

# THE CRITERION

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## Synod discusses vocations, celibacy

by Cindy Wooden  
Catholic News Service

VATICAN CITY—The world Synod of Bishops received a report on the worldwide vocations picture and continued discussing celibacy as participants prepared to make final proposals on priestly formation to Pope John Paul II.

The synod is scheduled to end this Sunday.

Archbishop Pio Laghi, head of the Vatican Congregation for Catholic Education, told the synod Oct. 20 that while the total number of priests worldwide declined by 313 between 1988 and 1989, gains were experienced in Africa, Asia and the Americas.

Although the celibacy requirement for Latin-rite priests was not an item up for vote at the synod, it did receive a great deal of attention on the synod floor and in the small working groups.

The synod's Oct. 18 press conference was devoted almost entirely to the subject of celibacy after the Vatican confirmed that the pope allowed two married Brazilian men to become priests after they agreed to give up living with their wives. (See story on page 24.)

At the press conference, Cardinal Christian Wuytman Tumi of Garoua, Cameroon, said each of the synod's 13 working groups affirmed "the importance of priestly celibacy for the church in the modern world."

"The synod fathers are very concerned to defend, promote and explain the great gift to the Western church of celibacy for priests," said Auxiliary Bishop George Pell of Melbourne, Australia.

The small groups made their initial reports to the synod Oct. 17-18. The reports are used by the synod leadership in drafting a set of proposals that may be amended by the small groups before being voted on by synod participants. The proposals may be used by the pope in preparing a post-synod document on priestly formation.

In addition to supporting celibacy, most of the reports (See SYNOD GROUPS, page 24)



SYNOD MASS—Bishops from around the world sit in a circle in St. Peter's Basilica during the Synod of Bishops at the Vatican. The monthlong synod will end with a Mass this Sunday. (CNS photo from L'Osservatore Romano)

## Speaker gives Holy See's position on Middle East

by John F. Fink

There are three guiding principles behind the Holy See's position in the Middle East, according to George E. Irani, author of the book "The Papacy and the Middle East." Irani spoke to the members of the Indianapolis Serra Club Monday.

The principles are: 1) maintain a Christian presence in the Holy Land; 2) prevent Jerusalem from falling under the control of any single political power; and 3) enhance Christian-Jewish and Christian-Muslim relations.

Irani, now a professor at Franklin College and formerly a writer for the Catholic Near East Welfare Association, told the Serrans that more than 10 million Catholics and other Christians are spread throughout the Middle East. Although many of them can trace their ancestors from the time of Jesus, many of them are now leaving the Middle East because of the difficulties there, he said.

Irani said that the Holy See tries to separate religious and political issues, but this is particularly difficult to do in the Middle East among both the Muslims and the Jews for whom religion and politics are synonymous. There have been bad feelings between Catholics and Muslims since the time of the Crusades, he said, and between Catholics and Jews almost since the time of Christ.

Irani pointed to the Vatican Council II Declaration on the Relationship of the Church to Non-Christian Religions ("Nostra Aetate") as the turning point in relations with Judaism. That document stated that the responsibility for the death of Christ cannot be "blamed upon all Jews then living, without distinction, nor upon the Jews of today."

"Nostra Aetate" also tried to end strife between Catholics and Muslims when it said that, "although in the course of the centuries many quarrels and hostilities have arisen between Christians and Muslims, this most sacred Synod urges all to forget the past and to strive sincerely for mutual understanding."

Irani talked about efforts to establish diplomatic relations between Israel and the Holy See. He pointed out that the Holy See does have relations with some Arab countries, but not with Saudi Arabia or Jordan, and not with Israel. He also pointed out that it is never the Vatican that first seeks diplomatic relations, but other countries, and that Israel has been silent about the matter; it has been American Jews who have urged the establishment of diplomatic relations.

The Holy See has expressed an interest in diplomatic relations with Israel, he said, but noted that some things would have to be settled first, for example, Israel's final borders should be settled (the same thing that prevents diplomatic relations with Jordan). At present, the Israeli practice of building settlements in the West Bank and Gaza—territories that are occupied but don't belong to Israel—hinder any talk of diplomatic relations, Irani said.

Irani also said that the Holy See would

insist on signing an agreement requiring Catholic Church control over its many churches, shrines and schools in the Holy Land, a requirement that Orthodox Jews in Israel wouldn't allow.

In its relations with Jews, Irani said, the Holy See has tried to maintain a distinction between Judaism and Israel. Its position on the Palestinian question is that both the Jews and Palestinians should have their own homelands, he said. The Holy See has never said specifically where the Palestinian homeland should be, he said, but it is generally recognized that it should be in the West Bank and Gaza.

Most Palestinians and Arab countries seem willing to settle the Palestinian problem along these lines, Irani said, but Israel refuses to talk about it.

The Holy See has, since 1948, consistently called for the internationalization of Jerusalem, Irani said, the same position taken by the United Nations. At this time, he said, only Costa Rica and Ecuador recognize Jerusalem as the capital of Israel. The United States and other countries continue to have their embassies in Tel Aviv and not in Jerusalem, he said. Israel, however, insists that it has annexed Jerusalem and that it is its capital.

Irani said that Pope John Paul II would accept Israeli control over Jerusalem if an international commission could be established that would have the power to guarantee the rights of non-Israelis.

Irani also spoke about Lebanon, which he called "the last fortress of Christianity in the Levant." It is the only Arab country with a Christian leader, he said. Historically, 17 religious communities had been able to live together in Lebanon for centuries, he said, but all that was ended by the present war.

The Holy See has sent several mediating groups to Lebanon, he said, because Pope John Paul considers Lebanon to be so important.

The Holy See has not given unwavering support to the Maronite Christians in their struggle against the Palestinians and their Muslim allies, Irani said, but instead has

considered the welfare of all Christians in the Middle East. At the same time, he said, Christians in Lebanon have been asked to maintain the example of Christian-Islamic coexistence that was in Lebanon before the current strife.

Irani had praise for the U.S. bishops who established the Catholic Near East Welfare Association and the Pontifical Mission for Palestine to aid the people of the Middle East. Also, he said, Catholic Relief Services has done a great deal for the Arab people.

He said that the Arab perception of the United States is that it always sides with Israel against the Arabs. He noted that when Yasser Arafat recognized Israel and tried to get progress moving on the Palestinian problem, no talks were made because the Israeli government would not talk.

Irani said that President Bush and Pope John Paul see the problems of the Middle East differently. Bush, he said, looks at it in terms of politics while the pope sees it from a religious point of view.

### Looking Inside

From the Editor: Reminders in war in Eastern Europe. Pg. 2.

Gangs: St. Nicholas Youth Center gets grant to reduce gang crime and violence. Pg. 2.

Talk in Tell City: Woman tells about her work among prostitutes. Pg. 7.

Voigt bequest: How it has been used in the New Albany Deaneary. Pg. 8.

Faith Alive! Ministries connect with lives in profound ways. Pg. 11.

Vatican finances: Its 1989 deficit has been covered. Pg. 16.

Search for peace: Ecumenical delegation leaves for Iraq. Pg. 17.

Common values: Catholics & Jews meet with Secretary Cavazos about teaching values in schools. Pg. 23.

THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Reminders of war in Eastern Europe

by John F. Fink

PRAGUE, Czechoslovakia, Sept. 23—One of the things that has been noticeable on this *Criterion*-sponsored trip to Hungary, Poland, East Germany and Czechoslovakia has been the constant reminder of war.

This was true, too, two years ago during our visit to the Soviet Union.

The war that is remembered, of course, is World War II. That's the war that destroyed such a large part of these countries.

This was brought home forcefully today when we were in Dresden, East Germany. Unlike Berlin, most of which has been completely restored, Dresden is still in the process of restoration—45 years after the war ended. All the buildings in the old city, from the Dresdeners Schloss (castle) to the outside of the cathedral, show the black discoloration caused by the fire that did all the damage. This occurred on Feb. 13 and 14, 1945 when Allied bombers destroyed most of Dresden, killing 35,000 people in the process. It was the first time sulphur bombs were used and a lot of people were burned to death. Dresden had no military significance and it has remained unknown why it was destroyed because there was no good military reason to do so.

Today we passed the ruins of St. Mary's Church, ruins that are being kept that way as a reminder of the bombing and a memorial to the 35,000 people killed.

EAST BERLIN WAS ALSO destroyed, of course, especially during the last days of the war. All the area around the Brandenburg Gate, which was the center of Berlin, was badly damaged. But this has now been restored—with one exception.

Facing Unter den Linden Strasse and beside the Spre

River is the massive and impressive Berlin Lutheran Cathedral. While I was walking around East Berlin yesterday I stopped to see the cathedral. It has a small chapel facing the street, but I was surprised to find the interior of the main church still completely gutted and filled with debris. However, a small wing has been turned into a museum and there was an exhibition of black and white photos of Berlin's recent history—from 1900 to 1945—including Hitler's rise and fall (1933-45). A section showed the damage inflicted by bombs on Berlin from 1943-45.

Near this exhibition was a large photo of the interior of the cathedral as it looked before it was bombed on May 24, 1944. It looked magnificent. There were also pictures of the cathedral as it was burning and then what it looked like after the bombing.

One of the obvious reminders of WWII in East Berlin is the Memorial to the Victims of Fascism and Militarism, where two East German guards stand at attention. There's a changing-of-the-guard ceremony every hour and it always attracts a lot of people. With German reunification, I'm not sure what's going to happen to this memorial.

WARSAW, POLAND WAS damaged worse than any other city during WWII (except Hiroshima and Nagasaki). That's because of Hitler's orders to completely raze the city. While we were there four days ago we saw a film about the destruction and reconstruction of Warsaw. It showed scenes of Warsaw the way it had been before the war, the mass deportation of all the citizens of Warsaw, the Germans burning and dynamiting the city, the rubble that was left, and then the people starting to remove the rubble so they could start rebuilding.

It's impossible to imagine such destruction. The actual pictures, particularly those of the whole city with no people in it and nothing but rubble, are impossible to describe adequately. Even when a tornado completely destroys a town or part of a city, it's not the size of a city

like Warsaw and there are still people around. In this case all the people were moved out and then the buildings were systematically dynamited. The Poles did a remarkable job of rebuilding the city, but it's easy to see why they might hate the Germans and why they might fear the reunification of the two Germans.

OF ALL THE PEOPLE who might fear the reunification of Germany it would be the Jews. On this trip we have seen former Jewish districts in almost all of the major cities we've visited. Prior to WWII the Jews made up a substantial percentage of the population of these Eastern European countries, but today there are very few of them.

Krakow, Poland is a good example. Unlike Warsaw, the city itself escaped devastation during the war (so it still contains some seven centuries of architecture), but the Jews there did not. On Sept. 17 we went to Kazimierz, the old Jewish district where 64,000 Jews lived prior to WWII. Today, we learned from the rabbi there, there are only 200 Jews in Krakow. We talked with the rabbi at his synagogue, a building that dates to the 16th century.

Another synagogue in Kazimierz, dating to the 15th century, is now being used as a Jewish museum. In one room of that museum are photos of events connected with the Holocaust. Krakow's Jews were deported by the Germans in 1940 to various other cities and about 15,000 were put in a Jewish ghetto. Eventually most of them were put in concentration camps and killed. (One of the things displayed in the museum was an identity card obtained on the basis of a false birth certificate issued by St. Joseph's Catholic Church in Kazimierz.)

Of all the reminders of World War II in these Eastern European countries, nothing measures up to the Auschwitz-Birkenau concentration camps in Poland. I have, however, already written about our visit there (although I'll probably choose to publish this column before that one, in which case, I can say that readers can read about that in this space next week).

## Archdiocese to offer charitable gift annuities

For the first time in the history of the Archdiocese of Indianapolis, charitable gift annuities will be issued to further the work of the church in central and southern Indiana.

Gift annuities are offered by many Catholic institutions, including religious orders and mission organizations, but this is the first time it is being offered by the Archdiocese of Indianapolis.

The announcement was made in a newsletter published by the Office of Development and distributed to parishes throughout the archdiocese.

The charitable gift annuity is an agreement between a donor and a church or not-for-profit agency. In exchange for a gift of cash or other assets, the donor receives a guaranteed income for life and a tax deduction for the year in which the gift is made. A portion of the annuity payment is also tax free during the donor's life expectancy. The gift escapes state and federal "death taxes." At the death of the donor and/or designated survivor, the principal of the annuity reverts to the institution which has issued the annuity.

Annuity payments depend on the age of the donor at the time the gift is made and the value of the cash or other assets exchanged for the annuity, the newsletter said. If the Archdiocese of Indianapolis is the beneficiary, the gift annuity will be issued by the Archdiocese of Indianapolis. If the beneficiary is an endowment fund of

an archdiocesan agency, the contract will be between the donor and the Catholic Community Foundation, Inc. (CCF).

Annuity payments are made on a pre-arranged schedule. The annuity may be paid to the donor or another as a single life annuity, or it may be paid to both the donor and another as a joint and survivor annuity, according to the newsletter.

If appreciated securities (stocks and bonds) are exchanged for the annuity, the donor avoids capital gains tax in the year those assets are transferred. If privacy of the gift is a concern, using the charitable

gift annuity rather than making a bequest is a wise choice, the newsletter said, because charitable gift annuity funds do not go through probate or appear in the donor's will.

The newsletter said that another choice is a deferred gift annuity which allows a donor to make a gift today but not request income until sometime in the future.

The newsletter answered 13 of the most frequently asked questions about annuities. It explained that the archdiocese is offering the annuities to raise funds to support spiritual, educational and social ministries for 70,000 Catholic families in the

archdiocese and to offer some financial security for donors by providing guaranteed annual income for life.

Donors make a gift to the archdiocese or the CCF in exchange for an agreement to pay a specified income for life, with annuity payments depending on the age of the donor at the time the gift is made and on the value of the gift. For example, a 50-year-old donor will receive 6.5 percent of his gift each year; a 60-year-old will receive 7 percent; a 70-year-old 7.8 percent; and an 80-year-old 9.6 percent. The maximum rate is 14 percent for those 90 and over. The annuity amount is "locked in" so it will never increase or decrease.

The minimum amount needed to establish a charitable gift annuity is \$1,000.

## St. Nicholas gets grant to help reduce gang crime

by Margaret Nelson

Father Arthur Kelly, director of the St. Nicholas Youth Center, talked about the gangs in Indianapolis long before officials thought there was a problem. Today, everyone agrees that gangs are a problem. In fact, the federal government is giving him \$50,000—one of 10 such grants in the U.S.—to organize a program to identify and reduce gang-related activities.

"The kids in gangs are starting to go 'underground,'" he tells you something, Father Kelly said.

In a meeting at Martin Center on Tuesday afternoon, Oct. 16, Father Kelly met with officials from the prosecutor's office, Indianapolis Public Schools, Indianapolis Police, and Marion County Sheriff's Department, to discuss the federal program.

"The scene was all upbeat. They are all aboard on this program," he said. "Now I will meet with each group individually."

Father said the new project is designed to help children who are suspended from school, as an alternative to going to the juvenile center. He will work with about 200 young people each year.

"The idea is not just to lock kids up," Father Kelly said. "There has to be a commitment to a change in attitude. Locking them up isn't going to be the best thing for them."

"I will try to work with the kids and try to re-program them into more positive attitudes," said Father Kelly. "Our concern is to reduce the level of violence and anti-social behavior among young people."

"There is no law against organizing a gang," he said. "But there are laws against



Father Arthur Kelly

violence and crime. That's what we're going to concentrate on."

Father Kelly said that the \$250,000 two-year grant from Lilly Endowment is providing for renovations to the former public school building to bring it up to city and state codes "so that we can function in a more safe way." The Lilly grant will also provide an advisor to work with the center.

The priest said that the young people he will work with in the new federal program will be identified by local police and school officials. "Once we identify them and find their limits and problems, we can work with their needs," Father Kelly said.

The native of Jamaica said his choice to work with young people "has made my life miserable at times, but it has brought a lot of blessings."

Father Kelly explained that there was a time when the east side neighborhood was so violent that people had to drive through slowly to avoid rocks and sticks that the young people were throwing. "The neighborhood is quiet now. What a wonderful thing!"

The present program at St. Nicholas offers counseling, leadership development, field trips and study areas. During the past summer, about 50 members of the youth center were employed by Partners 2000, a work project that does neighborhood clean-up and renovation.

## Archbishop O'Meara's Schedule

SATURDAY, Oct. 27—Catholic Widowed Christian's Workshop. Liturgy at 11:30 a.m., SS. Peter and Paul Cathedral, followed by lunch.

SUNDAY, Oct. 28—Confirmation at St. Mary, Greensburg, 2:30 p.m.

—Confirmation for St. Maurice, Napoleon; St. Dennis, Jennings Co.; Immaculate Conception, Mill-houses; St. Anne, Hamburg; at Napoleon, 7:30 p.m.

THURSDAY, Nov. 1—Mass and dedication of new and renovated facilities at St. Pius X, Indianapolis, 6 p.m.

FRIDAY, Nov. 2—Admission to Candidacy at St. Meinrad Seminary, 7 p.m.

SATURDAY, Nov. 3—Ordination of Diaconate at St. Meinrad Seminary, 2 p.m.



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## ARCHDIOCESAN CATHOLIC CHARITIES

## Charities conference focuses on families

by Robert H. Riegel

Director, Archdiocesan Catholic Charities

"Crafting Families, Our Faith, and Our Future" was the theme of the 75th annual meeting of Catholic Charities USA, recently held in Hartford, Conn. The meeting served to introduce a major policy paper on the family and its future which seeks to address, from both theological and public policy viewpoints, issues of social concern affecting today's families, including income maintenance, housing, child support and child protection, the changing roles of women in families and in society, adolescent pregnancy, family health care, and family leave policy.

In addition the membership congress of Catholic Charities USA addressed resolutions focusing on such diverse issues as the rights of children (the United States is one of the few countries that have not yet signed the United Nations Convention on

the Rights of the Child), services to persons with AIDS, environmental issues, day care, adoption policy, pregnancy counseling, substance abuse, and federal commitment to funding for nutrition, housing and health care for families in need.

Highlighting and energizing the conference were two keynote addresses. The first, by well-known national columnist William Raspberry (whose family roots run through Indianapolis), challenged us to address what he terms the true grass-roots, common-sense problem of families today—how to raise children in an unfriendly culture.

Parents, said Raspberry, are struggling for the hearts of their own children with a consumerist and narcissistic society. While families support the efforts of professionals' "pro-family" efforts to increase day care and allow them to build jobs, their most basic concern is building values, character, and morality in their children.

Raspberry suggested this must be done in an active, positive manner in the home, that most problems come from anti-social behavioral choices, and that the family remains the best institution in which this training can be done.

The conference's second major speaker was Archbishop McGarr of Panama City, Panama whose talk on "One Hundred Years of Catholic Social Teaching" was a carefully presented historical picture of Vatican II as the crowning point of church development for the past century. Starting with Pope Leo XIII's social encyclical in 1891, the church's social teaching can be seen as preparation for Vatican II, and the years since 1963 as implementation and follow-through on the council's principles.

Archbishop McGarr spoke of the church's need to integrate human history with the history of salvation. In our times, history appears to be accelerating, with

surprising and precipitous changes in global relationships and philosophies. He sees the Catholic Church, finally, after Vatican II, moving from a European-centered church to a world church. He also stated that the U.S. plays a critical world leadership role—much depends on the example and action of the United States—in both church and secular society.

Catholic Charities' leaders were presented with some important issues affecting our ability to provide services. There are continuing cutbacks on the right of sectarian agencies to provide services using government funds. This is especially critical in areas such as pregnancy counseling when our values are perceived by some as affecting our service, but applies equally to our religious underpinnings in all our work.

There were numerous workshops and presentations on areas of concern to charitable and professional programs for families, e.g., elder guardianship, homelessness, working with adolescent parents, affordable housing, addiction, family violence, and ex-offenders, to name a few.

There was an especially effective workshop on working with families affected by AIDS given by Tim Davis of Indianapolis. Tim is a therapist who works with the family support groups of the Damien Center in Indianapolis, whose members generously shared (via video tape) their lives in a very touching way. Indianapolis was well-served by Tim and his group.

Finally, there were, as always, special efforts to help us serve our youth. Two of the archdiocesan agency directors, Tom Gaybrick of Indianapolis and Barbara Williams of New Albany, attended the conference and were able to sample workshop on board development, strategic planning, staff diversity, needs assessment, program evaluation, staff compensation, and the social justice teachings of the church.

## St. Gabriel, Connersville, starts new ministries

by Mary Ann Wyand

Embracing Christ's call to serve others, St. Gabriel parishioners at Connersville are embarking on a new Ministry of Care program made possible by funds from the Lilly Endowment's New Ministries Project. Under the direction of Father Francis Eckstein, Ministry of Care committee members will utilize \$3,093 in grant funds supplemented by \$1,410 for training expenses to teach the laity skills to minister to people who have lost loved ones or are confronted with other types of pain.

St. Gabriel's "companioning with the hurting" project began in September. Father Eckstein said, when a team of parishioners journeyed to St. Thomas College in Minneapolis to participate in specialized instruction offered by the nationally-recognized Bereavement Program.

Volunteers trained in the bereavement and bereavement components of the Ministry of Care project will reach out to people who are experiencing losses due to painful life changes—such as separation, divorce, addictions, or parenting difficulties—in addition to those who are mourning the deaths of loved ones.

"My feeling is that if we make this a successful program it will do more to involve parishioners with one another than probably anything else we could do," Father Eckstein said. "I think it will attach people who feel on the fringe because of illness or being shut in or being alone. They will feel much more a part of the parish."

In fact, St. Gabriel's pastor noted, "It is an extension of what priests should have been doing all along—keeping close tabs on the hurting and being there to meet with them when they hurt. This will be a multiplication of what traditionally has been the priest's role."

Ministry of Care committee members include co-leaders Pat Holmes and Joyce Stern, Father Eckstein, Mary Ann Holbrook, who is president of St. Gabriel's Board of Education, and Beth Luking, parish administrator of religious education.

The committee's first outreach project is a Nov. 3 workshop on "Individuals Who Support Caregivers," presented by Kathleen Cassini of Griefwork of Cincinnati. The program will focus on how chronic illness affects the patient and family members in different ways.

Cassini will discuss stress created by living with a terminally ill adult or sibling, particularly its effect on children and adolescents in the family. For registration information, contact St. Gabriel Parish at 317-825-8578.

A second workshop sponsored by the Ministry of Care committee on Jan. 19 will explore "Effective Follow-up With the Grieving."

"We're divided into two groups," Ministry of Care co-leader Joyce Stern explained. "We have people that will deal with bereavement and people that are going to help companion other people who are in pain. We don't feel like we're going to be counselors, but we can listen and direct people toward the help they need."

People have to make their own deci-

sions, she said, but talking to someone who cares enough to listen can help them sort out feelings and deal with their problems.

Committee members bring diverse personal experiences in loss as well as special training in pastoral care and health care to their roles as Ministry of Care providers.

"We went through a crisis in our family," Stern said, "and I realized that talking to people really helped our family. We had so many good friends that helped us. Realized what they did was listen so that we could sort things out."

As secretary for the Fayette County Cancer Society, Pat Holmes brings professional expertise plus personal insight from her own experience with cancer to her volunteer service as co-leader of the Ministry of Care project.

The bereavement and bereavement programs will serve St. Gabriel parishioners and people in the Connersville area.

There are a lot of people that can't afford professional help," Holmes said, "so they're not going to seek it. We'll have to know how to reach out to these people."

St. Gabriel staff member Beth Luking recognizes the many different kinds of ministry needs that parishioners bring to their pastor.

"If we move from grief to the whole sense of pain and hurting, our categories (of ministry) expand tremendously," Luking said. "The pain and the hurting are due to all kinds of reasons. Most people don't come out and say, 'I'm hurting.' Some people take a long time to heal, some people need different kinds of help, and there's a large resistance from a lot of people to even get professional help."

Registered nurse Mary Ann Holbrook works as a public health nurse in Fayette County and often encounters people who "fall through the cracks" but desperately need counseling and other assistance.

"People present themselves with physical symptoms," Holbrook said, "and tests show there is no problem. So you ask, 'What's going on with this person?' When you get to looking at their family history or

their life and how many stressors are pulling at them, then you think, 'Now wonder they feel so bad.' Let's look at that rather than take another pill or run another test. About the time they feel the loneliest or feel that they have no support, it's wonderful to know that somebody cares and that they aren't alone."

Underlying causes for physical manifestations of health problems often can be attributed to stress and unresolved grief, she said. But after people share their problems with someone who cares enough to listen, they usually say, "I feel so much better."

Hopefully, Holbrook said, many opportunities to nurture people in need will arise when Fayette County residents find out about St. Gabriel's new Ministry of Care project.



FIRST COMPUTER—Nick Stewart (seated), 8th-grade student and council president at Holy Name School, Beech Grove, turns on the first Macintosh "Computers for Education" equipment to be placed in an archdiocesan school. Watching are left to right: Tim Roller, computer teacher Karen Jones, 3rd-grader Katie Buckley and 6th-grader Josh Clark. Coordinator Martha McQueen said Catholic schools are "doing a terrific job" saving sales receipts for the computers. (Photo by Margaret Nelson)

## CWO conference to offer support, information

"The workshop is really one of the important things CWO has done. In the past, they have been really important and really beneficial," said Mary Stout. She has been a member of the Catholic Widowed Organization (CWO) for almost five years.

Coordinating the telephone committee for the workshop at the Catholic Center this Saturday, Oct. 27, Stout said, "CWO is especially good for the newly-widowed."

"It is a wonderful organization," she said, "I wish it could reach all the people it needs to reach." Ruth Tiepen, a friend from that organization, went to their first CWO meeting together. Ruth Tiepen will coordinate hostesses for the event. Agnes Mangus is the 1990 president.

The Saturday "Grief, Growth and Grace" conference keynote will feature Valerie Dillon, director of the archdiocesan Family Life Office, and Father Dan Atkins, chaplain at Roncalli High School.

Archbishop Edward T. O'Meara will celebrate a Mass at 11:30 a.m. in SS. Peter and Paul Cathedral for those attending the CWO conference.

Dillon will offer a workshop showing the impact of bereavement on different personalities and another showing how to grow and to support others through grief.

Other sessions will include: a panel discussion by members of CWO on "Facing the Holidays Alone"; a guide to understanding emotions and fears; and insights into reactions to death offered by Father David Lawler, Catholic chaplain at Methodist Hospital.

Workshops will also cover planning for the future in a presentation by Rosalie Kelly, volunteer social and spiritual opportunities to keep active, by Charles Schisla, director of the Catholic Communications Center; and Providence Sister Constance

Kramer discussing "Making Powerlessness Work for You."

Parishioners of St. Pius X Church will explain how to start a parish bereavement program; Jack Simon will give a home maintenance seminar for widows; "Children and Grief" will provide ways to help children who experience death; and Patrick Murphy will discuss how growth can come from the loss of a loved one in "Resurrection in Grief."

Neetha Diehl, one of the founders of CWO, said of the annual conferences, "A lot of people have found support and comfort by attending."

Those wishing to attend the conference may register at the Catholic Center, beginning at 8:30 a.m. Saturday. The \$20 registration fee covers the speakers and workshops, as well as morning coffee and doughnuts, lunch, and afternoon refreshments. The cost is negotiable for those who cannot afford the fee.

# Commentary

## THE BOTTOM LINE

# We need to respond to the new day's dawn

by Antoinette Bosco

I have a huge, very tall, gorgeous blue spruce tree in my yard. Every day in the eight years since I bought this property, I look out in the morning at this glorious, living gift of the Creator and say thanks. I don't know who planted it or how many decades ago it emerged as a sapling from the earth, but it is now a treasure for the eyes to enjoy and the soul to relish.

But one morning in early September I was up a bit earlier, as the sun was rising, and when I looked out at that blue spruce,



which stands like a cathedral in honor of the Lord, I stared for a moment in horror. The top third of the tree had changed color. No more blue, it was a dull shade of orange.

My first reaction was that something had been killing the tree and I had not noticed. Almost in panic, I hurried to get dressed so I could go out and examine what had happened more closely.

But then I walked into another room and looked out another window. The whole outdoors looked different. Everything had a glow about it. The sky was incredible, with shimmering sheets of silvery white clouds unfolding, as if paying homage to the great burning circle that had now emerged completely. The sun, which had been hiding almost

continuously throughout a very wet month in my town, was now reigning again.

I went back to look at my blue spruce. It was fully blue again. And then I realized that the orange I had seen had not been the sign of dying, but the sign of rebirth as the sun touched the tree, as if to alert it to the dawn of a new day.

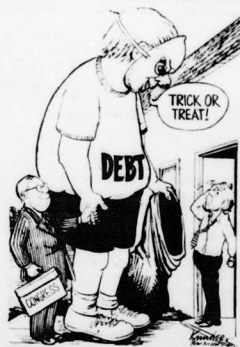
I suddenly remembered another time more than 20 years ago when I lived in another place that had been saturated with rain for almost a month. I do not know if it was the gloom of the wetness or simply the circumstances of my life at the time, but I was at a very low point.

This was a Saturday morning and I had begun the usual housework and laundry. My youngest, Peter, then about 5 years old, had gone into the yard to play. Suddenly he rushed into the house, wonderment on his face. He excitedly told me I had to go out with him to see something.

I did. I stared. I saw nothing. I shrugged. Peter looked at me with a sort of what confused expression. "Mommy?" he exclaimed. "Look, it's a yellow day!"

I looked around and stared again, and this time I saw. The sun was shining and sharing its glow with everything in sight, glorious enough to awaken the response of wonder in a child.

Peter helped me that day to open my eyes to the miracle of a new day and, through this, he helped me almost instantly to abandon the emotional death I was entertaining and to open my heart to the life around me. Yes, I was working



hard and long, but it was for my children and I was in the service of life—the yellow days of our years on earth. Instantly I was out of the torment of my depression and life was good again.

What I have learned is that so often when we feel we are in the depths, losing our luster and life—like a blue spruce turning orange—we are really at the end of a dark night, with a new, redemptive day dawning.

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## TO TALK OF MANY THINGS

# Freedom lost for fear of 'stepping on cracks'

by Dale Francis

When I was a little kid, maybe five or six, I heard an older kid say that if you stepped on a crack you would break your mother's back. I knew that couldn't be true. Stepping on a crack in the sidewalk obviously couldn't do harm to your mother.

Will Rogers said he wasn't superstitious but he would as soon stay on the right side of superstitions, not break any mirrors or allow black cats to walk across in front of him.

I think that must have been the way I reacted to the warning about stepping on cracks because, while I knew it couldn't be true, I found I'd given up walking freely, looking down, taking care not to step on cracks. Ordinarily I would have been bouncing along on the sidewalk, running,



jumping, kicking a can or a stone before me. But here I was, walking fearfully, avoiding stepping on cracks.

I'd been doing it for a week or so and I didn't like it. So I decided to use my common sense, something emphasized in our family from the time we understood anything. I gave up thinking about cracks, started walking freely again, probably stepped on thousands of cracks and my mother's back was fine.

I mention this because I've noted through the years that many people in their relationship with God act as if they are afraid of stepping on cracks. They live as if they are afraid they will offend God, not freely but compulsively, trying to avoid sin.

Obviously I'm not going to recommend ignoring that sin is a reality nor suggest we should not have fear of God, although that doesn't mean a trembling fear but just a consciousness that God is who he is.

What we must know is that God loves us. God isn't trying to catch us up, he is reaching to lift us up. That God loves us,

we know. His only-begotten Son came to live among us, died to redeem us. We must live in confidence of his love for us.

Those who, loving God and fearful of offending him, keep an awareness of sin, wind up meditating on sin. By meditating on sin as something they must avoid, it is sin that dominates their thinking. A television evangelist, surely sincere in wanting to be in friendship with Our Lord, emphasized so much the evil of sin, kept the thought of it in his mind, and very extravagantly fell into the sin that he warned others against.

We should seek closeness to Our Lord, living in happy harmony with him, joyfully, confidently, not fearfully, meditating on ways we might offend him.

But, you might say, there are many temptations in the world and we must be fearful we may offend God. Of course there are temptations but we must not think upon them. We don't have to look at everything we see. We don't have to listen

to everything we hear. We don't have to think about everything we think of.

It is in living with confidence in the love of God that we live most easily in him. Some say that this is good but pride comes before a fall and we must recognize that we can fall from our friendship with God. Of course, we in humility must know of our own weakness but living confidently in the love of God, we should not be thinking of the possibility of fall.

I began this meditation by talking about walking on cracks and how an obsession on this took away the freedom of walking when I was a boy. I'd like to end by talking about walking on the rail of a railroad.

As kids, it was something we all did. The rail is a couple inches wide, probably wider than that, but it is not easy to walk on the rail. You soon learn how and you can run on it, turn around on it. But if you think about it, think you might fall off it, you will. Live your life with God, confidently, easily, and don't think of falling or you will.

## THE HUMAN SIDE

# Informed planning creates life, hope, renewed zest

by Fr. Eugene Henrick

"All the optimism and enthusiasm that characterized the termination of Vatican II seems now to have dissipated," Milwaukee's Archbishop Rembert Weakland said in an address this fall.

Pointing to polarization in the church, he said it "simply means that people no longer dialogue." This polarization, he added, "was not found in those early years after the council."

When we read remarks like these, several questions arise. Bishops, pastors and religious and lay leaders have to wonder why enthusiasm has waned. And if people in the church are polarized—out of sync with each other—what ought to be done?

Is there something leaders of all kinds could be doing that they aren't doing?

Since it is football season, let's take a look at the job of today's quarterback to see what insight it offers.

Football isn't what it used to be because of its new scientific twist. Coaches wear headsets connected with spotters whose job it is to pick out the opponent's flaws or

to discern adjustments a team needs to make.

Prior to a game, films are shown repeatedly to learn how to exploit plays better and how to exploit an opponent's weaknesses. Information systems exist to serve the team, providing computer spreadsheets and detailed analyses of every possible development and game strategy.

But even with this sophistication, a team will not win unless it has an exceptional quarterback who knows how to utilize this information. He must assimilate the information and use it under duress.

Physical strength alone will not win the day. When the quarterback performs well, his offense gains confidence and the defense becomes inspired.

What could this possibly suggest for the church? If polarization is to be minimized, church leaders might profit by evaluating how well they make use of modern information systems.

Studies abound in the church on women's issues, medical ethics, the influence of American culture, multicultural challenges, the psychological and spiritual dimensions of sacramental life, the need for the sacred and other topics.

Still, too often leadership is hampered

in responding to issues because it doesn't have a good information system or it doesn't take time to utilize one that is available.

The hurried schedules of leaders make serious study impossible. They might do well, following the lead of the modern quarterback, to ask: Are we trying to improve our information systems? If data is available on church ministries, do we know how to wisely manage it so that it doesn't overwhelm us?

Is there sacrosanct time for reflecting on available information? Or do we succumb to a blitz mentality, accepting it as normal always to act on the spur of the moment under extreme pressure?

Do we allow ourselves to be evaluated, much as the quarterback's performance is scrutinized? Do we have feedback systems that reflect how well we recognize options and use them, how well we react in the face of seeming pandemonium, how much confidence we generate by our leadership style?

Polarization often results when people focus on just one issue, fail to effectively utilize information systems and short-circuit homework. Ignorance is generated and creative options are voided.

The fallout usually is a waning of enthusiasm.



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# To the Editor

## Who can 'kick out' Archbp. Marino?

In response to E. A. Marks' letter to the editor in the Oct. 19 issue of *The Criterion* regarding Archbishop Marino, I would like to say the following:

You may be "watching Rome," but God is watching you. Who are you or anyone in the Catholic Church to "kick out" Archbishop Marino? He made a terrible mistake, one he is truly sorry for and does not want to repeat; and he may or may not be fit to continue in his duties as archbishop of Atlanta, but he nonetheless has many gifts to offer the church. Surely he does not have to be sinless to be part of the Body of Christ. If this is true, then neither you nor I belong in it. Nor do we belong if we cannot forgive our brothers and sisters, which I believe, is one of the commands of Jesus (Mt. 18:21,22).

Michael G. Haigerty

Indianapolis

## Love is fulfillment of Commandments

I hope that this is just one of many responses to the letter writer who was concerned that all the church is preaching is "love, love, love" (Oct. 5 issue).

I can take no issue with the spirit of much that the writer had to say. Many of the concerns and criticisms that were raised are all too true. More and more Catholics, myself included, find miserably in bringing reverence to church with us on Sunday. It seems to have become more and more fashionable both in the priesthood and the laity to possess a brand of American Catholicism that is increasingly comfortable with picking and choosing which church teachings are worthy of following. Sadly, we casually discard the richness of tradition altogether.

However, if, through all of these problems and errors, we are being pressed on to "love, love, love," then our pastors must be doing something right! Moreover, they are getting back to the Ten Commandments that the writer was so concerned about. After all, it was Jesus who said that loving God and loving our neighbor as ourselves was the fulfillment of all 10 (Matthew 22:37-40).

There is no substitute for and no apology due for the church's teaching "love, love, love." It is the very essence of the God we profess to serve. Read 1 John 4:7-12. You will find that it is only as we begin to understand and live in love that we are able to grow as Christians. It is the fountain from which all good works, all compassion, all kindness, and all forgiveness flows.

If there is any rite, ritual, or doctrine in our existence as Christians that correctly points us in a direction other than that of love, then I plead with the letter writer to please explain Calvary.

Theresa A. Gaskin

New Whiteland

## NC-17 rating is no different than X

The movie-going public should be made aware of the recent change in the film rating service of the Motion Picture Association of America (MPAA). Films that had previously been designated with the MPAA rating of X will now be rated NC-17—No Children Under 17 Admitted.

It is important to note that MPAA has simply changed the identification of the movies that for 22 years have been classified with an X rating. While the content of an X-rated movie has not changed, it is now classified as NC-17.

The first film to be released with the NC-17 rating is being widely advertised in the daily newspapers and in television commercials, and is being shown in first-run movie theaters.

Henry Herx, director of the U.S. Catholic Conference's Office for Film and Broadcasting, said that the MPAA intention for substituting the NC-17 for the X classification "is to get a larger potential audience for sexually explicit films" (see "Catholic, Protestant Leaders Call New MPAA Rating 'Arrogant Move,'" Oct. 5 *Criterion*). He also predicted a release of "a spate of sexually explicit films" following the change of the rating from X to NC-17.

It is vitally important that every moviegoer be aware that the criteria for the new NC-17 rating are the same as the former X criteria—"the accumulation of sexually connected language, of explicit sex, or of excessive and sadistic violence," according to the MPAA rating guidelines.

With this latest action by the motion picture industry, *The Criterion's* monthly listing of film ratings is even more vital as a source of information for movie-goers. The

Catholic film ratings for current release motion pictures are also available in the Indianapolis area simply by calling DIAL-A-MOVIE at (317) 634-3800. This 24-hour-a-day telephone service of the Catholic Communications Center has provided film ratings to over one million callers since it was begun in 1963.

Charles J. Schisla, Director

Catholic Communications Center  
Indianapolis

## Question theology at the Hermitage

I have just learned that some Catholics from South Bend are going down to The Hermitage retreat house in Indianapolis. I am concerned because many of The Hermitage's programs are based on very questionable theology.

The Hermitage regularly has classes in Silva Mind Control. As I explain in my book, "The New Age: A Christian Critique," the payoff in Silva Mind Control is when the initiate invites two demonic spirits in as counselors.

There are also regular yoga classes. Yoga is designed to alter a person's consciousness and to stop rational thinking so that the person comes to deny the existence of a Creator God.

The Hermitage has ongoing classes on the occultic work, "A Course in Miracles." As I report in my book, the demonic spirit that dictated the course to an atheist claimed to be Jesus Christ. In reality, the course teaches that God did not create the world, that we are all equally Christ and that Jesus did not suffer and die for our sins.

Franciscan Father Justin Belziz, the founding director of The Hermitage, has advertised in the *Indianapolis Star* that "the greatest discovery you'll ever make . . . is the potential of your own mind!" The ad was promoting training in the "Silva Method of Mind Development." I always thought a priest should know that the

greatest discovery a person can make is salvation through Jesus Christ.

I am currently giving lectures on the New Age and challenging teachings like these.

Ralph Rath

South Bend

## Teachers' salaries are not adequate

I am writing this letter with the hope that in time some action will be taken. Several years ago, while serving on a parish board of education, I became aware of the amount we pay in salaries to Catholic school teachers and administrative personnel. The amount is just not adequate for the services they perform. Neither is it adequate to maintain the quality of personnel that our schools need in order to continue the reputation of excellence within Catholic schools. Nothing yet has been done to correct this.

This is an issue best discussed within boards of education across the archdiocese and, no doubt, at the archdiocesan level as well. But we "people in the pews" have some responsibility in this matter. First, to become aware of the issue—inquire at the parish level—then let your voice be heard. Second, the schools cannot begin to raise salaries until we give the funds to do so.

As a youngster, my mother told me that tithing was not a Catholic issue, that we "gave from our hearts." But tithing is scriptural and maybe your faith has not been challenged by this—but I'm challenging you! If a 10 percent tithe is too much—even though God has given you everything—you have to agree loose change or even \$5 a week would indicate a very small Catholic heart.

Too many of us, for too long, have ignored the needs of our church. We will have to address this issue of teachers' salaries and, I feel, the sooner the better for all.

Paulette Anderson

Indianapolis

## LIGHT ONE CANDLE

### The message of Jesus

by Fr. John Catoir  
Director, *The Christophers*

Come to me, all who suffer physical or emotional pain and I will give you comfort. My Father and I are one. He wants me to assure you of his love. He gives only what is necessary: be satisfied with that. Be moderate and humble when you approach him and you will fare well. He knows what you need better than you do yourself. Be assured that his daily gifts are sufficient for you.

Ask him each day to protect you from the evil one so that you will not be overcome by temptation. Be watchful over your covetous eyes. It would be better to lose your sight than to become eaten up by greed and lust. Excessive desires for wealth and power as well as the lusts of the flesh can destroy the soul. Be strong against your own vices. Attack them even at the cost of breaking your own heart. Do not let fear control you. Be confident that the Father will never refuse you anything you need to do his will.

Do not judge. Even when you are judged harshly, do not react uncharitably.



Forgive over and over again, that you may be forgiven your own sins.

Turn from sin and repent. If you close your heart to God and persist in sinning you risk losing your own soul, and what would that gain you? Ask God's forgiveness and he will stretch out his arms to you.

"I show kindness down to the thousandth generation of those who love me and keep my commandments."

Begin your heaven now. Start your life with God the Most High this very moment. He delights in loving those who choose to live in his light.

When addressing your Maker, call him Father. A good father does not want to enjoy his wealth and property by himself. He wants his children to share in his prosperity. God is like that with us. He gives his gifts freely to all who ask. I can assure you that the Father not only loves you, he delights in loving you. Absorb his love, and have a new confidence in his faithfulness.

Trial and tribulation will be part of your life, but you are under the blessing of Almighty God. Put your trust in me and I will be your strength and your joy. "Peace be with you."

(For a free copy of the *Christopher News Notes*, "Understanding the Bible," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., 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.)

## Catholic Cemeteries A Souls Day Masses November 2, 1990



10:00 AM  
St. Joseph Chapel  
Rev. J. Joseph McNally

St. Joseph Cemetery  
S. Meridian & Pleasant Run

12:00 Noon  
Calvary Chapel  
Archbishop Edward T. O'Mera

Calvary Cemetery  
Troy & Bluff Rd.

784-4439

## CORNUCOPIA

# Singing the praise of liturgy

by Cynthia Deves

Ardent liturgists like to say precious things like, "He who sings prays twice." They put on their best pious simper when they say it, and then wait for the rest of us to nod sweetly in agreement.

Well, par-r-r-don me! There are at least a few of us who should never sing. In fact, we ought to pray twice that they don't.

Now, it's perfectly all right, if not downright necessary, that everyone should sing the prayer responses and the creed and so on. The act of singing the "parts" of the Mass reinforces our personal spiritual experience, and enriches congregational worship.

Parts is parts, as they used to say. But it's the optional hymn-singing in between that separates the musicians from the enchanted frogs.

I mean, "You Satisfy the Hungry Heart" doesn't satisfy much of anything



when the guy walking behind you during the distribution of Communion ranges from flat to sharp without pausing for breath. Or when the person sitting next to you intones (and that is the word) the notes three beats behind the organ.

"On Eagle's Wings" is more like "Out of the Crow's Beak" when certain enthusiasts are croaking it out. And "Let There Be Peace on Earth" becomes the ardent, if unspoken, sentiment of many who are sitting next to loud interpreters of that popular hymn of St. Francis.

Music is supposed to enhance worship, to glorify God, to lift the spirits. Its inspiration, in or out of church, can be unsurpassed (a good example was illustrated in the movie "Amadeus"). It is the stuff of genius and the substance of heavenly promise (music up). Good liturgies filled with good singing are all of that.

This is not to say that singing is the only element of liturgy that counts. The demeanor of the presiding ministers can make all the difference between reverence and a dog and pony show. Cantors who appear to be trying out for host of Name That Tune are on the wrong stage, and lectors who giggle and wink at others

in the congregation should be removed to the cry room.

Ideally, the prayers and readings and homily are meaningful, scripturally-based, and directed at everyone present. In other words, there's no way that a Eucharistic celebration should be mistaken for Miller Time.

There can be worse distractions than mediocre music or indifferent leadership at Mass, it is true. Two pre-schoolers wrestling the baby for a tattered Sunday bulletin is one that comes to mind. Puddles on the kneeler are another.

Cracking gum is surely as bad as singing off-key. Gossiping in stage whispers or fiddling endlessly in a purse or sleeping, especially accompanied by snoring, are just not acceptable behavior, Vatican II or no Vatican II.

Nevertheless, we've come a long way from liturgies in which the priest talked to himself with his back turned and each member of the congregation was doing his/her own thing in the pews. Isolated personal devotion has given way to community celebration.

Praise God. But I still miss the choir.

## check-it-out...

**Christmas at the Woods**, the annual holiday dinner theatre sponsored by St. Mary of the Woods College, will be presented at 7:30 p.m. Wednesday through Saturday, Nov. 28-Dec. 1 in O'Shaughnessy Hall. The College Choral and Madrigal Singers will perform Christmas music during the multi-course meal. Tickets are now on sale in Guerin Hall public relations office at \$18.50 per person, and may be reserved by telephone at 812-535-5212.

Indianapolis runner Jerry Dunn will run 150 miles across Indiana on Thanksgiving weekend, Nov. 22-24 to draw attention to the work of **Habitat for Humanity**. Dunn will run 55 miles each of the first two days and 40 miles the final day, for a total of 28 hours on the road. Sponsors are asked to donate at least 10 cents per mile, or \$15 for the entire run. Sponsorship forms are available at INB branches or call 317-881-1142 days or 317-636-2624 evenings for information.

The **Indiana Bell Gospel Choir** will sing at 5 p.m. on Sunday, Nov. 11 in St. Andrew Church, 3922 E. 38th St. St. Andrew Court, Ladies of St. Peter Claver will sponsor the event, and a free-will offering will be taken for the benefit of the church.

Kevin Barry Division #3, Ancient Order of Hibernians and the Irish-American

Heritage Society of Indianapolis will hold their annual **Irish Ceili** at 8 p.m. on Saturday, Nov. 17 in St. Philip Neri Parish gym, 550 N. Rural St. The evening will feature Irish and American entertainment. Admission is \$4. For more information call James McCaughy at 317-899-3092 or Carolyn MacAvoy at 317-636-9975.

Members of **Kevin Barry Division #3**, Ancient Order of Hibernians will sponsor a Memorial Mass for deceased members celebrated by Hibernian chaplain Father Glenn L. O'Connor at 11 a.m. on Sunday, Nov. 4 in St. Philip Neri Church, 550 N. Rural St. For more details call James McCaughy at 317-899-3092.

A **Grifp Support Group** meets from 6:30 to 8 p.m. on the second Thursday of each month in St. Francis Hospital's administrative conference room. Future meetings will focus on coping with the holidays following the death of a loved one, on Nov. 8, and dealing with depression, on Dec. 13. Call 317-783-8277 or 317-783-7355 for more information.

The Biennial Assembly of the Indiana Council of Churches will be held on the theme "Tackling Drugs... and More" on Friday and Saturday, Nov. 9-10 at North United Methodist Church, 3808 N. Meridian Street. Registration is \$15 per person; deadline Oct. 29. Contact: Indiana Council of Churches, 1100 W. 42nd St., Indianapolis, Ind. 46208.

Richard L. Kramer, director of the **Christmas Store** sponsored by Catholic Social Services, recently announced a \$1,000 donation to the store from the Jenn Foundation. The Christmas Store provides an opportunity for needy families to obtain gifts at little or no cost.

St. Meinrad School of Theology will host a **Live-In Weekend for Men** who are thinking about priesthood, from 10 a.m. on Saturday, Nov. 10 through 12 noon on Sunday, Nov. 11. Participants should have completed, or be finishing up, college degrees. Call 1-800-752-9384.

## vips...

**Lorena and Andy Kutter** will celebrate their 71st **Wedding Anniversary** with a Mass of Thanksgiving at 10 a.m. on Sunday, Oct. 28 in St. Andrew Church, Richmond. They were married October 28, 1919 in the same church. A family dinner will follow the Mass. The Kutters are the parents of three children: Clement, Magdalen Jackson and Martha Anderson. They also have 16 grandchildren, 35 great-grandchildren and six great-great-grandchildren.

**Mike Hemmellgren**, owner of White Line Towing Company, was honored recently by members of the Roncalli High School band as "The Driving Force of Rebel Pride." For three years, he has donated the use of his truck to haul the eight-ton band trailer.

**GRANDPARENTS' DAY—**At Holy Name and Little Flower schools, grandparents gather for a special day. At Holy Name (left), grandparents talk over coffee and doughnuts after Mass. Below, 500 Little Flower grandparents watch entertainment by the students in the church after Mass there. Both schools offered variety shows, refreshments and visits in the classrooms. (Photos by Margaret Nelson)



## Catholic Charismatic Renewal of Central Indiana

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Date: November 2, 1990

St. Michael Church  
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Greenfield, Indiana 46140  
Phone: 317-462-4240

Soup and Bread Supper 6:00 PM  
Praise, Worship and Mass — 7:30 PM

— FOR MORE INFORMATION CALL: —  
24-Hour Message Center — 317-571-1200



Notify the doctor or coroner, funeral director, cemetery, the minister and church, all the relatives, all the friends, employers of all absent from work, organist and singer, pallbearers, insurance agents, unions, fraternal organizations and the news-papers.

**47 reasons why you should pre-plan your funeral.** Select a memorial marker and cemetery lot, casket, vault or outer case, clothing, blanket or robe, flowers, music, food, furniture, time, place, transportation, and card of thanks. Provide vital statistics about the deceased, prepare and sign necessary papers, provide addresses for all interested parties who must be notified, and plan funeral car list. And they must pay for some or all of the following: doctor, nurse, hospital, medicine and drugs, funeral, cemetery lot, interment service, minister, organist, florist, clothing, transportation, telephone or telegraph, food and memorial marker.

Ask about Shirley Brothers' pre-arranged funeral plan. It's a program that can be designed to relieve your family of financial burdens, and the burden of handling detail after death at a time of sorrow.

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# Gateley tells of work with hookers

by Peg Hall

TELL CITY—"You will notice that all of you have accents, and I don't," said Edwina Gateley, native of Great Britain, as she greeted her audience at the St. Paul Church Theology Night Out on Oct. 16.

From that moment on, she held them with the skill of a natural comedienne and the fire of a missionary.

Gateley's topic was serious: prostitution on the streets of Chicago, where she spent a year walking with the women and homeless people. Later she founded Genesis House, a haven for prostitutes.

She said that 94 percent of prostitutes have been victims of sexual child abuse, incest, rape and battery. She gave details.

But there was far more laughter than tears as Gateley recounted story after story, mimicking the voices and mannerisms of hookers, religious, pimps and street people. "If we don't see the lighter side, we die," she said.

Gateley's missionary work began in 1964 when she began a three-year period in Uganda, East Africa. Expecting to be a "savior" to the people, she was surprised to discover, "God had gotten there before me."



Edwina Gateley

She was eventually recognized and praised by the church hierarchy for founding the Voluntary Missionary Movement that grew to 500 missionaries. "I was beginning to feel important—something like a general—and that was when I heard God telling me, 'Time to let go,'" she said.

Gateley said that she hears God talking to her and, often, she hears him laughing.

In 1979-81, she came to the U.S. and studied at Catholic Theological Union in Chicago.

Reenacting the moment she had her master's degree, Gateley waved a piece of paper and exclaimed, "Look, look, God! Catholic laywoman with degree in theology! What do you want me to do? God said, 'Why not do nothing?' The world is already saved. 'What a disappointment,'" she said.

Gateley lived alone for the next nine months "in a silly trailer in the woods of Illinois," telling God that she was listening, but to "please hurry up."

Then she heard a call to go to Chicago and minister to prostitutes. She spent the year of 1983 on the streets of Chicago. Not knowing where to begin, and believing she had nothing to offer, she found that she was slowly being accepted when people felt sure that she had no program and no resources.

Eventually she could sit with the prostitutes in the brothels. Once when she was conversing with a madam, Gateley mentioned that she had been

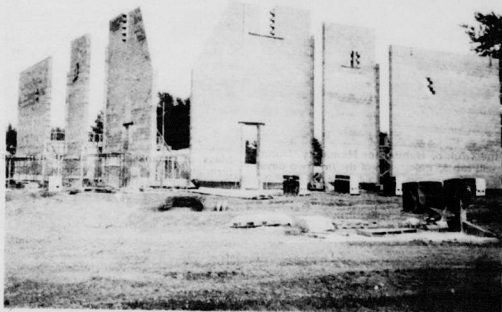
invited to preach at St. James Church. The madam declared, "Edwina's preaching. We're all going." At the end of that homily, the entire pew of prostitutes, decked in their finest apparel, stood and cheered wildly.

She told of another occasion when she walked into a darkened bar, wondering why she was there. She met an aging prostitute who shared a jug of cheap wine, a stolen loaf of bread and fish. The woman told her story of violence and shame. Gateley said they shared a kiss of peace and she knew why she had come.

Genesis House is a place where women are welcomed and helped to feel safe; where they can grow in self-respect and dignity; and where they can have time and space to look at their situations and make decisions that lead to different lifestyles. Donations may be sent to: Genesis House; 911 W. Addison; Chicago, Ill. 60613; phone: (312) 281-3917.

Gateley has written two books: "Psalms of a Laywoman," which costs \$6, and "I Hear a Seed Growing," at \$12.50, published by Source Books, Trabuco Canyon, Calif. and available from Gateley at 4173 Buttrick SE, Ada, Mich. 49301. Postage and handling is \$1.50 for one book, \$2, for two.

## Danville's 'Stonehenge' taking shape as its dedication nears



by Cynthia Dewes

Is the photo above the Stonehenge of the Western Hemisphere? No, it's the new church being built by Mary, Queen of Peace Parish in Danville, as it looked when construction began last summer.

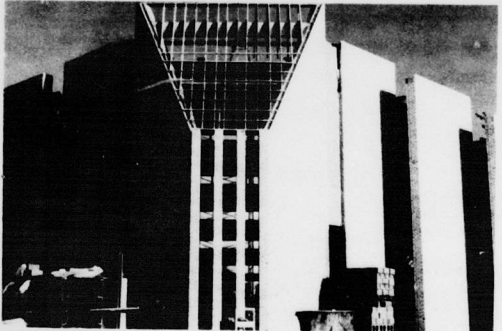
By mid-September, when the picture at the bottom of the page was taken, the building was more than half finished, and St. Mary parishioners could stop praying for zero wind. The church should be finished by mid-December. Archbishop Edward T. O'Meara will help dedicate the new church building at a special celebration on Sunday, Dec. 16.

The entire community of Danville has joined St. Mary parishioners "with interest

and fascination" in watching the church rise, according to parish planning committee member Betty Ann Kessinger. "It is a definite plus" for the town and "a positive step" for all of us, for church and community, she said.

So that the church "will have no back," a triptych window will be situated to face the corner of Main and Mackey Streets. The entrance to the main level will be located on the south side of the building, and a distinctive, round Blessed Sacrament chapel will provide one of the most important features of the church.

St. Mary parishioners participated in design workshops with architect Kevin Callahan and parish planning team members while drawings for the new building were being prepared.



**Jerald B. Harkness**

**Cathedral High School  
Class of 1987**

**Indiana University  
Class of 1991**

I would hate to imagine how my life would have turned out if I had not attended Cathedral High School. It really wasn't one specific point that made me choose Cathedral, but instead it was an accumulation of things which set Cathedral apart from the rest. I found Cathedral to be so rich academically, traditionally, and socially that I immediately became proud to be part of such a prestigious institution.

I remember literally having chills pulsating up and down my spine as my mom drove up that long and winding road to drop me off for my first day of class. I entered the building excited, and not really knowing what to expect. I know now that it was the best decision I ever made.

Cathedral quickly became my home away from home, and the administrators, faculty, and students evolved into my "other" family. Never have I encountered such a warm and sensitive group of teachers who were just as much my friends as they were my instructors. They were always available outside of class if I needed extra assistance (which was quite common for me), or they were there if I needed a friend. It's funny because some teachers began to know me and my talents better than I did. There were times in class when I felt I was doing well, but a certain teacher would encourage me to do better, and as a result, I achieved goals I would have otherwise considered impossible.

One of the coolest things about Cathedral is that I not only met other people from my parish or township, but I met people from all over the Indianapolis area. I made friends of different races, religions and creeds, and I suddenly found myself picking up different customs and lifestyles just from interacting with them.

It is no secret that Cathedral has an impressive heritage. We have graduates ranging from a Nobel Prize recipient to an All-Star professional football player to members of state and local government. Maybe this is because Cathedral instills her students with the feeling that no dream is unobtainable and that they can accomplish anything if they set their minds to it. Cathedral has been the biggest stepping stone in my life, and I believe it can be the same for you.

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# How the Voigt bequest has been used in New Albany Deanery

by Dorothy Lutgring LaGrange

In 1951, the Sisters of Providence from St. Mary of the Woods built Our Lady of Providence High School in Clarksville on 15 acres donated by the Archdiocese of Indianapolis.

It was—and remains—the only Catholic high school serving 19 (now 20) parishes and missions that made up the four-county New Albany Deanery.

But in October 1972, an announcement by the Sisters sent a shockwave through the deanery. Providence High school, with a decreasing student enrollment and a running deficit, was to be sold.

"It was a painful time," said Sister Maxine Teipen, general counselor for the Sisters of Providence.

The religious community was divesting itself of several properties in order to build a retirement fund for its increasing numbers of aging members and to meet operational costs.

"We had a study done," explained Sister Maxine. "Our financial advisors told us we'd be in deep trouble if we didn't do something. We were among the first communities to face those responsibilities."

The sisters proposed that the deanery consider buying and operating the school. A special committee was quickly formed—two representatives from each parish—to decide that feasibility.

In early 1973, the 54-member New Albany District Catholic Board of Education voted 29-25 to accept the committee's recommendation to buy the school.

A 25-year mortgage of \$1,031,250 at 7 percent interest was made with local banks in the name of the Archdiocese

of Indianapolis, according to Norman Krueger, a Sacred Heart parishioner and chairman of the finance committee for the deanery's board of education. Each deanery parish would be assessed for a portion of the mortgage, a portion for the school's operating expenses and a portion for providing elementary, secondary and adult religious education within the deanery.

Krueger said the assessments were originally based on an allocation using four factors: the ordinary income of the parish, the number of high school age students in the parish, the distance of the parish from the high school and the parish cost of operating an elementary school.

The current assessment allocation formula has been revised somewhat. However, the four basic factors are still being used, said Krueger.

As the narrow vote indicates, buying the school wasn't a unanimous decision. It wasn't an easy burden for the parishes already financing their own schools, churches and ministries. Some parishes also objected to the way the assessments were figured.

But the deal was stamped. Providence High School was now an asset of the archdiocese, to be paid for and supported by the parishes of the New Albany Deanery.

Eleven years later, in April 1984, a prominent Jeffersonville attorney and businessman, Owen Voigt, died. He left a will dividing the bulk of his large estate equally among three beneficiaries—the Kentucky Baptist Hospital for use in its two Louisville hospitals, and Jeffersonville's two Catholic churches, St. Augustine Church, of which he was a registered member, and Sacred Heart of Jesus Church.

In his will he stated that he knew St. Augustine was in "financial difficulty," and he hoped the bequest to Sacred

Heart Church could "be used to benefit the school which is sorely in need of funds."

The two parishes were astonished and thankful to be the recipients of one of the largest bequests ever made to a church in the archdiocese. When Voigt's estate was finally settled, each parish's share was approximately \$3 million. The money was immediately deposited in the Archdiocesan Deposit and Loan Fund (ADLF) in the parishes' names.

Excess money from archdiocesan parishes has always been deposited in the ADLF. The money is deposited in the parish's name and belongs to that parish. Interest accrues monthly and is paid to the parish on a timely basis. The interest rate changes from time to time and is currently 6 percent. The principal can be withdrawn when needed.

"There's a misconception among some people that this money was taken over by the archdiocese," said Father Wilfred Day, who was pastor of Sacred Heart at that time. "That's not the case. The money belongs to St. Augustine and Sacred Heart, and it remains there (in the ADLF) for the parishes' use. It's not quite as accessible as going to a local bank, but reasonable withdrawals aren't questioned."

In turn, the ADLF loans money at favorable interest rates (currently 6 3/4 percent) to parishes in the archdiocese to build new churches and schools and to fund approved projects. These cheaper loans make it possible for parishes with inadequate resources to implement their projects and address their needs more easily.

"That's what we tend to forget," said Father James Farrell, present pastor of Sacred Heart. "We forget Sacred Heart borrowed money at a favorable interest rate for the initial beginning of the parish and to build Walpole Hall (the parish hall)."

Krueger concurred. "We would have gotten it (Walpole Hall) anyway, but we got it sooner by borrowing through the ADLF," he said.

There was no precedent for a parish handling an amount as large as the Voigt bequest. After the will was read and its contents publicized, Archbishop Edward T. O'Meara asked that a representative from each parish be appointed to a joint committee to work out an arrangement that would suit the people and also be one that he would find acceptable. The archbishop appointed Eugene Henn to represent the archdiocese, David Boone represented St. Augustine and Philip McCauley represented Sacred Heart.

"Because of the unusual sum of money, the feeling was strong that the money—at least part of it—should be invested locally, instead of all of it going to Indianapolis to be invested there," said Father Day. "I, too, believe that an exception should be made so as to be more acceptable to the people of Southern Indiana."

Within 60 days, the joint committee had drafted a proposal for the use of the bequests. With the approval of the two parish finance committees and both pastors, it was forwarded to Archbishop O'Meara, who approved it in January 1986.

In part, the proposal was a deviation from normal procedures. The committee asked the archbishop to allow each parish to invest half of its bequest locally and use the interest for parish and deanery needs.

To gain support that some of the money be invested locally, the committee proposed to the archbishop that the interest from the local investments would underwrite the balance of the Providence High School mortgage. In April 1986, that balance was \$717,848.73.

The parish committees and the joint committee had formed a basic premise earlier, McCauley said. "We wanted to share the bequest with other deanery parishes and spread the windfall around. We tossed ideas and decided that one way was to alleviate the assessment each parish had to the Providence mortgage."

The idea was attractive because it was a substantial contribution to the deanery, and it would not go on forever, McCauley said. In 1986, the mortgage would be paid. And it could be paid for with the interest from the local deposits, leaving the principal untouched.

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"Because Sacred Heart and St. Augustine were willing to assume the other parishes' responsibility to the Providence mortgage, the archbishop made an exception and allowed some of the money to be deposited locally," Father Day said. "The thought was that the church and the people will benefit from this. All the deanery churches shared in our good fortune."

The joint committee also suggested to Archbishop O'Meara that the 4 percent interest being paid on ADLF accounts at that time should be substantially higher on so large an amount of money. They asked that the rate be raised, McCauley said. Interest rates at financial institutions were then hovering around 9 percent.

The archbishop took that request under advisement, McCauley said. The archdiocese was already studying the issue of raising the ADLF interest rate, and in January 1987, the rate was raised to 5 percent. (In July 1990, the rate was raised to its present 6 percent.)

McCauley praised Archbishop O'Meara's response to the joint committee's efforts. "The archbishop was never disagreeable or adverse to our suggestions," said McCauley. "The archbishop did fear the parishioners would cease supporting their parishes, though. The loophole was left that if this happened, the archbishop could rescind the agreement."

In 1986, with Archbishop O'Meara's acceptance of the proposal, each parish received \$1,375,000. It was invested in Certificates of Deposit with local banks at 9 percent interest. The balance of each parish's inheritance was left in the ADLF.

As proposed, the principal in the local accounts would remain untouched until the Providence mortgage was paid, and the interest from this money would amortize the principal and interest payments on the mortgage.

So beginning in July 1986, for the next 12 years and three months, both Sacred Heart and St. Augustine each committed itself to yearly payments of \$43,738—a combined total of \$87,575—to the archdiocese to cover the interest and principal of the Providence mortgage.

In addition, the two parishes still have to meet their assessments for the school's operating costs and deanery religious education. In 1989, the three assessments amounted to \$78,760 for St. Augustine and approximately \$110,000 for Sacred Heart.

The other 17 deanery parishes could now tear up their mortgage assessments. In that year, too, all the deanery parishes had their overall Providence assessments reduced 15 percent as a result of the two parishes taking over the mortgage payments, Kruer said.

"The operations debt is refigured yearly," Kruer explained. "Sacred Heart and St. Augustine's are benefitting every parish in the deanery."

So far, Sacred Heart has used approximately \$800,000 of its ADLF deposit. Father Farrell explained that \$555,000 went for improvements and special projects, i.e., paying off existing loans for parish improvements, new school buses, a youth center, asbestos removal and a new heating system for the school.

"The youth center is an example of a creative use of the gift," said Father Farrell. "Through Mr. Voigt's generosity, we were able to do something creative and productive for the youth."

But approximately \$248,000 has gone for operating expenses.

After the bequest was made public, collections dropped at Sacred Heart. During prior years, collections had risen steadily. In 1984, they amounted to \$424,253. In 1985 and 1986 they dropped to \$400,866 and \$410,598, respectively. In 1988, they were up \$418,507, but still almost \$6,000 under the 1984 contributions. And operating expenses have increased each year.

In 1989, all Sacred Heart parish salaries were frozen in order not to erode any more of the principal in the ADLF, Father Farrell said. But in its 1990 budget, the pastoral council included \$83,194 from ADLF funds to cover expenses.

"We decided it was unfair to cut staff and teacher salaries, which represent the most significant part of the parish and school expenses," said Kruer. "If we're going to provide quality services and have a quality school, we must pay for them."

Father Farrell said that while he can't speak for the archbishop, "I think he had hopes we'd use the money differently. I'm certain he hoped the parish would continue to contribute faithfully, even after the generous Voigt bequest."

Both pastors hope to bring a better understanding of tithing to their parishes through the Renew program that is beginning this fall.

"The long-term parish development depends on our ability to take more ownership of our programs and ministries and have less dependence on the Voigt fund," said Father Farrell.

"People say, 'You have all that money,'" said Father Harold Kruenew, present pastor of St. Augustine. "But it's a matter of tithing and justice to God and giving back our just due. It's a matter of sharing our blessings with other people."

Father Farrell said Catholics need to grow and understand what stewardship means in their spiritual lives. "Our giving should not be based on how wealthy the parish is," he said, "but on what we've received from God. We've received blessings so we have a responsibility to be good stewards of our weekly contributions and the Voigt inheritance."

Father Farrell sets that example for his flock. At each Sunday Mass, his offering is the first envelope placed in the collection basket.

St. Augustine recently had a collection drive that increased the weekly collections from approximately \$3,000 weekly to approximately \$4,200.

But the interest they receive from the Voigt bequest is

used to pick up the slack from Sunday collections, said Father Kruenew. "Without the special interest, we couldn't make ends meet," he added.

Virginia Trump, administrative assistant at St. Augustine, said that, while their collections also fell for a time after the bequest was made, "as the parish learned how the bequest went, they picked up again."

St. Augustine has not used any of its principal in the ADLF. Last year, \$40,000 interest was reinvested in the ADLF fund.

School budgets make a difference, though. Sacred Heart's parish budget was approximately \$850,000 in 1989. St. Augustine's budget was approximately \$500,000.

How do the two parishes spend their hefty interest dividends? In the 1989-90 fiscal year, Sacred Heart received \$161,489.61; St. Augustine received approximately \$210,000. In the 1989 fiscal year, besides their large archdiocesan assessments for Providence, St. Augustine paid \$24,152 of the \$38,730.00 tuition required of its students who attend Sacred Heart School and St. Anthony School in Clarksville. Parents of the students paid the balance of the tuition. It also financed the deanery's special education program for \$2,150. Another \$12,000 is allocated in 1990 to elementary and Providence students needing tuition assistance. The parish, therefore, is helping to support the three schools the children of the parishioners attend.

St. Augustine also tithes \$250 a week to the poor and gives another \$250 a month to the Center for Lay Ministries in Jeffersonville, Father Kruenew said.

Some recipients of support from both parishes include several local charities: the Center for Lay Ministries, the

Hoosier Valley Economic Opportunity Corp., Serenity House (an organization for recovering alcoholics), St. Elizabeth's Home for crisis pregnancies, Haven House (a residence for the homeless), the Community Food Kitchen, mission churches and other worthy causes. They also contribute to a Red Cross fund for local victims of the tornado that hit the area in the spring.

"We can do these things because of the Voigt bequest," said Father Kruenew.

After meeting the three Providence assessments and tithing to charities, Sacred Heart also uses its interest to help meet school and church operating expenses.

The Voigt inheritance has been alternately described as a blessing and a curse. But Father Farrell and Father Kruenew are emphatic that it is a blessing.

"We've used the money to help the poor and the needy and to fund good educational projects," said Father Kruenew.

Father Farrell echoes that declaration. "We need to get away from thinking of the inheritance as a cross or an albatross and see it as a gift," he said. "And money gifts are meant to be used for things you can't normally afford."

The lavish monetary gift that Owen Voigt bequeathed to two Jeffersonville parishes has indeed been "cast upon the waters." It didn't solely fund projects within the two parishes. Rather, it envelops many people and many projects, not only in the New Albany Deanery, but in the entire Indianapolis Archdiocese.

This was the early hope of the committees, the pastors and Archbishop O'Meara.

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# Friends helping boy get canine companion

by Shirley Vogler Meister

Ryan McDonald needs a dog—an exceptional dog that meets exceptional challenges: a Canine Companion for Independence (CCI).

The dog will help Ryan deal with daily difficulties that face him because of spinal muscular atrophy. His family and friends are rallying to make this possible through a CCI scholarship.

Father Michael O'Mara, associate pastor of St. Pius X parish, Indianapolis, where Ryan and his family are members, encourages "support for anything that will help. This is a chance to prove ourselves as a Christian community."

Father O'Mara said, "As a priest, I see Ryan as a real kid of faith who's not inhibited by the limitations of the body. I'm overwhelmed by the boy's intelligence, and he's fun to be with. He's exciting."

Ryan's parents, Paula and Robert McDonald, and his sister, Shay, realize more than anyone the urgency of Ryan's getting a CCI dog soon. "His therapist tells me his weakness is getting worse," his mother said. The CCI dog will be custom-trained for 89 commands, everything from pulling a wheelchair or pulling off socks to helping with light switches and the telephone—all aspects of living that most non-disabled persons take for granted.

The dog will be especially welcome since Ryan's father, a sergeant with the U.S. Army, is scheduled to leave soon for Saudi Arabia.

Between hospitalizations, Ryan leads a busy life. As the Central Indiana Muscular Dystrophy Poster Child for the second year, he makes many public appearances. He's a fifth-grader at Crooked Creek

School, where an Apple computer facilitates his work. His mother hopes someone will donate compatible equipment so his studies can have continuity at home.

Most Saturdays, Ryan "hangs out" at the Keystone Kawasaki Harley-Davidson Suzuki dealership, welcoming customers and putting their names on a computer. In June, he and his friend, Gary "Boomer" Carter, were made honorary members of the Harley Owners Group, an Indianapolis chapter of motorcycle aficionados. Ryan and his "buddies," Scott Ratterman, general manager of the motorcycle dealership, and J.D. Douglas, sales manager, interact with special camaraderie. This reflects Ryan's friendship with the whole Harley group, which works hard not only for Ryan's CCI scholarship but for the Muscular Dystrophy Association, too.

Ratterman is a member of Holy Spirit parish; his mother, Alberta, who serves as his secretary at work, belongs to St. Lawrence parish; and Douglas is from Holy Trinity.

A number of fund-raising events are planned to benefit Ryan, including:

■ a bowling tournament at North Eastwood Bowl at 9 p.m. Nov. 10, sponsored by the Harley Owners Group;

■ photos of pets with Santa at Speedy's Laundromat in Greenwood on Nov. 9 and the Rangeline Road Veterinary Clinic in Carmel on Nov. 10;

■ a concert at the Vogue in Broad Ripple, date to be announced.

■ a 10K Run/5K Walk on Saturday, Nov. 10, at Fort Benjamin Harrison. The "Run for Ryan" will be for all ages and people of all abilities, including wheelchair competitors. Information can be obtained by calling Sharon Warren at (317) 353-3778 or 894-1466, or Francis Reed at 353-3778 or 846-9349.



**WAITING FOR A DOG**—Ryan McDonald, who is waiting for a companion dog, "tests" a motorcycle under the supervision of Steve Ratterman, left, and J.D. Douglas. (Photo by Paul Meister)

Dan O'Brien is one of the committee members of the "Run for Ryan." He and his wife Ginny are CCI puppy raisers and CCI volunteers. Their golden retriever, Yuma, not only regularly accompanies them to Mass at Little Flower Church in Indianapolis, but is a central figure in special liturgies and programs that the O'Briens make available to interested parishes.

Each Thursday morning, Ginny takes Yuma to the Hook Rehabilitation Center at Community Hospital East where they join other members of the Indianapolis Obedience Training Club for pet therapy with patients, who eagerly await their arrival. JOTC believes a dog is "a companion and guardian of man" and sponsors classes for canine "obedience and utility."

The O'Briens will immediately begin working with another puppy when Yuma

is returned to the CCI training center in Orient, Ohio (near Columbus) in mid-November. Because they trained another dog before Yuma, they already know how heartwrenching it is to part with a canine charge, but "the pain is short and the value is long," Dan said.

As president of the Indiana CCI Champions, Dan urges involvement with the program. "There is a shortage of resources. We need volunteers, decision makers, corporate backing," he said. Dan, who is also president of the Indianapolis East Deanery Pastoral Council, and his wife believe work with CCI shows a Christian commitment to the physically challenged. "We only do this for love," he said.

(Donations for Ryan McDonald can be sent to Canine Companions for Independence, P.O. Box 55095, Indianapolis, Ind. 46205.)

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# Faith Alive!

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## Ministries connect with lives in profound ways

by Jane Wolford Hughes

Jane Howard wrote a warm and perceptive book several years ago titled "Families." Her premise was that families are so important to us that if we don't have one, we invent one.

The reality is that some families are not able to give their members all the kinds of loving care they need. But parishes have begun to reinvent themselves—to become caring families themselves.

Parishes are sending out trained people who are willing to accompany others on their troubled journeys, in the same way Christ did—offering love, understanding, and assistance.

The stories that follow tell of two national programs used in parishes. Motivated by love, these ministries connect with people's actual lives in profound ways.

The gaunt man lay in the bed, his Adams apple moving up and down angrily in his stringy neck. His fingers plucked spasmodically at the soft fuzz of the blanket. Only this Alzheimer patient's eyes were still, staring blankly.

Gwen sat near the bed reading aloud. The sound of her pleasant voice seemed to soothe Sam.

Gwen is a member of the Respite program in her parish. She is assigned to this cheery room, once the family's sunroom, for three hours every Thursday afternoon. She stays with Sam while Dorothy, his wife, enjoys a brief time for herself.

A parishioner who knew of the devastating situation Sam and Dorothy were in appealed to a woman named Thomasine, who is in charge of the Respite program in this Detroit parish. Then Thomasine contacted Dorothy, finding a nearly exhausted woman valiantly trying to care for her beloved husband.

Thomasine understood why Dorothy had not requested help. Drained by fatigue, she was emotionally caught by the inertia common to people who find themselves in the midst of a seemingly unsolvable problem.

Respite does not provide medical assistance. It offers hope and freedom to those who care for the patient. It also attempts to reinforce positive attitudes in patients themselves.

The parish advertises Respite weekly in the parish paper. But Thomasine knows that many who need help are unable to respond.

"We depend on referrals by concerned parishioners or those in the community," Thomasine said. "Our 15 volunteers are all busy and we plan to recruit more."

The Stephen Ministry is another pro-



**CONNECTIONS**—Programs like the Stephen Ministry and Respite authentic and sometimes overwhelming needs of families and are among the ministerial ways that parishes connect with the homelife in American society. (CNS illustration by Mark Williams)

gram in the same parish. Thirty Stephen ministers are dedicated to "being there" for those who need emotional support from someone who understands and is willing to listen.

Gert had lived in the same house more than half of her 89 years. Now, with her mobility impaired by arthritis, she is in a nursing home.

Although Gert agreed to move to the nursing home, she rebels against the reality of her need and has become cantankerous because of this dramatic life change.

One of Gert's former neighbors contacted Kathy, who coordinates the parish Stephen Ministry. "Gert could be happy at the home, but she needs someone to talk to who would understand her loneliness and fear. I understand you have volunteers who could visit her."

The woman continued, "I wouldn't want the other neighbors to know. Gert always has been so proud and strong."

Kathy assured her that confidentiality is strictly observed by Stephen ministers. Kathy checked with the nursing home.

Then she asked a sensitive woman named Meg to spend some time with Gert.

"Standing in Gert's doorway, I felt like an unwanted guest," Meg told Kathy. "We eyed each other, unsure what we were supposed to do next. My Stephen training gave me courage, and I was grateful that I had checked with Gert's neighbor for information."

Meg said, "I bring you news of the old neighborhood." Silence. Gert's eyes were frigid. Then Meg moved into the pleasant room and offered a tiny bouquet of daisies. "They're from my garden. You grew daisies, too, didn't you?"

The atmosphere softened. Gert said, "There's a vase on the window sill."

Little by little Gert began to speak. She told of waking up at night, afraid of strange shadows. She was bothered by the many new people and strange foods.

That said, she began to recall persons and happy places from the past, especially Niagara Falls, where she had honeymooned, and her own yard that once bloomed with nasturtiums, peonies and daisies.

"All gone now," Gert cried.

"But they're alive in my memory," Meg responded.

Gert said softly, "I guess we carry who we are with us, and bring back the good things when we talk about them."

Meg and Gert continued to meet regularly. And Gert settled into the home, content that someone cared and knew of the "good things" that could not be taken from her.

Meg is now in the second year of her three-year commitment to the Stephen Ministry. Before she began her ministry, she completed 50 hours of training. When she spoke, she was preparing to attend a two-week session to become a leader herself.

Parish programs such as Respite and Stephen Ministry know how much healing can occur when people motivated by love respond to a need. Woven into their one-on-one ministries is a pattern of giving, yet receiving.

These people give care, yet they receive caring in return. (Jane Wolford Hughes writes for Catholic News Service.)

### DISCUSSION POINT

## Parishioners need to be loving and supportive

### This Week's Question

In terms of your family and homelife, what do you seek from the church?

"It is important to me that my parish is a community we can celebrate with, both socially and liturgically. We really look to build friendships from this community, for ourselves and our kids." (Trish Maniatis, Berkeley, California)

"When people are loving and supportive of each other in the parish, it helps me be more loving and supportive of my family." (Alfred Frank, Parsippany, New Jersey)

"I need prayers, friendship, concern, support and continuous education." (LaVerne Dreis, St. Cloud, Minnesota)

"I live alone, and it can get lonely, especially on weekends. What a difference it makes when the people at Mass treat you like a family member, not like someone intruding on their private space." (Hugh Woods, Philadelphia, Pennsylvania)

"I see a need for healing in families, assistance with communications, priority education and empowering parents to develop visions and goals for their own families." (Judy Irb, St. Cloud, Minnesota)

### Lend Us Your Voice

Upcoming Faith Alive! editions ask:

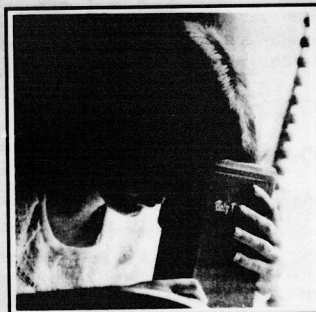
"What creates a welcoming atmosphere in parishes? What must people do if this atmosphere is to exist?"

"What do you think is meant by people like Mother Teresa of Calcutta, who say we need to learn from the poor? What can the poor teach us?"

"When confronted by a substance-abuse problem, what do people need that a parish or diocese might provide?"

"In your own words, what is the message—or what are the messages—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.



# People rely on parish

by Fr. David K. O'Rourke

Last Christmas, I left my job as editor of a magazine that focused on parish life to return to parish ministry itself.

As I unpacked and began meeting with my new staff, I thought of the people in our large and growing parish and asked, "What do they need from us?"

I was surprised by how much I had to relearn after nine years about how parish and group-oriented parish ministry is in practice, even though it means serving people with important personal needs.

Shortly after Christmas, one of our older parishioners died. I'll call him Jack Everett. His children came to see me to plan the funeral Mass.

One son was actively involved in a Catholic evangelical prayer group. He and his wife and children, who pray together

every day, wanted to hold a prayer service in the church before the funeral.

Another son, a recovering alcoholic with painful years behind him, is still somewhat alienated from the family and was not on good terms with his father. This son wanted to make peace with his father's memory and said he needed my help to do so.

A daughter who is a single parent indicated that in the week following the funeral she would like to talk with me about a single parents' group in the parish. We are currently establishing one.

Thinking back on all this, it strikes me that even a funeral begins with a public and group-oriented perspective. I dealt with a family who came to "the priest at the church" as strangers through an appointment made over the phone. In the midst of great personal loss, we were planning a public rite.

So much of life is a matter of perspective. A parish priest is a public leader for a large group made up of numerous small groups as well as individuals. This influences his perspective.

Our parishioners—most of them young, working parents—have definite needs. They want good liturgy, and that is our first priority.

New parents, often returning to religious practice after a lapse of several years, need baptismal programs that will help them "catch up" religiously as well as prepare for the sacrament itself. They need preschool and extended-care programs, which our school provides.

And we have to figure out how to minister to the other young adults, who have a difficult time figuring out where they fit into our parish.

What strikes me is the built-in risk my pastor's view runs of becoming program-oriented. I don't usually think that way, and I see it as spiritually limited.



**COMPLEMENTARY**—Perspectives of lay people and clergy often have different starting points that are complementary.

I am struck by how different this perspective is from that of our laity.

A sociologist has written that the perspectives of lay people and clergy on church membership often have different starting points. The clergy tend to say: "This is what we believe." The laity tend to speak in terms of relationships: "This is who my people are." The two perspectives complement each other.

A young couple who come to be married in the church where he or she attended the

parish school and received Communion for the first time, and where family memories abound, are expressing their faith, saying: "This is where I belong. This is who my people are."

What do they need from our parish? What is critical for me as pastor is that I understand the laity's perspective. I think they need the parish to recognize their concrete and person-oriented way of expressing their faith.

(Dominican Father David O'Rourke writes for Catholic News Service.)

## Small groups offer support

by David Gibson

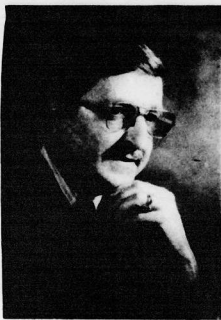
A parish includes small communities.

Many parishes have a group for parents who have lost children, a group for single adults who felt lost in the larger parish, a marriage enrichment group, and groups of families meeting regularly to learn and socialize.

Small groups help parishes connect with the realities of life. Assistance from others whose predicaments resemble their own help people gain support that may lead them out of isolation.

In small groups, people discover how the Gospel applies to them. These discoveries can release the power within people and enable people to live their ordinary lives as a mission given them by Christ.

(David Gibson edits Faith Alive!)



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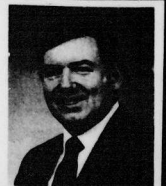
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## THIRTIETH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, October 28, 1990

Exodus 22:20-26 — 1 Thessalonians 1:5-10 — Matthew 22:34-40

by Fr. Owen F. Campion

The Book of Exodus is the source of this weekend's first reading. Several weeks ago, many Americans watched "The Civil War," the 11-hour series on public television that re-visited the events of 1861 to 1865 when this country was set in conflict against itself. Printing, communication, more sophisticated record-keeping, and the relative nearness in time of those events to the present allowed the series to reconstruct many of the feelings and the happenings of those days.

In a sense, Exodus is history, but it is not history in the sense of history as it would be written today. There were no records, only memories. The sacred authors were not in search of meaning. They were convinced that the meaning of the events in Exodus was in God and in God's protection of his people. The religious point was the chief, and virtually solitary, lesson the writers sought to convey. To read Exodus properly is to dwell upon the religious meaning, and to place the actual events as a backdrop to the process.



While concerning itself with the passage of God's people through the Sinai desert after their escape from Egypt, Exodus also is very futurebodied. Along the path of their march from Egypt through the Sinai, God's people bonded together and linked themselves with God. That relationship was to continue in God's continuing protection on the one hand, and their loyalty to God on the other. Loyalty to God meant obedience to the Commandments, but it also meant more. It meant displaying in act a generous and loving heart. In that spirit resided the true allegiance to God.

The church offers us a reading from the First Epistle to the Thessalonians. In the first century, Thessalonians was a major center in the Roman Empire. It was a military, administrative, and commercial hub.

St. Paul was concerned about its Christian community. The political fortunes had not yet turned against Christianity as they did so viciously later under the Emperor Nero. However, Christians were out-of-step with the majority. They believed in one God. They believed in Jesus, who after all was an executed, and still dead, criminal in Roman eyes. The Christians professed love and community, in a day in which most were impelled by self-interest.

St. Matthew's Gospel is the reading for this weekend's liturgy, providing us once

more with the familiar and impressive lesson of love as the basis for our Christian lives. In the time of Jesus, Jewish teachers often were asked to summarize a religious teaching. The Pharisees especially used that technique, since their objective was to make religious knowledge popular and widespread. The request to Jesus to summarize the law was not an attempt to confound him, but to clarify.

In reply, he emphasized love as the basis of the law. To love with all "heart" meant without compromise; with "soul" meant life, with "mind" meant absolute will. Interestingly, the Gospel replaces "strength," which was actually part of the metaphor in the Lord's time with "mind." "Strength" would have referred to wealth. The emphasis upon love as the basis for religious fidelity is no massive departure from ancient Jewish tradition. The emphasis, however, does make clear the Lord's attention to love as the basis for religious fidelity, and the absence of strength suggests that material possessions and their acquisition are outside the person and actually in a world apart from the spiritual, the most important aspect of life.

## Reflection

For weeks, the church has called us to religious faithfulness. This weekend it

reassures us and challenges us. Given the strong waves opposing Christian values in our culture, and the crash with which often they land upon decision-making, the church does call us to accomplish the difficult and be heroic in being faithful to God.

It does not call us to despair or to misery. The essence in obtaining joy and fulfillment in serving God is to love God above all things. When we love God, serving him is welcomed. It is as a parent who finds satisfaction in delighting a child even if that process means sacrifice. Love supplies the joy and the strength.

The church teaches us this weekend that we cannot relax in observing God's law, and it admits by reference that that is often hard. However, if truly we love God, then we not only will follow him but we will follow him willingly and eagerly.

St. Paul's First Epistle to the Thessalonians marvelously capsulizes the lesson. It urges us to model ourselves upon Jesus. He is the supreme, and the only genuinely necessary, example as we search for figures upon whom we might form ourselves in our resolve to perform faithfully as followers of the Lord and servants of God.

## THE POPE TEACHES

## Scriptures use symbols for Spirit

by Pope John Paul II  
Remarks at audience October 17

The New Testament contains the revelation that the Holy Spirit is a divine person, one in being with the Father and the Son. But unlike the personhood of the Incarnate Word and the heavenly Father, the distinct personhood of the Holy Spirit is not easily accessible to our human understanding.

The Spirit's procession as uncreated love from the Father and the Son finds a faint reflection in the mystery of human love. Like human love, the presence and activity of the Holy Spirit are often best expressed in symbols.

The symbol of wind was central to the Pentecost event, when the coming of the Holy Spirit was accompanied by a sound "like the rush of a mighty wind" (Acts 2:2). In speaking to Nicodemus, Jesus himself had used the wind as a symbol of the total spontaneity and freedom of the Spirit in giving new birth (cf. John 3:8) and a share in God's life. The symbolism of wind effec-

tively communicates the supernatural energy and force by which God draws near to us and transforms us from within.

Another symbol for the Holy Spirit, and especially for his divine person, is the dove. At Jesus' baptism in the Jordan, "he saw the Spirit of God descending like a dove and alighting upon him" (Matthew 3:16). In the Old Testament, a dove had brought the message of God's reconciliation with humanity to Noah after the flood. In the New Testament, our reconciliation with God has come about through the saving waters of baptism (cf. 1 Peter 3:20-21), by which the Holy Spirit has poured God's love into our hearts (cf. Romans 5:5).

The Scriptures also use the symbol of fire to express the personhood and activity of the Holy Spirit. Jesus himself said that he had come "to cast fire upon the earth" (Luke 12:49). His words were fulfilled on the day of Pentecost, when "tongues as of fire" (Acts 2:3) appeared over the heads of the apostles to signify their sharing in God's saving love, the love of the Holy Spirit, the third person of the blessed Trinity.

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## MY JOURNEY TO GOD

## Who Are Our Ministers?

I grew up in a large parish in Pittsburgh during the '50s and '60s. We had a kind and gentle pastor and two young and active assistants. They performed all the duties we expected from our parish priest—said Mass, visited the sick, and so on. Even then, when we had a large number of priests, the time between visits from a priest seemed especially long if you were in need.

I remember another group of people in our parish who would have never considered themselves ministers. But were they?

They sat on the wall in our backyard the summer our little neighbor boy died. Sometimes they'd talk to his mother and sometimes they'd just listen. When the man down the street lost his job, they pooled their resources to help, and they just listened.

After sitting on the wall, they'd visit the woman who gave piano lessons but now was dying of cancer.

(St. Gabriel parishioner Joyce Stern of Connersville serves as the co-leader of the new Ministry of Care program at her church. Lay volunteers assist people in need.)

From that wall in the backyard, they organized the talents God gave them and ministered to each other. They gathered in church on Sunday and worshipped, were renewed, and scattered throughout the week to minister alongside the parish priest in the marketplace.

In his first letter to the Corinthians (12:4-6), Paul wrote, "There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people; it is the same God who is working in all of them."

God is working through so many of our parishioners. Just like the neighbors of my childhood, they have not called themselves ministers.

The Ministry of Care at St. Gabriel Parish in Connersville is looking for these people. All parishes share this need. Stop and think. Who are our ministers?

—by Joyce Stern

# Entertainment

## VIEWING WITH ARNOLD

# Now X rating is gone, will NC-17 be better?

by James W. Arnold

The X is gone. No "rest in peace" is in order. Will NC-17 be better? Well, at least it literally says what it means: No Children Under 17.

Some are arguing that all the movie industry has done is change the labels on the same obnoxious exploitative material from X to NC-17, thereby short-circuiting 22 years of defense laboriously built up to protect American morals from the X. (Most theater chains haven't shown X-rated movies for years, and most newspapers won't advertise them.)

The moguls respond that the X has lost its original meaning—essentially, adults only—and come to signify only hard-core pornography. They want to go back to square one with a term that has no connotations. They say they want to give some breathing room to serious films dealing with adult subjects. Of course, that was the purpose of the X back in 1968, when the ratings were adopted.

Let's face one fact: The X is dead, has been for a long time, and the last rites were overdue. The whole point was to keep children from seeing adult movies in theaters. But XXX movie houses are

obsolete. Hard-core films move directly to video stores in your local mall, where they consistently make up a large percentage of the booming tape rental business.

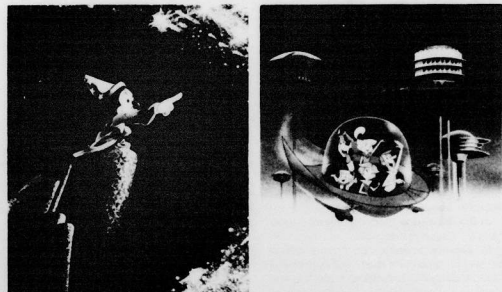
(Nobody that I know of has audited how much adult material leads to kids through video stores. You have to believe some kids somewhere are seeing sleazeball tapes. That can happen only if many adults, including parents, don't care or are looking the other way. The only place kids can watch videos is in their own homes or somebody else's.)

Are movie producers simply trying a flanking action to get sexually explicit films back into theaters and newspaper and TV ads? If so, it's a transparent maneuver unlikely to fool anybody for very long. Most theater chains and major newspapers are waiting and watching. Many seem to agree with United Artists (the largest chain, with 2,700 screens), which says it will avoid NC-17 if it's just a nominal substitute for the X.

Producers will have to show their sincerity in seeking a niche for "serious" adult films in which the treatment of sex is frank but not pornographic (in the memorable phrase, "appealing to the prurient interest"). The heat has been on from producers and directors, including David Lynch, who grudgingly cut Cannes Festival "Wild at Heart" to get an R for U.S. distribution. There was also unrest among theater owners, who wanted to show these films without the community furor and stigma of the X.

To get specific, they talk about "Henry and June," the first film to get an NC-17. Directed by Phil Kaufman ("The Right Stuff," "The Unbearable Lightness of Being"), it's about the bizarre three-way relationship among controversial novelist Henry Miller, his wife June, and feminist writer Anaïs Nin. Among other movies mentioned: Almodovar's "The Me Up! The Me Down!" and Greenaway's "The Cook, the Thief, His Wife and Her Lover."

No problem predicting reaction to titles like these in the age of Jesse Helms and



**CARTOONS**—These animated films are among the few movies to still carry the "G" rating for general audiences. They are Walt Disney's 1967 feature "The Jungle Book" (top), inspired by the stories of Rudyard Kipling, Disney's enduring musical classic "Fantasia" (bottom left), and Hanna-Barbera's "Jetsons: The Movie" (bottom right), released this year. (CNS photos from Walt Disney Studios and Universal)

protests over Robert Mapplethorpe exhibits. Some will say that they are serious, anti-mainstream art and worthy of X-less exhibition. Others will see them as outrageous trash, hardly worth distinguishing from hardcore, and deserving any bad fate that comes to them.

Presumably the few old X, porn films coming on the market will qualify for no rating now, and go into distribution unrated or with a self-imposed X. Or will they get an NC-17 if they reshoot a few scenes and prove their "seriousness"? And who are the wonderful minds in this confused society who will make that decision?

As industry czar Jack Valenti said earlier this year, "I do not think that mortal man or woman can make the distinction between what is a serious film featuring incest, cannibalism, bestiality, sadomasochism, necrophilia or undisguised sex, and what is not."

To put it more succinctly: How are these jokers going to know a serious adult film when they see one?

There also could be a ton of routine R films that will go more explicit if NC-17 proves to be more prestigious and rewarding. It really depends on the point of view. If you're a moralist, you tend to expect the worst: There will be a whole new onslaught of sex-saturated movies when the pop arts are already suffering from a sex, violence and weird overload. If you're a film artist, you say, "It's time to grow up. Let's have a free market for adult films, instead of one that is capped by the 17-year-old mind."

Much of that hope rests on the will of theaters to enforce age restrictions. (Their track record is not encouraging.) Most of all, as one mogul said, the NC-17 will work "only if it's consistently used to distinguish serious adult fare from unacceptable hardcore."

## Recent USCC Film Classifications

Memphis Belle .....A-II  
Quigley Down Under .....A-II  
Sister, Sister .....A-III  
To Sleep with Anger .....A-II  
White Palace .....A-IV

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 s before the title.

# 'The Common Good' explores religion and society

by Henry Herx  
Catholic News Service

Looking at how the community decides what's best for society and the role religion plays in that decision is "The Common Good," airing Sunday, Oct. 28, from 12:30-1:30 p.m. on ABC. (Check local listings to verify program date and time.)

The documentary explores a variety of community issues, with in-depth looks at a controversial landfill in West Virginia and a shelter for the homeless in an affluent New York county.

Commentary by theologians and sociologists includes remarks from Kober, Bellah, Elizabeth Boudin, and Dwight Hopkins. Produced by the National Council of Churches, it is the first of four programs in the "Vision and Values" series presented by the Interfaith Broadcasting Commission.

### TV Programs of Note

Friday, Oct. 26, 8-9 p.m. (PBS) "Senatorial Debate Between Dan Coats and Baron Hill." In cooperation with the League of Women Voters of Indiana, WFYI Channel 20 is broadcasting the only debate between United States Senator candidates Dan Coats, the Republican incumbent, and Democrat Baron Hill. It will be broadcast live from the WFYI studios to eight public television stations in Indiana and Kentucky. Archdiocesan viewers can watch the debate on WFYI in the Indianapolis area, on WTLB in Bloomington, or on WKPC from Louisville. Check local listings to verify the program time.

Sunday, Oct. 28, 10-11 p.m. (PBS) "Childhood and Adolescence." The second in the five-part "Seasons of Life" series examines, among other things, the fact that puberty has come earlier for youths in this century, resulting in a

discrepancy—and accompanying stress—between the biological and social clocks of teen-agers.

Monday, Oct. 29, 8-9 p.m. (PBS) "Fire into Gold." The premiere of a new four-part series, "Fire on the Rim," explores how the common thread of natural disaster has diverse effects on the cultures and peoples of the 30,000-mile stretch of land surrounding the Pacific Ocean rim.

Monday, Oct. 29, 9-10 p.m. (PBS) "Insanity on Trial." Using stylized dramatic vignettes, letters and diaries to recreate the 1881 assassination of President James A. Garfield and the subsequent trial of Charles Guiteau, "The American Experience" series examines the 19th-century notion of insanity and justice.

Tuesday, Oct. 30, 8-9 p.m. (PBS) "The Blimp Is Back!" This offering in the "Nova" science series assesses the troubled past and promising future of blimps, dirigibles, zeppelins, cycloans and other inflatable airships.

Tuesday, Oct. 30, 9-10 p.m. (PBS) "Broken Minds." The "Frontline" series looks at how little society knows about the estimated 3 million Americans who suffer from schizophrenia, a crippling disease that shatters families and has left tens of thousands on the nation's streets.

Tuesday, Oct. 30, 10-11 p.m. (PBS) "The Nuclear Northwest." The third program in the "Power in the Pacific" series examines why ending the Cold War in the Pacific is proving to be a more difficult process than in Europe and how U.S. naval pre-eminence is an important factor.

Thursday, Nov. 1, 8-9 p.m. (PBS) "Remnants of Eden." In a rebroadcast of the fifth episode in the 10-part "Race to Save the Planet" series, the program explores ways to protect life's diversity while at the same time addressing the needs of growing human populations.

Friday, Nov. 2, 9 p.m.-midnight (PBS) "Hamlet." In a "Great Performances" program, Kevin Kline performs the

role of the melancholy Dane in this New York Shakespeare Festival production which he also directs.

Saturday, Nov. 3, 6:30-7 p.m. (PBS) "Bill the Minder." "Long Ago & Far Away" presents an animated version of a British series of picture books first published in 1912 about a lad's ingenuity in constructing clever contraptions to solve the problems of the various characters he chances to meet.

### TV Film Fare

Sunday, Oct. 28, 9-11:30 p.m. (ABC) "Stakeout" Voyeurism turns into romance when a cop on surveillance (Richard Dreyfuss) falls for the target of his pursuit, an escaped con's girlfriend (Madeline Stowe). Director John Badham subverts mystery and in-depth characterization in his mundane depiction of a simple love affair. There is some violence, a sexual encounter, and brief nudity in this 1987 film. USCC classification is A-III, adults.

Sunday, Oct. 28, 9-11 p.m. (NBC) "Lethal Weapon." A deadly effective, psychotically ruthless Los Angeles cop (Mel Gibson) is teamed with a veteran policeman (Danny Glover), whose family is threatened after they begin investigating a drug ring headed by a former CIA operative (Gary Busey). The 1987 film festers with violence, brutality, and profanity. USCC classification is O, morally offensive.

Tuesday, Oct. 30, 9-11 p.m. (CBS) "Beetlejuice." Good special effects overshadow director Tim Burton's silly 1988 movie about a couple of dim-witted ghosts (Alec Baldwin and Geena Davis) whose pictures New England home is taken over and grossly redecorated by a wealthy family of New York eccentrics. When their feeble attempts fail to scare off the intruders, the ghosts reluctantly use the services of a ghoulish demon (Michael Keaton) who specializes in people-busting with vulgar language and bloody special effects. USCC classification is A-III, adults.

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

## QUESTION CORNER

## Eucharist rules restated

by Fr. John Dietzen

Q Since your column about "benefit of the doubt" for anointing of the sick ran in my paper, my job as priest hospital chaplain has become more difficult.

While you quoted from the revised Code of Canon Law concerning divorced and remarried Catholics, you ignored the words of Pope John Paul II in his exhortation on the family concerning the sacrament of the Eucharist.

I think it would be helpful if you would clarify this in a future column. (Indiana)



A While the column dealt primarily with administering anointing of the sick, my quote concerning Canon 915 could be interpreted in a way contrary to the present discipline of the church about Communion for divorced and remarried Catholics.

I quoted the commentary of the Canon Law Society of America which notes, in connection with Canon 915, that while anyone actually excommunicated or separated formally from communion with the church is clearly separated from the communion table, "other categories of manifest and grave sins are not so easily discernible. The minister cannot assume, for example, that the sin of public concubinage arising from divorce and remarriage is always grave in the internal form."

Any prudent doubt, they continue, about either the gravity or the public nature of the sin should be resolved in favor of the person who approaches the sacrament.

## FAMILY TALK

## Grandmother worries about boy's foot fetish

by Dr. James and Mary Kenny

Dear Dr. Kenny: My grandson was 5 in June. Since he was almost 4, he loved the feel of ladies' stockings. When he asked me to take my shoes off and allow him to hold my feet, I did so.

He sat on the floor and cradled my foot in his lap. He had an erection. I took my foot from him when I saw the pleasure he was getting. From then on, whenever I saw him he wanted me to put stocking on. I always said no, so he stopped asking.

Then last week, while my daughter-in-law (the boy's mother) was talking to me, her son got under the table and held his mother's stockings feet. She said he has told her of the pleasure. He has been taught to give the proper name to body parts.

When she did not hide the fact, I told her he had done the same thing with me, but I had stopped it. I did not scold. I just said no. I am truly concerned. Is this abnormal sexual behavior? I have no idea how this should be handled. Should I even be interfering? (Pennsylvania)

Answer: I think you handled the situation very well. You did not scold or give a lecture. You simply stopped letting him play with your stockings feet.

One more step might be appropriate at those moments. I would find something else for him to do, some other activity to get his mind off the sexual fascination.

You ask if this is abnormal. In someone so young, it is probably not. Children are experimenting with their bodies and with the world. Much more sexual experimentation goes on at this age than most parents realize. Such experimentation is common, and at his age it appears harmless. Apparently, that is why his mother does not seem worried.

Your concern, however, may be that he will continue this pleasurable action to the point where it interferes in some way with teen-age and adult life.

You are correct to stop it. The pleasure from sexual activity is very intense, so much so that it bonds us to our partner or to the object. After several experiences, we associate the partner or object with the ecstatic feeling.

Fetishes begin this way. A fetish is an object that is desired because the object itself has come to evoke sexual pleasure. Common fetishes are bras and nylons. Even in adult life they are mostly harmless and can be used in a positive way to stimulate romance.

However, in your grandson's situation the pleasure is not only with the nylons, but with his grandmother and mother as well. This could cause problems for him later on. An unusually strong attraction for his mother could interfere in several important ways with growing up.

Don't get upset. The situation is within your (and his mother's) control. Move him on to other things. Don't scold or lecture. A lecture, no matter how correct, provides too much attention to behavior you wish to stop. Don't give in. Say no when he asks to play with stockings feet and stick to it. Distract him. Provide another enjoyable activity.

(Address questions on family living to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

1990 by Catholic News Service

While this observation throws helpful light on canonical norms for administering the anointing of the sick (Canon 1007), I should have noted for the sake of avoiding misunderstanding that for ministering the sacrament of the Eucharist the position in place for the Catholic Church remains the one enunciated by Pope John Paul II in his 1981 encyclical on the family: "The church reaffirms her practice, which is based on sacred Scripture, of not admitting to eucharistic Communion divorced persons who have remarried. They are unable to be admitted thereto from the fact that their state and condition of life objectively contradict that union of love between Christ and the church which is signified and effected by the Eucharist" (N. 84).

Q I have found the information you give on annulments very helpful. Does tribunal policy differ from state to state or does one law cover all? (Maryland)

A All Latin-rite diocesan tribunals are governed by the same canon laws concerning validity or invalidity of

marriages. Precisely how these laws are interpreted and applied in practice, however, will easily differ to some degree from place to place.

Canon law says, for example, that a marriage is invalid (in other words, could be annulled) if one or both partners "suffer from grave lack of discretion of judgment concerning essential matrimonial rights and duties which are to be mutually given and accepted" (C. 1095), or if one of the partners is under some force or fear so grave that he or she chooses to be married simply to be free of that fear (C. 1103).

Obviously, judging whether one of these conditions is present is almost never a black-and-white decision. The process involves weighing numerous emotional and other intangible factors that cannot be scientifically measured.

Therefore, some tribunal personnel, consulting psychologists, bishops and other responsible persons will approach these judgments more narrowly or more broadly than will others.

To answer your question, tribunals will inevitably differ to some degree in their interpretation, but all are required to adhere to the same Catholic legislation on the meaning of, and requirements for, marriage.

(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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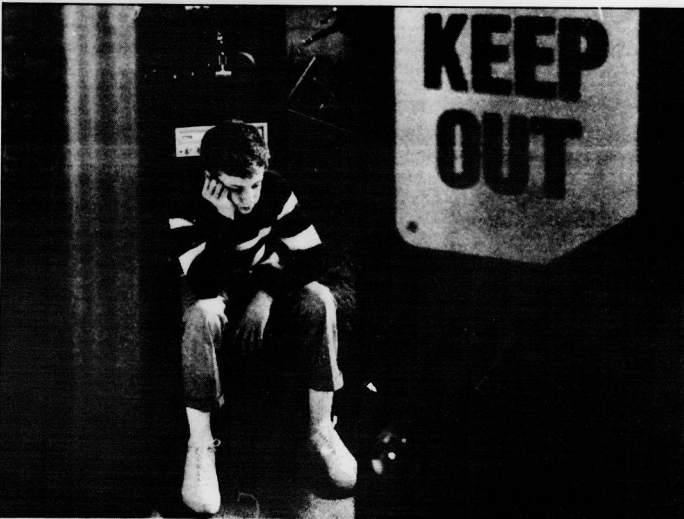
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# Vatican's 1989 deficit is covered

by John Thavis  
Catholic News Service

VATICAN CITY—The Vatican announced a \$54.7 million deficit for 1989—far less than expected—and said it had managed to cover the shortfall through worldwide contributions and profits from its city-state operations.

The relatively good financial news was credited to better management and an "austerity" campaign at the Vatican. A statement also offered "heartfelt thanks" to bishops, priests, religious and lay people—and asked for their continued contributions.

A Vatican official, meanwhile, warned that the dollar's falling rate of exchange and the recent decline of world financial markets was clouding the budget picture for 1990.

The Vatican announcement was published Oct. 18 following a four-day meeting of a council of cardinals that oversees Holy See finances.

The Vatican had operating expenses of \$142.5 million in 1989—slightly higher than in recent years and slightly more than anticipated in a 1989 estimate.

Income totaled \$87.8 million, also higher than estimated, leaving the \$54.7 million deficit—far less than the projected shortfall of \$78.2 million. It was \$11 million more than 1988, but less than the record \$63.8 million deficit posted in 1987.

Most of the 1989 deficit was made up by the worldwide Peter's Pence collection, a papal discretionary fund that has been applied to Vatican spending in recent years. In 1989, Peter's Pence totaled \$48.4 million—down nearly \$5 million from the previous year.

The remainder of the 1989 operating expense—\$6.3 million—came from the Vatican City State, which has a budget figured separately from the Holy See, which includes the Vatican Museums, Post Office and technical offices, had a \$12.4 million surplus in 1989, the statement said.

U.S. Archbishop Paul Marcinkus is pro-president of the Vatican City State.

The Vatican statement also reported that an additional \$15.2 million had been spent in 1989 to maintain real estate holdings and make up for the effects of inflation on other assets. Those expenses were covered separately, in part from other unspecified papal funds.

Cardinal Edmund Szoka, former archbishop of Detroit and now the Vatican's chief budget officer, attended the meeting, along with Cardinal John J. O'Connor of New York and 11 other cardinals.

Mgr. Luigi Sposito, secretary of the Vatican's budget office, said Oct. 18 that the decline of the dollar and the Persian Gulf crisis had darkened this year's economic picture at the Vatican.

"The decline of the dollar has greatly damaged Peter's Pence, and it will be much worse this year," he said. The U.S. church has traditionally been the biggest single contributor to the annual fund.

The effect of the Gulf crisis on world financial markets has hurt the Holy See along with everyone else, Msgr. Sposito said. When world markets decline, the Vatican's investments suffer just like others, he said.

The Vatican said in 1987 that it was following a spirit of austerity in its curial operations, but has never explained what specific steps have been taken to cut costs. The latest statement offered no breakdown of income and expenses.

Over the last decade, the Vatican has struggled to stay ahead of its sagging budget problems. On several occasions, the Vatican has appealed for increased contributions from the faithful, warning that it would otherwise be forced to cut into its patrimony of investments and properties in order to cover operating expenses.

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# Ecumenical peace delegation leaves for Iraq

by Tracy Early  
Catholic News Service

NEW YORK—Bishop Michael H. Kenny of Juneau, Alaska, left New York's Kennedy Airport Oct. 17 for Jordan and Iraq as part of an 18-member peace delegation that includes Muslims and Jews as well as other Christians.

At a press conference in the airport chapel, he said the delegation wanted to let Iraqis see Americans opposed to war and to urge a negotiated solution to the conflict.

Bishop Kenny, who represented Pax Christi U.S.A., also said he hoped to meet and pray with Americans detained in Iraq and to celebrate Mass for Catholics.

The trip was sponsored by the Fellowship of Reconciliation, a religiously based pacifist group with headquarters in Nyack, N.Y. The delegation flew to Amman, Jordan, Oct. 17 and was to continue to Baghdad, Iraq, Oct. 20, returning to the United States Oct. 26.

C. Douglas Hostetter, the fellowship's executive secretary, said the delegation expected to meet in Jordan with government officials, Palestinians and evacuees from Iraq, and in Iraq with President Saddam Hussein, other government officials, Iraqi citizens and American hostages.

He said the delegation was taking 1,000 pounds of vitamins and medicines and would turn it over to the Red Crescent Societies of Jordan and Iraq for distribution.

Hostetter said the group was carrying letters to some American hostages from members of their families, and hoped "all or some" of the hostages would be allowed to return with them. If not, he said, the delegation hoped at least to bring back some letters.

The fellowship said the trip had been approved by the Iraqi government, and the delegation would be hosted there by the Iraqi Committee for Friendship, Peace and Solidarity.

In a statement the fellowship said, "While we reject Iraq's invasion and occupation of Kuwait, we also adamantly protest the human, social and material costs resulting from our nation's headlong rush to war."

It supported the U.N. embargo against Iraq, but called for withdrawal of U.S. military forces.

Bishop Kenny said he did not see any long-term solution without a withdrawal from Kuwait by Saddam. But he said dialogue over "the issues that brought him to Kuwait" could begin prior to his withdrawal. "Sometimes a person grabs something and holds onto it to make a point about something else," he said. "A dialogue would enable us to find out what's bothering him."

Hostetter said President Bush had been asked to meet with the delegation on its return to hear about what members had learned and "our concerns for a negotiated settlement to this conflict."

In addition to Bishop Kenny, Catholic participants were: ▶Markynoll Brother Eugene Casper, a former missionary to the Philippines who now directs his order's Peace and Justice Center in Washington.

▶Patrick Coy, a former lay campus minister at St. Louis University who is now a doctoral student at Syracuse University and chairs the fellowship's national council. He was also involved in the St. Louis Catholic Worker community, and published a 1988 book about the movement, "A Revolution of the Heart."

▶Cluck Quilly, an unemployed layman who is a parishioner at St. Joseph's Church in Rock Island, Ill., and does volunteer work with a peace and justice center in the Diocese of Peoria. A former research chemist at the Rock Island Arsenal, he resigned to protest the Vietnam War, and said he had been arrested about 100 times in protests there, once getting a three-month prison sentence. He said his expenses for the trip were being paid by a local Pax Christi group.

▶Christian Community Sister Evelyn Mattern, former peace and justice minister for the Diocese of Raleigh, N.C., and lobbyist for the North Carolina Council of Churches.

She said she had recently withdrawn to a contemplative life in a rural area near Raleigh, and considered participation in the peace delegation a part of that life.

In a pre-trip interview with the *North Carolina Catholic*, newspaper of the dioceses of Raleigh and Charlotte, Sister Mattern said she had three fears about the trip—two physical and one moral.

Her greatest physical fear was being in Baghdad if the city is bombed by U.S. planes. The second fear, she said, is of "being taken hostage or being kept as a 'guest.'"

Sister Mattern said her moral fear is directed against the

United States. "The situation is so shocking to me. This is a war for oil, it's about a lifestyle," she said.

"If we as a nation support a war for materialistic purposes, we're gone," she added. "I would have liked to have seen the U.S. bishops speak out. I hope they speak out before the bombing begins."

Several bishops as individuals have spoken out against U.S. policy in the Gulf.

Sister Mattern said that if she meets Saddam, she will listen first. "The first step in reconciliation is to listen, try to feel for the common human dimension that is present."

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## Seminary for older men has record enrollment

by Catholic News Service

HALES CORNERS, Wis.—With 50 new students, Sacred Heart School of Theology in Hales Corners reported a record enrollment of 166 seminarians this fall.

The seminary is run by the Priests of the Sacred Heart. It is one of three in the United States specializing in formation of older men for the priesthood.

Sacred Heart Father John Kasparek, seminary president, said the average age of the seminarians is 43. They come from 60 dioceses and nine religious orders and include Canadians and Australians as well as Americans.

Father Kasparek said the phenomenon of older men entering the priesthood as a second career is a reflection of changes in society—people marrying and having children later and going back to college or changing career in mid-life. The seminary's enrollment was 108 in 1987, 121 in 1988 and 141 in 1989.

The other two U.S. seminaries that specialize in formation of older priesthood candidates are Pope John XXIII National Seminary in Weston, Mass., and Holy Apostles College and Seminary in Cromwell, Mass.

Pope John XXIII has 44 priesthood students this year, down four from last year. Holy Apostles, which also has a college program, has 107 seminarians in its theology program this year, up 11 from last year.

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November 2-4

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

### CHARISMATIC RETREAT

Less of Me, More of Christ: A Franciscan Pentecostal Retreat "I must decrease while he must increase." (John 3:30) Francis of Assisi lived out the joy of this secret in what he called the life of penance. We will explore and experience the motivation, dynamics and results of Christian conversion in the Spirit, as seen through the eyes of Francis. Presentations on the life of penance; healing, deliverance or repentance; experiencing God's forgiveness; the fruits of the life of penance; all will be part of this retreat.

November 9-11

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

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Presenter: Fr. Martin Pabbe, OFM Cap.  
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# The Active List

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

## October 26

Separated, Divorced and Re-married 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 Card Party at 7 p.m. in the parish social hall, 1401 N. Bosart Ave. Admission \$2.50. Door prizes, chances, snacks and candy.

## October 26-27

A Lay Presider's Workshop will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

## 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.

## 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.

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The Mariol Club of Msgr. Downey Council #3660, K of C, 5111 E. Thompson Rd. will hold its annual Christmas Bazaar from 12 noon-6 p.m. Handcrafted gifts.

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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 Lunch

con/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 317-255-9466 for details.

## October 28

The October Pilgrimages to the Shrine of Monte Cassino sponsored by St. Meinrad Archabbey conclude at 2 p.m. with Benedictine 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.

☆☆

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.

☆☆

Sacred Heart Fraternity Secular Franciscans will meet at 3 p.m. in Sacred Heart chapel, 1530 Union St. Social follows. Everyone welcome.

## October 29

Catholic Adults Reaching Out (CARO) will attend the Haunted Hanna House and go out for dessert. Meet at 7 p.m. at CYO Center, 580 E. Stevens St.

☆☆

Separated, Divorced and Re-married Catholics (SDRC) will hold a Pitch-In German food and entertainment evening at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Dancng.

☆☆

The Divorce and Beyond recovery program and "When Your Parents Call It Spits" adult adolescent support group (both now closed to new participants) continue at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

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

☆☆

Systematic Training for Effective Parenting classes continue from 7:30-9 p.m. in St. Lawrence Parish Adult Learning Center, 4650 N. Shadeland Ave.

☆☆

New Albany Deaneary Youth Ministry concludes its Fall Religious Studies series on "Archaeology and the Bible" and "Sacraments" from 7-9:30 p.m. at the Aquinas Center, Clarksville.

☆☆

Free Systematic Training for Effective Parenting classes sponsored by Catholic Social Services and Walker Career Center begin from 7-9 p.m. at the Center, Warren Central High School, 9651 E. 21st St. Call 812-357-6662 to register.

## Oct. 29-Nov. 2

A workshop on "Ministering to the Mystery of Death" will be presented at St. Meinrad Continuing Education and Renewal Center. Call 812-357-6662 for details.

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## October 30

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 conclude with "The People in the People's Republic of China" from 10 a.m.-2 p.m. in Room 251 of

Marian Hall, Marian College. Bring or buy lunch.

☆☆

Former hostage Father Lawrence Jenko will speak at 12 noon at a convocation in Marian Hall Auditorium, Marian College.

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Father James Byrne will present an Over 50 Day on "Changes in the Church Since Vatican II" from 9 a.m.-2 p.m. at Fatima

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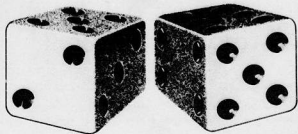
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The Centering Prayer Workshop conducted by Given Goss concludes from 9-11 a.m. at St. Paul the Apostle Parish, Greencastle.

### November 1

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services and St. Francis Hospital begin from 7-9:30 p.m. at the hospital, 7216 S. Madison Ave. Call 317-783-8554.

☆☆

Theatre Roundabout will perform its version of "Howards End" in a Caedmon Series presentation at 8 p.m. in St. Bede Theatre at St. Meinrad Seminary. Reception follows. Call 812-357-6501.

☆☆

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

### November 2

All Saints Alumni Association will hold a Dinner Dance at 6:30 p.m. at Ritter High School, \$12.50/person. Call 317-636-3739.

☆☆

All Souls Day Memorial Masses will be celebrated by Father

Joseph McNally at 10 a.m. in St. Joseph Chapel and at 12 noon by Archbishop Edward T. O'Meara in Calvary Chapel.

☆☆

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

### November 2-3

Our Lady of Lourdes Parish, 5333 E. Washington St. will present its Fall Festival from 5 p.m.-12 midnight Fri. and from 6 p.m. on Sat. Peachey's catering, Las Vegas games, kids games, booths.

### November 2-4

A Singles Retreat on "I'm Single and I'm Unique" will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338.

☆☆

Benedictine Father Conrad Louis will conduct a Weekend Scripture Retreat on "The Non-Writing Prophets" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for reservations and details.

### November 3

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

☆☆

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

☆☆

Franciscan Father Thomas Rich-statter will present "Active Celebration of the Liturgy" as Session II of the Liturgical Ministry Formation series from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. \$12 at the door.

☆☆

St. Roch Parish, 3600 S. Pennsylvania St. will hold its 17th Annual Holiday Bazaar from 10 a.m.-4 p.m. One thousand handmade ornaments, arts and crafts, nuts and candies, children's play area, chili luncheon, gift baskets.

☆☆

A "50s and 60s Dance" will be held from 8:30 p.m.-12:30 a.m. at St. Paul Parish, New Albion.

☆☆

Armchair Horse racing will be held at 7:30 p.m. in Hartman Hall of Holy Name Parish, Beech Grove. Prizes, refreshments, monte carlo.

☆☆

Archdiocesan Black Catholics Concerned (ABCC) will present its 3rd Annual Jazz Brunch featur-

ing the Carl Hines Trio from 11 a.m.-2 p.m. at the Sunset Pub, 719 Indiana Ave. \$15/donation for benefit of Martin Center College.

☆☆

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

☆☆

Chatham High School athletic department will sponsor a Fall into Winter Craft Show from 9 a.m.-3 p.m. at the school. Admission \$1.

☆☆

The Women's Club of St. Gabriel Parish, 6000 W. 34th St. will present a Holiday Boutique from 9 a.m.-4 p.m. Crafts, homemade baked goods, homemade food available.

☆☆

A Holiday Craft Show will be

sponsored from 10 a.m.-5 p.m. by the Women's Club of St. John the Apostle Parish, 3410 W. Third St., Bloomington.

☆☆

The Alumni Association of Cathedral High School will host a Monte Carlo Night from 7:30 p.m.-12 midnight in the school cafeteria, 5225 E. 56th St. \$3 admission includes sandwiches and beverages.

### November 3-4

A Pre-Cana II Weekend "Workshop on Remarriage" for couples planning a second marriage will be held at Alverna Retreat Center, 8140 Spring Mill Rd. \$65/person. Call 317-236-1596.

### November 4

The Altar Society of St. Francis Xavier Parish, Henryville will present its Biannual Smor-

gasbord from 11 a.m.-2 p.m. in the parish hall. Adults \$4; kids 11 and under \$2. Crafts, baked goods.

☆☆

The Notre Dame Folk Choir will present Sunday Vespers and a concert at 7 p.m. in St. Peter and Paul Cathedral, 14th and Meridian.

☆☆

Holy Rosary Parish, 520 Stevens St. will present its 12th Annual Spaghetti Supper and Monte Carlo from 1-6 p.m. Fruit basket prizes. Mass 12:15 p.m. Adults \$5; kids under 12 \$2.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians will celebrate a Memorial Mass for deceased members at 11 a.m. in St. Philip Neri Church. Everyone invited. For more information call 317-899-3092.

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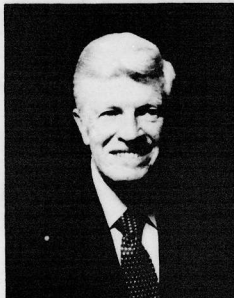
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# Youth News/Views

## Oldenburg Academy celebrates 138 years

by Mary Ann Wyand

Just a few years ago, the Sisters of St. Francis were reluctantly considering the possibility of closing the Academy of the Immaculate Conception at Oldenburg.

But now enrollment at the private girls' school in the scenic Batesville Deanery seems to be on a permanent upswing and administrators at the 138-year-old academy are looking to the future with renewed confidence.

Student Council members reflected that newfound optimism this year with their selection of "Carpe Diem" or "Seize the Day" as the 1990-91 motto.

Forty percent of ICA's students currently reside at the historic school, which is known for its long tradition of excellence in education and the arts. The remainder commute from their homes in nearby cities and towns.

Visitors will have an opportunity to tour the campus and meet with faculty members and students during an open house scheduled from 1-4 p.m. on Nov. 4.

Student guides will take visitors for campus tours, teachers will explain curriculum, and Parent Club members will answer questions and serve refreshments.

Highlights of the open house include tours of the music building with 25 individual practice rooms, the historic

fourth floor art studio with its expansive view of Oldenburg, the newly decorated dining room, and the student residence hall.

Following the open house, academy drama students will present the play "Life With Mother Superior" under the direction of Rita King at 4:30 p.m. As an added feature before the show and during the intermission, students will share their research on grandmothers, mothers, aunts, and friends who graduated from the girls' academy years ago.

New ICA principal Frances Romweber of St. Louis Parish in Batesville will join students and faculty in welcoming visitors to the open house and fall production.

In a break with tradition, the Oldenburg Franciscans named the 14-year faculty member who taught French and English classes as the academy's first lay principal last July.

"I think the sisters were ready for their own break with tradition," Romweber said. "They have expanded their interests globally, and their ministry carries them to do the work of the order in a global world."

Five Oldenburg Franciscans continue to teach at the academy, she said, while other sisters are pursuing missionary work in Africa and New Guinea. Still others serve in a variety of ministries in Indiana.

"Their philosophy is very current to the needs of the world today, very attuned to



**ACADEMY ACTIVITIES**—St. Louis parishioners (standing, from left) Amy Mattucci, Chrsi Andrews, and Stephanie Shane of Batesville talk with Frances Romweber, the new lay principal at the Academy of the Immaculate Conception, about plans for the Nov. 4 open house. The Sisters of St. Francis have operated the historic girls' school at Oldenburg for 138 years. (Photo courtesy of Immaculate Conception Academy)

social awareness," Romweber said, "and as an administrator I would like for the girls to be aware of the problems that exist and to act upon them. We certainly have wonderful role models here with the Sisters of St. Francis, who have quietly molded the values of the community."

Romweber described Oldenburg and Batesville as very unique and compassionate community with low crime and divorce rates.

"I think the fact that the school lies within the shadow of the motherhouse is a very big asset," she said. "I don't think that you can walk the corridors and not feel the selflessness that is synonymous with the Sisters of St. Francis. The girls learn a great deal from the sisters, just being in their presence, seeing their smiles, listening to interesting stories and traditions."

We're very fortunate to be in their shadow. That's part of our hidden curriculum."

While academy students continue to excel in academics and the arts, the principal said, graduates pursue many volunteer opportunities in their communities.

"A lot of Oldenburg graduates are effectively doing the work that their education trained them to do—to give back to their community," Romweber said. "As students develop in their academic curriculums, we encourage them to think and be curious and be aware beyond the textbook. One of our graduation requirements for the 1992 year will be that the seniors must complete a social service project in some religious or socially needed area. That goes back to the philosophy of the Sisters of St. Francis."

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# St. Roch teens plan 'Haunted Trail' fund raiser

Visitors who brave the "Haunted Trail" at St. Roch Parish in Indianapolis next week are advised to be on the lookout for frightening but fun experiences.

St. Roch's second annual youth group fund raiser begins at 7 p.m. on Oct. 28-29, with the last scares over by 9 p.m., according to youth minister Karen Kiefer.

The trail is located at the corner of Summer and South Meridian streets directly across the street from the school. Admission is \$2 per person.

Visitors should park in the school lot, she said, then wait to be escorted across the street to the "Haunted Trail" for a Halloween hike that promises to be "the scare of your life."

St. Monica youth group members will host the "CYO Halloween Dance" from 7 p.m. to 9 p.m. Oct. 28 at the Indianapolis parish. Admission costs \$2.

Teen-agers are encouraged to wear costumes for a "howling good time with friends from all over the city."

Sacred Heart, St. Benedict, and St. Ann youth group members from Terre Haute will "Trick or Treat for the Poor" Oct. 28 to collect food items for needy people in Vigo County.

A pizza party at St. Benedict Parish will follow the tri-parish scavenger hunt.

St. Paul Parish junior high youth group members at Tell City will participate in the "Haunted Megamaze" at Dale, Ind., and staff a "Haunted House Tour" in late October.

Tickets are \$3.75 for the Megamaze and \$5 for the Haunted House. St. Paul's youth group receives part of the proceeds.

Youth ministry consultant Kathy Davis-Shanks of Columbus will present a program for parents of pre-teens and teen-agers entitled "Listening So Your

**Kids Will Talk—Talking So Your Kids Will Listen** Nov. 8 at 7:30 p.m. at St. Lawrence Parish in Indianapolis.

The evening discussion is sponsored by the North Deaneary Youth Ministry Association. The program is free and open to the public. Donations go toward expenses.

Junior high students in the Indianapolis North Deaneary are invited to participate in a "Harvest Festival" Nov. 2 from 7 p.m. to 9:30 p.m. at St. Lawrence Parish.

Admission costs \$3 a person and is restricted to students who have active North Deaneary Junior High Youth Ministry membership cards.

"CYO Night at the Theater" on Dec. 16 will feature a performance of "Narnia" at the Christian Theological Seminary Repertory Theatre in Indianapolis.

Curtain time is 7:30 p.m. For ticket information, call CYO at 317-632-9311.

Brebeuf Preparatory School in Indianapolis will host its annual open house for seventh and eighth grade students and their parents Nov. 4 from 12:30 p.m. until 3 p.m.

Open house activities include tours of the Jesuit college preparatory school and opportunities to view displays in various departments. For more information, telephone Brebeuf at 317-872-7050.

Catholic Youth Organization retreat programming continues in November with a "Quest Retreat" for high school freshmen and sophomores Nov. 9-10 at the CYO Youth Center in Indianapolis.

For registration information, call the CYO office at 317-632-9311.

Two "World Youth Day" liturgies are planned Oct. 28 in Terre Haute at Sacred Heart Parish at 9 a.m. and at St. Benedict Parish at 11 a.m.



**SCARY SCENE**—St. Roch Parish youth group members Nicqui Schott and Debbie Feltman of Indianapolis don witch costumes to scare those who brave the "Haunted Trail." The youth group's second annual Halloween fund raiser is Oct. 28-29.



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# Cavazos meets with Catholics and Jews on values in schools

by Jerry Filleau  
Catholic News Service

WASHINGTON—U.S. Secretary of Education Lauro F. Cavazos told a gathering of Catholic and Jewish religious leaders Oct. 17 they had "an enormous way to go" to bring sound values education into the nation's public schools.

Cavazos met for 40 minutes with the joint consultation of the National Conference of Catholic Bishops and Synagogue Council of America to discuss their recently published "A Lesson of Value," a statement calling for massive efforts to restore education in fundamental values in U.S. public schools.

The education secretary said he shared their basic views and concerns about values education, but "that is a very, very difficult issue to get in front of educators."

The joint consultation, composed mainly of bishops and rabbis and jointly sponsored by the main national organizations of the two religious faiths, issued its statement

on values education in June. It said that "American public schools feel inhibited about teaching moral values," and the lack of education in "core moral values" raises "the specter of a nation with an amoral citizenry."

While some efforts have been made to restore "moral public education," the statement said, "substantial, even drastic systemic change is still necessary if we as a nation are to salvage the moral fiber of our children."

The U.S. Catholic Conference recently published the statement in pamphlet form for national distribution.

Cavazos agreed with the statement's argument that fundamental moral values can be taught in public schools without crossing the forbidden line of religious indoctrination, but he said people tend in their thinking to "mix" or "overlap" the two.

"I think people really don't understand what they're

supposed to be doing" about values education, he said, and as a result "teachers play it 'safe,' and you end up with valueless education."

He said the U.S. Department of Education could support a stress on values education through research, recommendations and calling attention to successful programs, but it could not impose a program on the nation's public schools. In curriculum areas the department has "zero authority" over the "16,000 independent school boards out there," he said.

Auxiliary Bishop William C. Newman of Baltimore and Rabbi Joel H. Zaiman, president of the Synagogue Council of America, co-drafters of the statement, reported to Cavazos that since its publication the statement has drawn wide praise from other religious leaders and educators.

"The response has been remarkably wide and very supportive," Rabbi Zaiman said. "The only skepticism," he said, has been about how the group would translate its words into action affecting public schools.

In talking about existing programs of values education and ways to promote their wider development and use in public school systems, consultation members were agreed that they should seek the support of other religious leaders as well.



CAVAZOS VISIT—U.S. Secretary of Education Lauro F. Cavazos (right) talks to a gathering of Catholic and Jewish religious leaders Oct. 17 in Washington while Archbishop William H. Keeler of Baltimore, the U.S. bishops' episcopal moderator for Catholic-Jewish relations, listens. (CNS photo by Barbara Stephenson)



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# Synod groups support celibacy

(Continued from page 1)

called for increased efforts to improve the spiritual lives of priests and supported a special year of spiritual formation for seminarians.

Synod participants also supported a call for guidelines on the continuing education of priests and urged greater respect for local cultures when designing formation programs.

Another recurring theme was the need to integrate candidates from lay movements into seminary life and prepare them to serve their entire diocese, not just members of their group.

East European bishops in the Latin-language working group said even the Eastern rites that ordain married men see practical values to celibacy.

"Experience shows that in time of persecution, married priests have had many more problems than those who were celibate" because they had to balance taking risks with responsibility to their families, the report said.

One English-language group said, "the goals of the synod must include ways of helping the priest prepare to live a celibate life in the circumstances of today's world."

Archbishop Laghi, in his Oct. 20 address, said the vocational picture can be illustrated by "a new map in the geography of Catholicism in the world."

Areas of "mature Catholicism"—Europe, North America and Australia—are undergoing a "laborious renewal" of vocations after hitting a low point in the 1970s.

The "emergent Catholicism" of Africa and Southeast Asia is accompanied by the "constant increase" of vocations, and in countries of "consolidated Catholicism"—Central and South America—there is growth, the archbishop said.

For the church in Africa and Southeast Asia, he said, the main challenges are creating structures and finding

competent personnel to educate candidates for the priesthood. The difficulty of finding vocations in the countries of "mature Catholicism" has meant that "for some years now new ordinations cannot keep up with deaths or defections, even less they are able to attenuate the growing disproportion between clergy and population."

The countries of "consolidated Catholicism" have a "very heavy pastoral load and not enough pastoral people available, despite the continuous growth of vocations," Archbishop Laghi said.

He said the crisis in vocations experienced by some countries can be linked to the situation of the family,

confusion or "indolence" in the church and the emphasis on comfort, material goods and pleasure in society.

The annual decline in the number of priests worldwide has slowed, he said. The latest Vatican statistics, compiled Jan. 1, 1989, showed that the total number of priests dropped by 313.

But gains were made in the Americas, Africa and Asia. The numbers drop, which includes deaths and priests leaving the ministry, came from Europe and Oceania.

The number of ordinations has increased in each of the last 10 years, he said. The latest statistics showed almost 402,000 priests in the world.

At the beginning of the synod's third week, the Vatican published summaries of written reports submitted by participants. Most of the reports supported statements made earlier on celibacy, inculturation, spiritual life and ongoing formation.

## Pope lets some married men become priests

by Agostino Bono  
Catholic News Service

VATICAN CITY—Pope John Paul II has allowed married men to become priests after they agreed to give up living with their wives, said the Vatican.

A Vatican statement listed three conditions for granting "a dispensation from the impediment of the marriage bond in view of ordination to the priesthood."

The statement was issued Oct. 18 after Cardinal Aloisio Lorscheider of Fortaleza, Brazil, said Pope John Paul had approved the ordination of two married Brazilians as long as they gave up sexual intercourse.

The three conditions given by the Vatican are:  
1. "Total separation from the wife in the matter of cohabitation." Vatican officials defined cohabitation as living in the same house.

2. "A free and conscientious acceptance by the candidate for ordination of the celibate way of life."

3. "The explicit consent of the wife, and children if any, in writing and legally valid, that permits the husband to be ordained."

The statement was read by Cardinal Christian Wiyglian Tumi of Garoua, Cameroon, at a Vatican news conference. Cardinal Tumi is one of the three papally appointed presidents of the Synod of Bishops on priestly formation.

The statement also said that other exceptions have been made in the case of married clergy of other Christian churches who convert. These exceptions allow the converts to be ordained and continue having sexual relations with their wives. But even in these cases, "the law of celibacy has been reaffirmed" as the standard for the Latin-rite church, said the Vatican.

It cited a 1987 declaration by the Vatican Congregation for the Doctrine of the Faith on the permission granted to the U.S. bishops to accept married Episcopians in clergy men to the priesthood. This exception "should not be understood

as implying any change in the church's conviction of the value of priestly celibacy, which will remain the rule for future candidates for the priesthood from this group," said the doctrinal congregation.

During the news conference, Cardinal Tumi said that in the case of the Brazilian priests, "the bond of marriage is not broken. It is suspended." He said permission is normally given to married couples of advanced age.

The Brazilians "freely sacrificed" their marriage relations, said Archbishop John P. Foley, president of the Pontifical Council for Social Communications, at the news conference. "The Holy Father did not dissolve or annul their marriages," he said. "He gave them permission to suspend the exercise of their marital rights." The children were grown up and gave their approval, he added.

None of the synod and Vatican officials participating in the news conference had statistics on the number of married men who have become priests under the same conditions as the Brazilians. Archbishop Foley said that it is not easy for married men to get this permission; it is as difficult as the process for laicizing a priest who wishes to marry, he said.

Meanwhile, an Italian newspaper article from Brazil said that one of the two priests, Father Ivo Schmidt, 69, still lives with his wife, and they sleep in the same bed as "brother and sister." The article, in the Oct. 18 *Corriere della Sera*, said Father Schmidt was ordained in 1987. It quoted Father Schmidt and his wife, 67-year-old Adulina, as saying they had not had sex together in 20 years, after she lost a baby in childbirth and had to have her genital organs removed.

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