program and the Kroger Company's "Earning for Learning" program to earn free computer equipment for the school.

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Books of interest to Catholics

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

"In Pursuit of the Kingdom," by Bishop Pedro Casaldaliga, Orbis, \$10.95, 254 pp. Writings from two decades ending in 1988 by a Claretian prelate in Brazil who has been both praised and condemned for his forthright identification with the poor.

"The Mystery of the Triune God," by Jesuit Father John J. O'Donnell, Paulist Press, \$8.95, 184 pp. Theology

of the Trinity addressed to contemporary believers and doubters by a Gregorian University theologian.

"Defenseless Flower," by Carmelite Father Carlos Mesters, Orbis Books, \$13.95, 175 pp. English edition of a collection of articles centering on Latin America.

"Biblical Faith and Faithing," by John W. Miller, Paulist Press, \$9.95, 165 pp. Essays intended to create a fresh awareness of biblical traditions that foster a high culture of faithing.

"Shaping a House for the Church," by Marichika Maak, Liturgy Training Publications, \$9.95, 105 pp. Art historian

offers counsel to all who become involved in the designing or renovation of places of worship.

"U.S. Lifestyles and Mainline Churches," by Tex Sample (Westminster John Knox Press, \$12.95) concentrates on the old, major Protestant church bodies in this country, but the lifestyles described with wit and in detail know no denominational boundaries. The sociological data supplied are pertinent and interesting.

"Religion and the Life of the Nation" edited by Rowland A. Sherrill (University of Illinois Press, \$14.95) is a collection of essays that delve into the present circumstances of religion in America and into aspects of its history. Except for the introductory chapter all of the papers were prepared for a project titled "ReVisiting America: Religion and the Life of the Nation."

+Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in

our archdiocese are listed elsewhere in *The Criterion*. Other priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+AMMERMAN, Pauline L., 81, St. Mary, Richmond, Oct. 8. Wife of Hugh; mother of Elaine Phil-

lips; sister of Mark Hubert Hinds-lye, grandmother of three.

+BANY, Florence Helen, 76, St. Anthony, Indianapolis, Oct. 6.

+BOUCHER, Helen M., 89, Holy Spirit, Indianapolis, Oct. 7. Mother of Bernice B. Hopp and David G.; sister of Victor Koerner, grandmother of G. Patrick and Julie A.

+BRADY, Pierce Thomas, 74,

Holy Name, Beech Grove, Oct. 7. (husband of Mary (Wells); father of William, David, and Patricia Everman; brother of Johnnie, Anna, and Helen Cooper; grandfather of 15; great-grandfather of 11).

+CRONIN, Ada Agnes, 89, St. Paul, Tell City, Oct. 8. Sister of Moses Howell and Marie Birch-

+DELUCIO, Carmela, 94, St. Mary, Richmond, Oct. 7. Mother of Virginia Fern, Mary Frances Shater, Phyllis Sheppard, Antonette Norman, Edith Brown, Katherine Rains, Sue Stallings, Nick, Fred, John, Paul, Hubert and Raymond; grandmother of 45; great-grandmother of seven; step-grandmother of two; step-great-grandmother of four.

+DOYLE, Margaret, 87, St. Mary, Mitchell, Oct. 7. Sister of Elisabeth Smotherman and Gretchen Smith.

+ECKERT, Jeremy Patrick, infant, St. Augustine, Jefferson-ville, Sept. 24. Son of Buddy and Patricia.

+ELKINS, Mae (Muslim), 74, St. Mark, Indianapolis, Sept. 24.

+ELPERS, Benedictine Sister Agnes Cecilia (formerly Sister M. Cordelia), 71, Convent Immaculate Conception, Jeffersonville, Oct. 7. Sister of Christina Voelker, Beatrice Weiss, Florence Rose Kassel, Aemilian, Norbert and Marcellus.

+FALKENSTEIN, Roberta, 80, St. Augustine, Jeffersonville, Sept. 26. Wife of O. Paul; mother of Paul J., Frank C., and Cathy F. Meiman; sister of Joseph Man-ning, Florence Rhoads, Trini Mayflower and Mary Davis; grandmother of three.

+HEHEMANN, Jean (Schulz), 62, Sacred Heart, Jeffersonville, Oct. 6. Wife of Charles W. mother of Gary, Roger, Deborah Young and Leesa Thompson; sister of Marlene Bissig, Nancy, Donald and Michael; grand- mother of seven.

+HOTTEL, Theresa E. (Bedel), 96, St. Ann, Hamburg, Sept. 11. Mother of Rita Grote, Marie Meehan, Frank I. Rose, Weigel, Clara, Schwaering, Catherine (Katie), Charles P., and Alma Personett; grandmother of 33; great-grandmother of 30.

+LANDIS, Rex D., Jr., 65, St. Paul, X, Indianapolis, Oct. 2. Husband of Elizabeth; father of Kathleen Andrews, Cheryl and Rex; brother of Richard, and Phyllis Barnhill; grandfather of four.

+LEACH, Arthur W., 79, St. Augustine, Jeffersonville, Sept. 28. Father of William H.; brother of William, Mary, Wilkison and Agnes Bottorff; grandfather of three; great-grandfather of two.

+LUCID, Leo J., 76, Holy Spirit, Indianapolis, Oct. 8. Husband of Marie Ruth (Gentry); father of George S. and Rita Kathleen Richardson; brother of Mary Katherine Kintz; grandfather of four.

+MADDX, Margaret M., 88, Holy Spirit, Indianapolis, Oct. 2. Step-mother of George, and Mary Ann Hays; step-grandmother of 10; step-great-grandmother of 12.

+MULLINS, Joseph R., 69, St. Mary, Rushville, Oct. 6. Brother of Ruth and Esther.

+MULLIS, Adolph, 85, St. Paul, Tell City, Oct. 5. Brother of Jack, Roman, Verena Blandford and Leona James.

+O'CONNELL, Margaret, 95, formerly St. Vincent de Paul, Bedford, Oct. 4.

+PADGETT, Josephine, 78, St. Vincent de Paul, Bedford, Oct. 6. Mother of Louis; grandmother of three.

+PRY, Marcella M., 80, Our Lady of Perpetual Help, New Albany, Oct. 9. Wife of Lewis Upton; mother of Alfred, Joseph, Robert and James Williams, Marcella Baker, Lewis U. Jr., Virginia

Lindley and Joanne Howard; sister of Regina Gendarys; grandmother of 22.

+SMITH, Ruth L., 71, St. Mary, Aurora, Oct. 5. Mother of Terry, and Amy Woods; sister of Jean McAdams.

+STULL, James W., 68, St. Jude, Indianapolis, Oct. 12. Husband of Margaret "Peg" (Weber); father of Anne Landrum, Rose Marie Walters and J.; brother of Mary Buis, Alberta, and Jane Hickman; grandfather of 10.

+TURLY, James A., 75, St. Gabriel, Connersville, Oct. 8. Husband of Anna F.; father of James L. and Robert; brother of Lloyd, Donna Ferry, Rose Davis, Beulah Vaughn and Elizabeth E. Mazzola; grandfather of four; great-grandfather of two.

+VOGEL, Benedictine Sister Mary Grace (Irene Margaret), 81, Convent Immaculate Conception, Ferdinand, Oct. 8. Sister of Florence Brewer and Albert.

+WENNING, Mary Rose, 92, St. Mary, Greensburg, Oct. 13. Mother of Carl, Don, Lester, Vera Walters, Marjorie, Herbert, Robert, Leo, Marie Keuserman, Rose Ann Sturgis and Betty Vandenberg; sister of James and William Olgier, Ann Clouser and Alice Strahler; grandmother of 44; great-grandmother of 63; great-great-grandmother of two.

Providence Sr. Monica Burns, dies at age 94

ST. MARY OF THE WOODS—The Mass of Christian Burial was held here on Oct. 13 for Providence Sister Monica Burns who died Oct. 9 at the age of 94.

Sister Monica, the former Elizabeth Burns, was born in Bradford, Pa. She entered the Providence community in St. Mary of the Woods in 1920 and made her final vows in 1928.

Sister Monica taught in schools in Illinois, Indiana, Massachusetts, Maryland, North Carolina and Washington, D.C. Her assignments in the Indianapolis Archdiocese included St. Anthony School in Indianapolis, Holy Trinity in New Albany, and St. Margaret Mary in Terre Haute.

One nephew, Jim, of Bradford, and two nieces, Lucille Brown of Rochester, N.Y. and Ann Marmo of Idaho Falls, Idaho, survive Sister Monica.

Sister Mechtilde Schaaf, 84, dies at Woods Oct. 9

ST. MARY OF THE WOODS—Providence Sister Mechtilde Schaaf died in Karcher Hall here on Oct. 9. She was 84. The Mass of Christian Burial was celebrated for her on Oct. 12 in the Church of the Immaculate Conception.

The former Mary Schaaf was born in Lincoln, Neb. She entered the Congregation of the Sisters of Providence in 1929 and professed final vows in 1937. She taught home economics at St. Mary of the Woods College from 1932 until 1971 and then ministered in Washington, D.C., Louisiana and Pennsylvania.

Sister Mechtilde left no immediate survivors.

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Collection proposed for East European church

by Mark Pattison
Catholic News Service

WASHINGTON—Archbishop Patrick F. Flores of San Antonio said a voluntary national collection for three to five years for church needs in Eastern Europe is being proposed.

"I don't want to go into detail" on the collection request, Archbishop Flores told Catholic News Service. East European churches could operate on their own in three to five years, he said, but for the time being they need the help of Catholics in the West.

Archbishop Flores visited Romania, Hungary and Bulgaria as a member of one of three U.S. Catholic Conference delegations visiting Soviet Bloc nations for the newly created USCC Ad Hoc Committee on Aid to the Church in Central and Eastern Europe.

The Catholics of Eastern Europe do not have the resources to renovate churches and restore buildings returned to them by the governments that had confiscated them, or for training priests and laity for the spiritual rebuilding ahead.

But neither do U.S. Catholics have pockets deep enough to pay the way for all the needs in Eastern Europe.

"One of the messages of this trip was that there are limitations" to what U.S. Catholics can do, said John Carr, USCC secretary for social development and world care. Carr visited Soviet republics and Baltic states as a member of one delegation.

But steps are being taken to ensure that aid, however much and in whatever form, is sent and used effectively. Father R. George Saraukas, a priest of the Archdiocese of Chicago, began work Oct. 15 as director of the U.S. bishops' Office to Aid the Catholic Church in Central and Eastern Europe and the U.S.S.R., a new position.

The office Father Saraukas will head will serve the ad hoc committee, which will propose U.S. Catholic responses to church needs in Warsaw Pact nations.

Aid efforts are not waiting, though, for a new office and a possible collection.

Bishop Basil H. Losten of the Ukrainian Diocese of Stamford, Conn., recalled with sadness his visit to a

Catholic hospital in Lvov, Ukraine. "What we saw there was primitive to say the least," he said. "They need an X-ray machine, they need a CAT scan, they need a new anesthesiology department."

Francis Butler, president of FADICA, a consortium of Catholic foundations, accompanied Bishop Losten to the hospital.

The surgeon in charge at the hospital "broke down and wept on Bishop Losten's shoulder" in explaining the lack of equipment, Butler said. "She had to do cancer surgery but without radiology equipment."

Butler said, "When I got back, I immediately started to work. There was a certain degree of urgency" about the hospital's needs.

As a result, a consortium of Catholic health facilities in the St. Louis area are preparing shipments of basic medical and office supplies.

Eight hospitals have already committed to sending supplies in time for Bishop Losten's return trip to the Ukraine Oct. 18, according to Suzanne Gales, planning director at St. John's Mercy Medical Center in St. Louis.

And a private U.S. charitable health organization called Project Hope, which operates the City of Hope floating hospitals, will conduct a long-term health needs assessment of the Lvov hospital needs from a Project Hope hospital in Krakow, Poland.

Butler said that in addition to aid going to the people in Eastern Europe, people in Eastern Europe could be coming to the source of the aid.

"It may be that some of their priests (in the Ukraine) will come to the States to facilitate their education," he said.

The issue was raised by Ukrainian Archbishop Stephen Sulik of Philadelphia Oct. 2 at the world Synod of Bishops on priestly formation.

Archbishop Sulik cited "glaring material and technical needs that have to be satisfied in order to establish functional and operative seminaries" in the Ukraine as one reason behind his proposal.

Another reason is that there are seminarians eager to study but no place to teach them, while "with the crisis of vocations persisting in the West, no doubt physical space in seminaries is available," he said.

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UKRAINIAN HOSPITAL—Members of a U.S. Catholic fact-finding delegation tour a Catholic hospital in Lvov in the republic of the Ukraine in the Soviet Union. (CNS photo by John Carr)

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1990 budget blues: lacking a national vision

by Laurie Hansen

WASHINGTON—It's been suggested that warning U.S. taxpayers about the danger of running big budget deficits is akin to telling a drunkard at a party that he is going to feel really lousy the next morning.

No matter how hard you try to get the message across, he's not going to care until the next day.

President Bush has compared the federal deficit to "a cancer gnawing away at our nation's health." Year after year it mortgages the future of our children.

Currently interest payments on the accumulated federal debt equal nearly half of the money the federal government takes in from individual income taxes.

With this year's interest payments projected to be \$259.8 billion, steps must be taken to reduce the deficit, church leaders agree.

John L. Carr, secretary for social development and world peace at the U.S. Catholic Conference, the bishops' public policy arm, told Catholic News Service Oct. 11 that this year's monthlong federal budget impasse was marked by political leaders' emphasis on partisanship over substance.

During the budget debate neither Congress nor the Bush administration has performed "in a way to help the country," Carr commented. "The president blames Congress and Congress blames the president. I think they're both right."

The U.S. bishops maintain that the federal budget is much more than a fiscal blueprint. It is a "reflection of our real values as a people and a document with clear moral dimensions," Bishop James W. Malone of Youngstown,

Ohio, chairman of the U.S. bishops' Domestic Policy Committee, said in a letter to members of Congress sent this summer.

Carr said from the bishops' point of view, the budget negotiation process raises three questions:

►How does the federal government set priorities?
►Does it raise sufficient revenues to meet the needs of the people, particularly the poor and vulnerable?

►Does it raise these revenues based on ability to pay?
Carr said if U.S. political leaders want the citizenry to make sacrifices they must offer the nation a noble vision.

Instead, what has been offered is a less-than-compelling bureaucratic incentive—the budget stalemate must be ended if the federal government is to remain open.

Polls indicate that taxpayers would be willing to pay higher taxes if they felt the monies were going for the common good—"to feed hungry kids or to provide medical care," said Carr.

But this year's budget negotiations have been unduly influenced by potential political action committee contributions, perceptions of what type of action will make the president appear weak or strong and upcoming congressional elections, says Carr.

A major budgetary concern of the bishops is that the so-called "bubble effect" by which some affluent taxpayers earning more than \$200,000 a year pay fewer taxes than less affluent Americans, be eliminated.

Budget analysts have calculated that eliminating the bubble would affect fewer than 1 percent of families but raise \$42 billion over five years.

The after-tax income of the richest 1 percent of U.S. residents—2.5 million with incomes over \$200,000—increased by 87 percent between 1980 and 1990, while the income of the poorest one-fifth of the population fell by 5 percent.

But swapping a capital gains tax cut for higher taxes on the wealthy as proposed during budget negotiations isn't the route to take, in the view of Immaculate Heart of Mary Sister Amata Miller, an economist at Network, a Washington-based Catholic social justice lobby.

"The richest Americans would end up paying less, not more, if such a trade were made," she said.

While Sister Miller backs eliminating the bubble effect, she believes that—like it or not—budget balancing will require cuts in public entitlement programs, such as Medicare.

"Looking at the budget as a whole, if you exclude

entitlements, what you have left is defense and the discretionary part of the budget, that is, safety net programs. If you cut the safety net, you're saying to the homeless and the poor, we can't do anything about education, crime in the streets, crumbling roads," she believes.

The defense budget is unlikely to be cut, given the recent troop buildup in the Middle East, she said.

She advocates taxing fully the Social Security benefits of the elderly with income above certain levels.

The Catholic Health Association, on the other hand, has sharply opposed cuts in Medicare.

"Medicare has taken more than its fair share in cuts," said Thomas Gilligan, health care advocate at the Catholic Health Association, which represents some 600 Catholic hospitals nationwide.

"When there are cutbacks in the defense budget there are fewer weapons systems. When there are cutbacks in (Medicare) payments to hospitals, it's expected that beneficiaries continue to receive the same services," said Gilligan.

With Medicare currently underpaying hospitals, more cuts will only exacerbate the problem, he said.

A proposal to save money by eliminating or reducing the tax deduction for donations to charitable organizations has elicited protests from both the USCC and Catholic Charities USA.

A reduction in the tax deduction would eliminate the incentive that prompts "people with means to give to people in need" and poke holes in the already leaking "safety net" for the poor and vulnerable, said Joe Heiney-Gonzalez, deputy executive director of Catholic Charities USA in an Oct. 12 interview.

Instead Heiney-Gonzalez favors taxing those "with greater means" and cutting the defense budget.

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