

School enrollment is up 2.5 percent

by Margaret Nelson

Catholic schools in the archdiocese had a 2.54 percent increase in enrollment for the 1991-92 school year, according to preliminary figures released by G. Joseph Peters, coordinator of schools services. Total enrollment for kindergarten through 12th grade went from 18,663 last year to 19,137 this year.

"I think the increase can be ascribed in

part to our marketing efforts for the last three years, both at the archdiocesan and local levels," said Peters.

"At Indianapolis, especially in the center city, we can ascribe some of this to the Golden Rule Choice Charitable Trust, which provides tuition assistance to low income families," he said.

Peters said that about 450 Catholic elementary school students have qualified for the Golden Rule program to date. "There were a number of these students

who switched from public schools to parochial schools," he said.

According to the Golden Rule office, approximately 220 of the children who are enrolled through the program did not attend private schools last year. The archdiocesan elementary student enrollment (K-8) grew from 14,436 last year to 14,824 this year for a 2.69 percent increase. Secondary population went from 4,227 to 4,313 to gain 2.03 percent.

Center city Indianapolis elementary

numbers went from 1,485 in 1990-91 to 1,563 this year—an increase of 5.25 percent. The total Marion County elementary was 8,324, over 8,124 last year, a gain of 2.46 percent.

Outside of Marion County, elementary enrollment went from 6,312 to 6,500, or a 2.98 percent increase.

"We plan to continue aggressive marketing efforts in 1991-92 in an effort to tell the story of Catholic school education," Peters said.

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Judge Thomas gives few hints on abortion views

by Patricia Zapor
Catholic News Service

WASHINGTON—As the Senate Judiciary Committee concluded its questioning of Judge Clarence Thomas, the tone of the confirmation hearings softened somewhat, but the Supreme Court nominee still refused to say what he thinks of abortion rights.

Several members of the committee persisted in trying to steer Thomas into disclosing if he might rule on abortion rights cases, but he continued to insist it would be wrong for a seated judge to do so. Thomas, 43, was appointed to the federal appeals court in early 1990 and also declined them to give an opinion about abortion at confirmation hearings.

After concluding questioning by members of the committee on Sept. 16, outside witnesses were scheduled to take the stand for most of the rest of the week.

By one member's count, the committee had raised the question of abortion more than 70 times during the first three days Thomas testified.

On the final day of questioning the issue of the death penalty came up, and Thomas in response to questions from Sen. Arlen Specter, R-Pa., said that "philosophically" nothing would keep him from upholding the death penalty, but the nominee stressed he'd urge all possible appeals be offered.

There was little doubt among Senate watchers that the committee would ultimately confirm Thomas's nomination. That outcome was hinted at by a softening of questions from one member who generally is considered a swing vote on judicial nominees.

Sen. Howell Heflin, D-Ala., Sept. 13 focused testimony for a while on Thomas' background, giving the nominee an opportunity to discuss his days as a civil rights and war protester while attending Holy Cross College in Worcester, Mass.

Thomas explained how he had come to transfer to Jesuit-run Holy Cross from Conception Seminary in Missouri after encountering racism while studying for the priesthood there.

In a candid discussion of his activities in his college years, Thomas recounted how in his first year of college at Conception he was climbing a staircase behind a classmate who didn't realize he was there when someone shouted from a lower level that Dr. King had been shot.

He said the student ahead of him, without realizing Thomas was nearby, said, "That's good. I hope the SOB dies."

"It was at that moment when I decided to leave the seminary," said Thomas, who is black. Soon after that he joined various civil rights protest marches and participated in other events that clarified his decision to leave Conception, he explained.

Thomas was raised by his Catholic grandfather and attended segregated Catholic schools in Savannah, Ga., including a minor seminary high school. He and his second wife now attend an Episcopal church.

Earlier in the week, from a variety of angles, members of the committee attempted to get Thomas to voice some sort of opinion about a right to abortion. But Thomas continued to politely repeat that he had made no personal decision about abortion and that "to take a position would undermine my ability to be a fair judge."

At one point he said that whether he had a view on a legal right to abortion was "irrelevant."

Theology also would not be relevant in preparing to rule on a case dealing with abortion, Thomas told Sen. Patrick Leahy, D-Vt., when asked Sept. 13 how he would prepare for a hypothetical case about constitutional rights of a fetus.

While medical testimony, legal precedent and other information should be analyzed in such a case, "I don't see at this point where theology would be relevant," Thomas said.

In one effort, Leahy questioned Thomas about what sort of discussions he had engaged in while a law student in 1973 when *Roe vs. Wade* the Supreme Court ruling legalizing abortion, was decided.

But Thomas said he couldn't remember participating in any such discussions or whether he had ever voiced an opinion about the ruling. He repeatedly told the committee he had not made up his mind about the constitutionality of abortion rights and that he had no intention of doing so for their benefit.

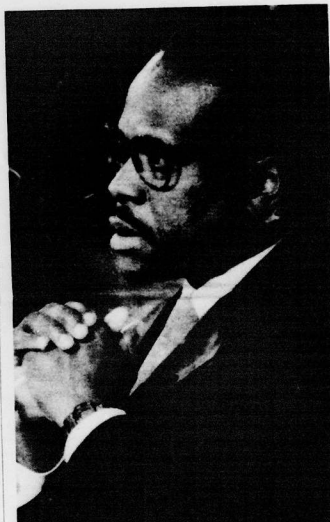
"I have no reason or agenda to prejudice the issue... or a predilection to rule one way or another on the issue of abortion," he said.

In response to questions from Sen. Howard Metzenbaum, D-Ohio, Thomas said the thought of back-alley abortions pained him, and that he would keep an open mind in any consideration of abortion cases. During the third day of the hearings, Sept. 12, the federal judge told Sen. Herb Kohl, D-Wis., that "whether or not I have a view (on a legal right to abortion) is irrelevant."

In the first day of testimony, Thomas said he believes in a constitutional right to privacy—the basis of the *Roe vs. Wade* ruling—and said he does not agree with the conclusions drawn in an essay he once praised which said under the theory of natural law the Constitution protects the life of the fetus.

The nominee's 1987 speech to the Heritage Foundation on the essay has been cited frequently by those who have tried to pin down how the 43-year-old federal judge would rule on abortion-related cases.

Thomas told the committee he did not agree with the conclusions drawn by conservative businessman Lewis Lehrman in the article, and said he had merely cited it as a



CONFIRMATION HEARING—Judge Clarence Thomas, President Bush's nominee for the U.S. Supreme Court, listens during his confirmation hearing before the Senate Judiciary Committee. (Color CNS photo from Reuters)

way of striking a chord with his audience. His reference was directed at getting them to understand his philosophy about civil rights and natural law, Thomas said.

Pressed to clarify whether he agreed with the author of the article, Thomas said "I do disagree with him to the extent he uses natural law to make a constitutional adjudication."

The theory of natural law holds that individuals have certain basic rights above those given by written laws—particularly that such rights come from God.

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Archbp. O'Meara resigns as CRS board chairman

BALTIMORE (CNS)—Archbishop Edward T. O'Meara of Indianapolis has resigned for health reasons as president and board chairman of Catholic Relief Services (CRS). He has been succeeded by Bishop James A. Griffin of Columbus, Ohio.

CRS is the U.S. bishops' overseas relief and development agency. It funds programs of assistance in 73 countries.

The announcement was made by Archbishop Daniel E. Pilarczyk of Cincinnati, U.S. bishops' president, and released by CRS in Baltimore.

Archbishop O'Meara, 70, had served on the CRS board for 12 years, the last four as chairman. Bishop Griffin, 57, has

served on CRS' board for six years, the last four as treasurer.

Archbishop Pilarczyk in a statement praised Archbishop O'Meara's "wise and sensitive leadership" and his "selfless devotion to the church and to the poor."

He issued "prayers for a speedy recovery" for Archbishop O'Meara, who was recently diagnosed with pulmonary fibrosis, a lung condition causing his lung capacity to be diminished by half.

Archbishop O'Meara has told various groups in the Archdiocese of Indianapolis that he intends to devote his energies to the archdiocese and that this was the reason he resigned as CRS chairman.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Understanding the vocation of a brother

by John F. Fink

"What is the role that vowed religious brothers will play in the larger church? As American religious in Roman Catholicism, we have for a long time successfully mastered the art of ANONYMITY. We mastered the art of both being present and being invisible at the same time. The consequence is that too many people do not even know that we exist."

This lament was written by Brother William Mann in the magazine *Fraternity for Religious*. The author is a member of the Brothers of the Christian Schools.

A similar complaint was aired in *India* in the magazine *Fraternity*. "Probably the greatest obstacle we face in our work is the lack of understanding of the brother's vocation . . . Rather than being seen as a distinct call in itself, brotherhood is seen as an indeterminate stage between the laity and the priest-hood." The author here was Brother J. Philip Pinto of the Congregation of Christian Brothers.

OF ALL THE POSSIBLE Christian vocations, that of a religious brother is undoubtedly the most misunderstood. Too many Catholics, when they think about religious life at all, think of the priesthood for men and the sisterhood for women, without giving any thought to the possibility of being a brother. Too many Catholics, too, have an erroneous idea about brothers, thinking that brothers will eventually become priests.

It's true that, in some orders, those who have been admitted to the order and are studying for the priesthood are called brothers until they are ordained. But most brothers have no intention of being ordained. They are brothers who live according to the rule of a particular religious order, dedicate their lives to the

service of religion within the purpose of the order, and are frequently referred to as "lay brothers."

Many Catholics are surprised to learn that one of the most famous saints in the Catholic Church, St. Francis of Assisi, was a brother. The founder of the various Franciscan communities was never ordained a priest, but lived the life of a lay brother.

Most religious orders for men have both priests and brothers. But there are also entire religious communities of men whose members do not intend to enter the priesthood, but who serve a special purpose of religion in particular fields such as education or hospital work. The Christian Brothers and the Marist Brothers come to mind.

WORLDWIDE, THERE WERE 63,733 brothers as of Jan. 1, 1989 (the latest figures available). Of those, 13,057 were in North America. Here in the Archdiocese of Indianapolis at the present time there are 63 brothers, including 39 Benedictines, 20 Franciscans, three Jesuits and one Holy Cross.

The Benedictines are a good example of an order that includes both priests and brothers. Worldwide, of 9,271 male Benedictines, 5,559 are priests and 3,712 are brothers. At St. Meinrad Archabbey, 66 are priests and 35 are brothers.

Some orders composed entirely of brothers are among the largest of all religious orders. The Brothers of Christian Schools, for example, with 8,613 brothers, ranks sixth among religious orders for men, after the Jesuits, Franciscan Friars Minor, Salesians, Capuchins and Benedictines. The Marist Brothers rank ninth, after the Dominicans and Redemptorists. The Christian Brothers rank 23rd.

A few of the other orders of brothers are the Brothers of Christian Instruction, Brothers of Charity, Brothers of the Immaculate Conception, and Xavierian Brothers. Some orders are composed mostly of brothers, but with a few priests. The Brothers of the Sacred Heart, for example,

have 61 priests and 1,634 brothers and the Hospitaliers of St. John of God have only 135 priests but 1,476 brothers.

BUT WHY WOULD A man want to be a brother instead of a priest? Basically, because that is his calling from God. God has given him the desire to serve the church and his fellow humans within a religious community but has not given him the desire to celebrate Mass or the sacraments reserved for a priest.

Why is it surprising that some men want to be brothers? Men who become brothers do so for the same reason that women become sisters. They want to dedicate their lives and their specific talents entirely to God and they want the fellowship and help they can get within a community. It is not necessary to be a priest in order for a person, man or woman, to serve God in religious life.

Brothers do all kinds of work. Some do mental tasks in the monasteries while others hold top executive positions. Jesuit Brother Patrick Sheehy, for example, is president of Brebeuf Preparatory School. Whatever they do, they are using their talents to serve God.

Every year, though, there are fewer and fewer brothers. Brothers are growing older and few candidates enter the novitiate. Brother Mann, in that article in *Fraternity for Religious*, feared that "we may well face the extinction of this institute in Roman Catholicism within our lifetime." And Brother Pinto, in *Fraternity*, said that "laymen are slow to answer the Lord's call to serve him as brother, especially in the face of opposition or lack of encouragement from some sisters or priests who believe the clerical state is the only one suitable for religious men."

But, wrote Brother Mann, "If we can continue to resist pressures toward ordination and the increasingly seductive lure of brothers into a stop-gap measure as quasi-clerical ministers in parishes, perhaps a true appreciation of who we are as celibates, lay religious brothers will finally emerge in the church."

EDITORIAL COMMENTARY

President Bush's educational choice proposals

by John F. Fink

Last week *The Criterion* reported on Vice President Dan Quayle's support for choice in education during his visit to Holy Cross Elementary School in Indianapolis. Then *Time* magazine's cover story last week reported on the Bush Administration's push for choice (a word that *Time* capitalizes). As *Time* said, "In a few years, Choice has moved from the intellectual fringe to the bully pulpit of the White House."

Then last Friday the ABC News program "20/20" featured a successful school in an inner city that is giving children from poor families an excellent education. Sponsored by corporations, it is giving those children a choice in education.

Quayle came to Indianapolis to support the Golden Rule Insurance Co. plan that has made educational choice possible for inner-city children in Indianapolis. This involves the Catholic Church because most of those children chose Catholic schools.

The man spearheading the Bush Administration's efforts to give every family a choice of where to send their children to school is Secretary of Education Lamar Alexander. He says that five years from now this policy will be the foundation for a transformed system of education that has long been his political and personal dream.

It has also been a dream of many

Catholic parents and administrators of Catholic schools for decades. Citizens for Education Freedom (CEF) is a national organization that was founded way back in 1959 to lobby for "educational choice by means of tuition tax credits and vouchers."

Now for the first time CEF has had a president support its position. President Bush said in April, "It's time parents were free to choose the schools that their children attend. This approach will create the competitive climate that stimulates excellence in our private and parochial schools as well."

It will be a tough sell for Alexander and Bush, though. *The Criterion* published, on our Aug. 30 issue, results of a poll that

showed that, although 62 percent of those polled favored allowing parents to choose which public schools their children should attend, 68 percent also opposed "allowing students and parents to choose a private school to attend at public expense."

A poll taken by *Time* and CNN also showed that 68 percent opposed "using public-education money to give parents a choice of sending their children to private or religious schools."

We believe the percentages would have been lower if the questions asked in each poll didn't refer to "public expense" or "public-education money." Our belief is borne out by the results of the Indiana Poll conducted for the Indiana Policy

Review Foundation and reported in *The Indianapolis Star* last Sunday. Only 36 percent were opposed when the question was worded like this: "In some nations, the government allots a certain amount of money for each child's education. The parents can then send the child to any public, parochial or private school they choose. This is called the voucher system. Would you like to see such an idea adopted in Indiana?"

What the first two polls indicate is that most people would not want to see tax money go directly to Catholic schools. But the third poll indicates that they also would seem to accept a plan whereby money earmarked for education (money which comes from the taxes of Catholics as well as others) would go to all parents with children in school. Then the parents could use that money to send their children to the school of their choice.

But isn't all this a violation of the separation of church and state? If the money goes to parents and not directly to the schools there should be no problem with the "establishment of religion" clause of the First Amendment. The Supreme Court has rejected attempts to give money directly to parochial schools even to pay for secular classes, but has permitted money to go to parents. In 1983, for example, it approved a Minnesota law that lets parents deduct parochial school tuition from their state income taxes.

The president's proposals probably won't be accepted very quickly, at least not on a wholesale level. Perhaps the most we can hope for would be grants to the states to experiment with educational-choice programs to see how they will work. But it's good to know that a program first advocated by CEF 32 years ago is finally being given some serious consideration.

Rules for bingo and other gambling are sent to parishes

by John F. Fink

Rules for bingo and other gambling have been sent to parishes in the Archdiocese of Indianapolis by Archbishop Edward T. O'Meara. The rules affect parishes and organizations affiliated with Catholic parishes.

In a letter accompanying the rules, the archbishop pointed out two basic rules that, he said, have been adopted as official policy of the archdiocese:

► "The games may only be conducted by unpaid volunteers of the organization. You may not allow games to be conducted by paid workers or professional operators, nor allow anyone to operate a game for you on a percentage basis.

► "The net proceeds from the gambling operation may be used only for the proper religious or charitable purposes of the organization."

The rules specify that any organization that will conduct "even one bingo game per year" must register with the Indiana Secretary of State and pay a \$10 annual registration fee.

The rules also state that the maximum prize for any one bingo game is \$1,500 and the total prizes for bingo games in any one day may not exceed \$10,000.

Parishes must keep accurate records, including the names, addresses and social security numbers of anyone who wins more than \$600, according to the rules. If

the winner refuses to give this information, the parish must withhold 20 percent of the winnings over \$600.

Besides bingo, other legal year-round gambling includes charity game tickets, such as tip boards, pull tabs and punch boards; door prizes; raffles; chances and lotteries. This type of gambling is subject to withholding when winnings are over \$600, the rules state, and details are given for collecting it.

Certain other activities are permissible once a year: card games, dice games, roulette wheel games, and spinners. The rules state: "It would be lawful for your religious organization to conduct such games at the annual festival or at an annual Monte Carlo night. The law does not limit these games to one day but rather to 'one event,' which could extend over a period of several days."

Some games of chance are still illegal in Indiana, the rules state: bookmaking, slot machines, one-ball machines, pinball machines that award anything other than an immediate and unrecorded right of replay, a policy or numbers game, and a banking or percentage game played with cards or counters.

The rules were prepared by the law firm of Wood, Taubey, Gleason, Mercer and Herrin at the request of the bishops of Indiana so that parishes would have current information regarding the applicable laws of Indiana and of the U.S. Internal Revenue Service.



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Archbishop O'Meara's Schedule

Week of September 22

TUESDAY, Sept. 24 - Council of Priests, Catholic Center, 10:30 a.m.

WEDNESDAY, Sept. 25 - 18th Annual Senior Mass, SS. Peter & Paul Cathedral, with Luncheon following in the Catholic Center, 10:30 a.m.

SATURDAY, Sept. 28 - Celebration of the 75th Anniversary of the building of the present church at St. Thomas, Fortville. Liturgy 5:30 P.M. with reception following.

Preliminary staffing plans are given to deans

by Margaret Nelson

Who will lead the parishes in the archdiocese in five years? 10 years? even 20 years? The number of priests is diminishing and there are fewer seminarians.

On Wednesday, Sept. 11, the future parish staffing committee gave the deans of the archdiocese specific preliminary plans for pastoral leadership in the parishes in their deaneries.

In 1989, Archbishop Edward T. O'Meara charged the staffing committee to study and develop a plan to guide decisions concerning the assignment of ordained and non-ordained parish leadership. The committee, in turn, urged parish and deanery pastoral councils to become involved in the planning process.

All of the recommendations given to the deans last week from the future parish staffing committee were discussed at the parish level (pastor, staff and council) before Oct. 21 and then reviewed by the committee. These plans will be adjusted according to the questions and concerns of the parishes.

The archbishop will also study the recommendations. If he accepts the committee's final suggestions, a 10- to 20-year timeline will be established to implement the phases of the projects.

"It is quite evident that to serve God's people and minister well with a diminishing number of priests, there will need to be clustering and possible consolidation of parishes," said Holy Names Sister Louise Bond, director of the ministry development program.

"Secondly, we need to discover how the dedication and talents of vowed religious and lay ministers can be best utilized in pursuing the mission of Jesus, the mission of our archdiocesan church," she said.

In his presentation to the deans last week, Father Jeff Godecker explained why changes in parochial structures are needed and the rationale for the recommended changes.

"For too long, we have opted only to add multiple assignments for priests rather than to make structural changes. We have often had to do this without planning and with little consultation," he said. "There is a growing and with little consultation," he said. "There is a growing and with little consultation," he said. "There is a growing and with little consultation," he said.

Father Godecker told the deans that the current number of 140 priests serving archdiocesan assignments will decline to about 90 by the year 2010.

He called the committee's concern "an effort for good stewardship of the resources we have." Financial resources as well as ordained and lay ministers were considered. "Money... enables us to have the properties on which we

minister," he said. "It is money that enables us to pay salaries and provide services and programs."

For better ministry, "Our parochial structures need to respond to the demographic changes," Father Godecker said, noting shifts in population, mobility, ethnic identities and economics. "In fact, everything has changed but our parochial structures," he said.

The committee, in each case, considered size, distance, history and the community's ability to sustain accepted standards of ministry for today's church, he said.

The future staffing committee considered the recommendations previously made by each deanery. "The vast majority of the proposed changes are those of the deaneries," Father Godecker said. "In some cases, we took a recommendation and made it stronger than the original proposal. In a few cases, we did go further in our recommendations."

He said that a very direct effort was made to ensure that all deaneries would share fairly in the number of ordained ministers, based on a predetermined ratio of priests to the number of persons.

Sister Louise said, "These are only proposals. When it goes to the general public, folks will say they can live with it. And you have to remember, it will not all happen tomorrow. There are many hopeful signs. Real growth is evident in our searching out the future together."

Five bishops, governor at Catholic school congress

by Margaret Nelson

The governor of Indiana and the bishops from all five dioceses in the state were among the 225 people who attended the Indiana Catholic School Congress at the IUPUI University Place Executive Conference Center in Indianapolis on Sept. 16.

The keynote speaker was Dr. Robert Kealey, executive director of the department of elementary schools, National Catholic Educational Association in Washington, D.C.

A huge banner, "Discover Catholic Schools, 1992," provided the backdrop when Governor Evan Bayh talked to the delegates. He thanked the Catholic school leaders for "all that you do for the benefit of all the citizens of our state."

Stressing the importance of pluralistic school systems, the governor said that knowledge "is very important to our democratic way of life... I am convinced that one day history will look back on the days of the '80s, '90s and the beginning of

the 21st century as an important era of change."

Noting that 10 percent of students in the state are in non-public systems, Gov. Bayh called for dedication to the challenge of providing, education and retraining for workers in the changing economy.

The governor talked about help the state has provided to Catholic school students in the form of ISTEP materials and summer remediation. He advised educational leaders that Indiana's 21st Century college education incentive is available to Catholic students.

In it, any 8th-grade student from a low-income family can sign (with parents) a pledge to finish high school drug- and alcohol-free. In return, the student will receive the guarantee of a state college scholarship or its equivalent (to be applied to another college).

Eugene Piccolo, director for youth formation in the Lafayette Diocese, coordinated the event. He thanked the bishops for attending. "This is the only regional congress where the bishops of all the dioceses are participating. We are indeed

fortunate to have these men as our pastors," he said.

Providence Sister Lawrence Ann Liston, archdiocesan director of schools, agreed. "It is a historical moment, having people from all five dioceses—having the bishops present, and the governor," she said. "It is a challenge for us to continue to work together for Catholic education in the state of Indiana. My hope is that we can continue to collaborate and build on the foundation we began today."

Archbishop approves guidelines for scheduling of Sunday Masses

by John F. Fink

Archbishop Edward T. O'Meara has approved a new set of guidelines for the scheduling of Sunday Masses. The guidelines were recommended by the Council of Priests at its meeting on Aug. 20. They were sent to parishes last week.

In a letter sent with the guidelines, Archbishop O'Meara said that "implementation of these guidelines should be undertaken out of a recognition of the importance of the celebration of the Eucharist in our lives as Christians."

The guidelines call for a parish review of the number of Sunday Masses every three years, the first year being 1991-92.

The formula for determining the number of Masses needed in a parish is 60 percent of registered parishioners divided by 75 percent of the church's capacity.

Among the guidelines are these:

► There is to be a minimum of one hour and 30 minutes between the starting times of Masses.

In small group discussions during the day, leaders were asked to deal with five key issues facing Catholic schools: Catholic identity; leadership of and on behalf of Catholic schools; the school and society; governance; and the public purpose of Catholic schools.

The thoughts and views gathered at the regional congress will be used to guide decisions at the National Congress on Catholic Schools for the 21st Century to be held in Washington, D.C. in November.

► Parishioners ought to be able to gather, as much as possible, as one worshipping community. A single Mass on the weekend is optimum when possible.

► Consideration is to be given that parishioners need to be able to fulfill their Sunday obligation.

► The liturgy is not to be rushed, allowing for a worthy and full celebration.

► Liturgical ministers are vital to good worship and ought not be required to overextend themselves.

► Priests should preside at no more than four weekend Masses in observance of Sunday.

The guidelines also say that "archdiocesan policy states that the anticipated Mass is not to begin before 4 p.m. on Saturday, or the night before a holy day."

Although the guidelines pertain specifically to Sunday Mass, they also include a paragraph about Masses on holy days of obligation. They state that "the pastoral leadership should always provide the opportunity for people to participate in Mass on a holy day of obligation."

Nativity holds parish assembly



PLANNERS—Bob Long (from left), Father Donald Schmidlin, Jim McNally, Rosalie Hawthorne and Jim Grannan, members of the pastoral planning committee, lead a prayer service at the end of the Nativity Parish assembly. (Photo by Mary Minar)

Almost 100 people attended a parish assembly at Nativity Parish in Indianapolis on the afternoon of Sept. 8.

It was a time for the parishioners to discuss the parish character and goals, so that plans could be made to better serve the membership and the community in the future.

Members had been given materials prior to the assembly to enable them to assess the parish ministries. They also received environmental figures, which included age, income, family, and other data that would help with their decisions.

Presentations were made by parish leaders. Four groups were formed to discuss the categories of parish responsibilities: "The Word," "Sacramental Life and Prayer," "Christian Community," and "Outward Mission."

The Nativity pastoral planning committee, a parish council advisory group,

organized the program. Over a 15-month period, members gathered information and completed research to guide the parishioners in their planning.

Members of the committee are Jim McNally, Rosalie Hawthorne, Mary Minar, Jim Grannan and Robert Long. Providence Sister Marie Kevin Tighe, director of the archdiocesan Office of Pastoral Councils, served as a consultant.

The afternoon ended with a prayer service, led by Father Donald Schmidlin, pastor of Nativity.

The committee will now compile and assess the ideas that were offered during the Sept. 8 discussions. The results and recommendations will be presented to the parish council.

Within the next several months, the parish council will develop parish goals and objectives that will form a plan for the future of Nativity Parish.



CATECHESIS—Ed and Mary Quiett sing during Mass on Catechetical Sunday with their children, Zachary, Annie, Monica and Mary Catherine, at Our Lady of Lourdes Church, Indianapolis. The pastor, Father Frances Buck, said the day honored all those who taught the faith or hoped to learn more about faith. Later, he dedicated a plaque to the Franciscan sisters, who served the parish for 80 years. An open house was held at the new kindergarten opened in the former convent. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

The gift of farming provides rich heritage

by Antoinette Bosco

At a farmers' market recently I marveled at the rich tomatoes, corn, zucchini and so much more on sale.

I suppose most people wouldn't look at clusters of farm produce and feel warm and happy at the very sight of them. I respond somewhat emotionally to this scene because I am never there alone. The spirit of my father is with me.

From the time I was 13, we had our own farmer's market, the wonderful foods brought home in brown paper bags by my



father, picked from the land he farmed in the evenings and on Sundays.

He was a butcher by trade. But virtually every free minute he had once the warm weather returned after winter's freeze he spent on his "farm." It fed his soul.

Just before the start of World War II, he had been able to buy a home with a sizable yard. My mother didn't want a garden because she thought it was messy, but once the war began my father convinced her they should grow some vegetables.

For, the patriotic thing to do, the government said, was to have a "victory garden."

Often I would work with him in the garden. One day my father told me a story about his life at home with his parents in a town in Italy.

They and the villagers were all poor and always had to struggle to grow

enough food. Then, during World War I, the food shortage became a threatening situation as sons went off to war and supplies didn't reach the villages.

Moreso, the villagers were at the mercy of the military, for the soldiers had the authority to come into a home, take the food there and leave.

I remember the tears on my father's face as he told how he and his father, in the dark of night, crawled out into a field, dragging sacks of food and a shovel.

Praying they wouldn't be discovered, they dug a hole, buried the food and covered the fresh dirt with twigs, stones and rubble. When the soldiers came for food, his father gave them everything in the house. But thanks to the buried supplies, the family survived the winter.

It was then he decided to leave his homeland and try to make it to America, he said. For he learned that winter what the late statesman Adlai Stevenson said many years later: "A hungry man is not a free man."

But my father's experience taught him something else: that the land has the power and goodness to nurture us. When he came to America in 1918, he brought with him his father's soil.

He probably never read the speeches of Daniel Webster, but he lived in accordance with what the great orator once said: "When tillage begins, other arts follow. The farmers are therefore the founders of human civilization."

After World War II, my father gave up his victory garden for a fortuitous trade-off. The city of Albany, N.Y., where we lived, offered city land to farm free if people so chose.



Out of the frying pan...

My father was first in line, I think, and right up until a few years before he died in 1985 he farmed that land each year.

At the farm market, I heard someone exclaim, "Look at the size of those tomatoes!" I smiled.

She didn't know it, but I had just heard those words inside my heart. I heard his voice, as I did when he came into the house with his eyes expressing a joy that was nothing less than radiant, saying, "Antoinette, look at the size of those tomatoes!"

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THE HUMAN SIDE

Nothing can influence us as much as our own family stories

by Fr. Eugene Hemrick

"When my mother and father died, their descendants lost forever the opportunity to receive what only they could give us, namely, some recording about their personal life, of their dreams, joys, sorrows, culture, mistakes and achievements, and also about the life of their immigrant parents and beyond."

My cousin Ralph Brummel wrote that passage in a family chronicle he titled "A Journey Into the Past." Recently it was given to me by a relative who thought I might find it interesting.

The chronicle begins almost 200 years ago with the birth in Prussia of Johann Heinrich Brummel in 1795—at Verli, Westphalia. But it moves quickly to more-nearly modern times with Ralph Brummel's own birth and recollections.



In one account he tells of the joy and sometimes unexpected excitement he experienced when gas first was introduced for lighting homes and providing stove heat. It seems that many household explosions accompanied the lighting of stoves at that time "because we would allow too much gas in before lighting it with a match."

As I read one tale after another, I began to wonder if family storytelling figures very greatly in family life today.

Interestingly, our deepest values have been passed down to us in the form of family storytelling. The contents of the Bible, for example, first were handed on by word of mouth—from generation to generation and from one family to the next.

Today the use of the story frequently is employed on television or in the newspapers. Many of these stories are helpful when it comes to understanding daily life, but they by no means substitute for understanding life as it really is.

Nothing comes close to touching us as

deeply as our own family story. Nor can the most intriguing movie plot match one's own family intrigue.

Sitting around the dinner table recalling the family's past is an exercise in understanding roots—an opportunity to return to the sources of our life and to better understand who we really are.

Perhaps we have a talent for music, writing or a love for the great outdoors. But why? Often the answer is because a grandmother or a grandfather also loved those pursuits.

Family storytelling helps younger generations to compare the past with the present and thus to better appreciate the times in which they live. It also helps them realize they are not the only ones who ever suffered anxious moments.

One episode in Ralph Brummel's chronicle recalls the days of the Depression. He writes, "When I think back and compare the isolation and the crippling economic 1930s with today's limitless education, vocational night schools and employment

choices for individual ambition, today does not seem too bad."

No doubt there are some who worry that certain stories will bring skeletons out of the closet. Yet, in biblical accounts from the time of Cain and Abel on, skeletons in the closet abound. That is because the Bible is a real-life story with all the sides and dimensions that implies.

To learn, for example, that alcoholism is part of the family history is to become alerted that we too could be at risk of alcoholism unless we take proper precautions.

So often television and the movies entertain us with the stories of strangers written by people we don't even know.

A family practice that will prove much more entertaining, however, is the kind of storytelling in which children and grandchildren find themselves amused and educated as they own heritage is passed along to them.

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TO TALK OF MANY THINGS

The people have right to know the whole man—even if he's president

by Dale Francis

It was not Thomas Reeves' book about John F. Kennedy, "Question of Character," that concerned me, but the reviews of his book, especially the review by Ronald Steel in the *Chicago Tribune* supplement, Books.

Thomas Reeves' book tells the sad and disillusioning story of the flaws in John F. Kennedy's character. Ronald Steel admits that Kennedy was obsessively involved in sexual affairs with many women and young girls, that Kennedy accepted a Pulitzer Prize for a book written by an aide, that Kennedy transformed his inept handling of a PT boat in World War II into a story of wartime heroism.

For the millions of people who honored and supported John F. Kennedy, the revelation of his absence of moral character is a tragedy. But no one is disputing Thomas Reeves' revelation of Kennedy's flawed character. Reviewer Steel said, "None of this information is new."

But Steel stated his position. He

wrote, "Yet there is another question that has to be asked: What does it all matter? Where did we get the idea that the private lives of our politicians should be—at least within normal limits—noticeably purer than our own?"

The reviewer goes on to present his position that whether a national leader is morally good or bad is irrelevant. He ends his review, "But the fact remains that 'bad' characters can often be great national leaders, while 'good' ones are often ineffective. Judgments equating character with leadership are not self-evident."

The reviewer doesn't offer evidence of the "bad" characters who have been "great" national leaders or of the "good" ones who were ineffective. Steel asks, "How were Kennedy's failures or misjudgments attributable to his 'bad' character? Would a man of 'good' character have made different decisions about Cuba, Berlin, the arms race, civil rights and Vietnam?"

Because John Kennedy was martyred, it is difficult to discuss his decisions in office. There are those who believe he betrayed the Cubans who landed at the Bay of Pigs, reason to believe his judgment on Ngo Dinh Diem led to the anti-communist leader's assassination three weeks before

Kennedy's assassination. He told Berliners he was a Berliner, too, but it was Ronald Reagan who called for tearing down the Berlin wall. He talked about civil rights but through legislation. But President Kennedy's leadership was ended by his assassination. There's nothing to be gained by examining his record. But the record does not verify justification for saying a man of "bad" character can be a "great national leader."

The real question remains, whether the moral character of a man who wants to be president of the nation is relevant. I have talked with journalists who covered JFK's presidential election and his administration who said they knew of the flaws in his character but never mentioned them in their news reports. The said what he was in his private life didn't matter.

I believe they made a mistake. I believe a man is a whole man. I believe the people have a right to know that whole man. If a man betrays his wife with a succession of affairs with other women, I believe this is relevant to understanding his loyalties to his office.

I think we should know the whole man. If a man is not honest in his personal life, there should be question about his honesty in public life. I would like to know his real

attitude towards people. Is he a man who scorns his underlings, shows no respect for servants? The private man is the same man who becomes the public man.

The defenders of JFK almost scoff at those who speak as if they believe that leaders must be men of good character. I believe this is relevant and I do not doubt the majority of Americans think that way, too.

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THE CRITERION

To the Editor

Operation Rescue is doing something

In your editorial commentary of Sept. 6, you declared that you, as well as "most other Catholics," had "very mixed feelings" about Operation Rescue. I resent this characterization of me, my family, and the people I know who share my faith.

I am not the consummate pro-lifer. I frequently wish I were more actively involved in the fight to save unborn children than I am. So if someone were to call me complacent, I might agree that the shoe fits. But ambivalent? I am certainly not that! And I pray that you didn't really mean that you are.

I am not a member of Operation Rescue, but I applaud its rank and file. They are doing something! And they aren't hurting anyone. It is a most mild civil disobedience they espouse. They trespass!

The electronic and print news media won't show, or even acknowledge, hundreds of thousands of pro-lifers at a Washington, D.C. rally for life. However, they will portray a group of trespassers in Kansas as a militant assembly of radical protesters who may be willing to do God-knows-what to get their way. Your editorial serves only to promote this myth.

If we all made the same observations of pro-abortionist comments and of secular news media coverage of events relative to Operation Rescue that you did, then we might as well compromise with the pro-abortion forces and just settle the issue as you suggest. How can we hope to galvanize public opinion against the evils of abortion if our own Catholic newspaper helps the secular media make its false portrayal of abortion as choice, and succumbs to pro-abortion rhetoric?

I'm afraid you are already compromising with pro-abortionists when you refer to them as "abortion rights activists." What are abortion rights? You were right in saying that when people talk about choice being the main issue instead of our right to life, pro-lifers are at a disadvantage. But you don't need to blame the bad press that Operation Rescue has received from this unfortunate shift in emphasis; not when you are going to use labels like "abortion rights activists" for abortion proponents. I hope you don't start using the trendy term "abortion rights foes" to describe pro-lifers, like Mimi Hall of USA Today or Tom Brokaw, on the "NBC Nightly News."

"Mixed feelings," eh? I know how I feel about abortion, and unborn babies, and pro-life activists. Operation Rescue does a

good thing. I have no ambivalence about the work they do. I'm behind them, it only with my words of support. Hopefully, most Catholics feel as I do.

Victor J. Berlage, III

Indianapolis

Philosophy of secular humanism

Your editorial commentary "Is Operation Rescue Helpful or Harmful?" seems to me a shameless confession of the philosophy of secular humanism so rife in the church today.

You quote Judge Patrick Kelly berating Bishop Eugene Gerber, but you do not quote the bishop's response. Why? The bishop's statement contained far more Christian love for the innocents than Judge Kelly is allowed in the performance of his civil duties or possesses, it seems, in his character.

When and by whom was the operative word in the abortion issue changed from "killing" to "choice"? Killing is a bad word... it just doesn't sound good; choice is a good word... as American as Mom and apple pie, the flag and Chevrolet.

But in this present-day connotation, choice is an evil concept: an innocent life is ended with every abortion, a life which we say we believe has been given us by God for care and nurturing.

And you are ambivalent about this? How is this possible in the voice of an archdiocese? How can an archbishop of the Catholic Church allow it?

May I suggest you change the name of your publication from "The Criterion" to "Some Criteria" to cover the range of moral and secular fences you are trying to straddle?

Kilian Sullivan

Jeffersonville

(We certainly are not ambivalent about abortion, as this letter seems to indicate. It's whether Operation Rescue's tactics help or harm the pro-life movement that we're ambivalent about.—Editor.)

Enjoying fruits of civil disobedience

Regarding your editorial "Is Operation Rescue Helpful or Harmful?" in the Sept. 6 issue: As a member of the Pro-Life Committee of St. Luke Parish, I would like to suggest that Americans have enjoyed many of the fruits of past and present civil disobedience.

1. The underground railroads that helped end slavery.

2. Our early patriots who ended taxation without representation—not many Americans would want to still send their tax money to England.

3. The civil rights movement that ended the separate but unequal status of our Afro-Americans.

4. The women suffragettes who chained themselves to the voting booths and helped win the American woman's right to vote.

And civil disobedience starting in Poland penetrated into Eastern Europe and the Soviet Union helping free millions from the domination of atheistic communism.

Operation Rescue would say that while man's law is being broken outside the abortion mills, God's law is being broken inside.

Is it possible that the clouding of the real issue at Wichita (the life of a human being and late-term abortions) could be laid at the feet of the notoriously pro-abortion media?

Now, if anyone would like to be in solidarity with the objectives of Operation Rescue but in a non-civil disobedient manner, maybe the tactics of a pro-life holy rosary would be your style. Please join us any Saturday morning at 9:30 in front of the Clinic for Women at 2951 E. 38th St. in Indianapolis.

It is interesting that the two police cars that watch the Christians pray (many non-Catholic Christians pray with us) never check the legitimacy of the young girls entering the clinic?

Madonna Denny

Indianapolis

Abortion is matter of life and death

In your editorial "Is Operation Rescue Helpful or Harmful?" you cite polls and public opinion showing people generally opposed to OR, and civil disobedience in general. Why must we judge all public action in America by how it "comes across," or by how the media portray it? Let's face it, the media will never allow OR to get a clear expression of its intent. And whatever happened to just doing what is right, no matter what others think?

We all agree that a life is violently snuffed out in an abortion. If we knew a "doctor" was going to visit our neighbor to kill a newborn baby (for whatever reason), would we not do whatever we had to do to stop him, the least of which would be blocking the door? Even if we "appeared" crazy to others in the neighborhood? How about if the local news came down with cameras? Would we change our minds and let the baby die to save our reputation around town?

The bottom line is, baby killing will continue in America until we, who proclaim to be pro-life, act like it is. This is not an issue, it is a matter of life and death.

Matt Keck

Brookville

Thanks priest for homily on abortion

I would like to publicly thank Father Mark Svarczkopf for having the courage to use "the A word" (abortion) from the pulpit two weeks ago. So many priests are reluctant to do so for fear of repercussions from their dioceses or possibly making their audiences uncomfortable (heaven forbid).

Father Mark's defense of Operation Rescue and peaceful demonstration gave even those of us who believe their civil disobedience is "bad PR" for the pro-life movement pause for reflection. God's special grace is there in many different ways for those of us who strive to defend and protect his pre-born innocents.

This was brought joyously to my attention yesterday, when I learned a client of several months back (at the Pregnancy Problem Center where I counsel), whom we were certain we had "lost" to a Louisville wife, let us know she was moved by our prayers and concern and recently delivered a beautiful baby girl, who has brought much happiness to her life. Thanks to all who pray along with us.

Alice Price

Indianapolis

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—WILLIAM J. BYRON, S.J.

President, The Catholic University of America



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LIGHT ONE CANDLE

The influence of the Holy Spirit

by Fr. John Catoir
Director, The Christophers

What does the influence of the Holy Spirit mean in your life? The answer to that question cannot be easily explained. The story of every human being is a mystery even to the person living it. However, there are some things we do know.

God's life within you is like the ocean undertow. Sometimes it's gentle, and sometimes it can be an overpowering force—but always, in the ebb and flow of life, the Spirit exerts an influence.

How can you explain this invisible presence which influences your life and yet does not take away your freedom? St. Paul put it in these words: "It is no longer I who live, but Christ lives in me" (Gal. 2:20).

Jesus once compared the Holy Spirit to the wind which blows where it will. No one knows where the wind comes from or where it is going. The Spirit's nudging is not exactly like the push you might feel from a mighty wind. It's more like the

awakening of an inner yearning. The "soul of your soul" prompts you to new beginnings. Sometimes the conversion experience is dramatic, sometimes it is imperceptibly gradual.

The Holy Spirit leads you along paths you will have had chosen for yourself. Conversion always means change. The Spirit often stirs up inner conflict, but if we heed the voice of God within, the outcome is always wonderful.

The same Holy Spirit who animated the life of Jesus Christ animates you. It is the same Spirit that raised Christ from the dead who will change you into a new creation, if you allow it.

Cardinal Mercier's prayer can help you find your way:

"Oh, Holy Spirit, soul of my soul, I adore you. Guide me, strengthen me, console me. Tell me what to do, give me your orders, and I promise to submit to whatever you desire of me, and accept everything you allow to happen to me. Let me only know your will."

(For a free copy of the *Christopher News*, "New Day, New Year, New You," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th 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.)



CORNUCOPIA

Hate the sin, not the sinner

by Cynthia Deaves

Hate the sin and love the sinner, the saying goes.

Hmmm. Don't you wonder sometimes who makes up these cross-stitch mottoes? They sound so simple but they're so devilishly hard to live up to.

Take homosexual behavior, for example. This is (and always has been) described as sinful by the Church. We can quote Scripture on this one, natural law, you-name-it. It's a sin.

But practicing homosexuals? Them, we must love. Fortunately, although we may not expect it, lots of suspected sinners are the easiest people to love.

Some of the kindest, most "Christian" people we've known turned out to be practicing homosexuals. We didn't choose them for friends because of their behavior, but it was part of who they were when we met.

"Bob" and "Jim" were an (apparently) monogamous couple who shared an exquisitely decorated home. They were both employed in artistic professions and their circle of friends was interesting, creative and fun. They celebrated life.



The two were constantly doing thoughtful favors for each other, their friends, neighbors and acquaintances. They were good to their aging parents, their nieces and nephews, other children, dogs and cats. No good cause went unnoticed.

Knowing Bob and Jim made us glad (once again) that we were not God and therefore not responsible for judging sins or assigning sinners to this fate or that. These two were "lovely" men, as the Irish would say.

On the other hand, hating the sin and loving the sinner can be downright teeth-grasping if the sin seems less distasteful than the perpetrator of same.

We once knew a pillar (whited sepulchre?) of the community, a real estate broker, who showed up at some of the same social events we did. He had the usual good income, nice home, wife and kiddies, that went with respectability. No public sinner, he.

But, wait a minute. This fellow was secretly gouging the poor as the feds were overjoyed to point out some time later. It turned out he was a slum landlord who made legal-but-shady deals at the expense of people who didn't enjoy three meals a day, let alone social events. He also expected his unsuspecting wife to run a beautiful home and feed four kids on a pitiful allowance, all without his love, support or attention. Naturally this led eventually to a messy divorce and disaffected children.

Knowing this weasel reinforced our relief at not bearing God's responsibility for sorting out the deeds and the damned. Of course, if we could remove this beam from our eye, maybe we could remove the mote from the weasel's.

And there's the catch. Making judgments about other people's guilt is a sin, too. It's probably one of the worst, if one of the easiest to commit.

The moral of all this is: it ain't easy, hating sin and loving sinners and letting God sort it all out. Stitch that on your pillow and sleep on it!

vips...



James C. and Dorothy M. (Gottmoeller) Cattellier will celebrate their 50th Wedding Anniversary with a 10 a.m. Mass on Saturday, Oct. 5 in St. Jude Church, Indianapolis. A reception will follow. The Cattelliers were married on Oct. 4, 1941 in St. Thomas Aquinas Church. They are the parents of 12 children, including: William C., Steven C., John D., Barbara L. Short, Jeanne M. O'Brien, James L., Michele A. Sylvester, Mark E., Daniel J., David L., Kenneth P. and Andrew K. They also have 24 grandchildren and one great-grandchild.

check-it-out...

The Guardian Angel Guild will sponsor a Champagne Tea-Style Show on Thursday, Oct. 10 in the Bob Iray Party Pavilion. Fashions from Claypool Dress Shop will be shown. The cost is \$20, with reservations due by Oct. 1. Contact: Jerry Kennedy, 5316 Brendonridge Road, Indianapolis, IN 46226, 317-547-6095.

An Introductory Centering Prayer Workshop will be held from 7 to 9 p.m. on Mondays, Oct. 7, 14, 21 and 28 at Beech Grove Benedictine Center. Benedictine Sisters Carol Falkner and Julian Babcock will focus on the Centering Prayer method introduced by Abbot Thomas Keating in his book, "Open Mind, Open Heart." The cost of the series is \$30, plus the text. Registration is due Oct. 1. Call 317-788-7581.

Separated, Divorced and Remarried Catholics (SDRC) will sponsor a five-session "Strengthening Stepfamilies" course from 6:30 to 9 p.m. on Tuesdays, Oct. 1-28 at the Catholic Center, 1400 N. Meridian Street. The course focuses on developing communication and conflict resolution skills and practice

in recognizing unrealistic expectations. The cost is \$20 per person. Call 317-236-1596 for details. SDRC meets each Monday evening at 7:30 p.m. at the Center.

The Young Widowed Group, a support group for persons experiencing the untimely death of a spouse, meets on the third Monday of each month at St. Matthew Parish, 4100 E. 56th Street. Call the Family Life Office at 317-236-1596.

The Greater Franciscan Family will sponsor a seminar on the Franciscan Theology of Mission conducted by Franciscan Father Anselm Moons on Sunday, Oct. 6 at Marian College in Indianapolis. Father Anselm, a noted lecturer and former executive director of the U.S. Franciscan Mission Service, will focus on the role and challenges of present-day Franciscans, both religious and secular. The event will begin with registration at 8:30 a.m. and conclude with Eucharistic Liturgy at 4:30 p.m. Registration is \$15 per person, \$25 for two, including lunch. For information or registration by Sept. 28, contact Franciscan Sister Mary Gloria Gallagher, 3200 Cold Springs Road, Indianapolis, IN 46222.

St. Francis Hospital Center will offer a free program on "A Time for Decisions," explaining the choices available to individuals who enter healthcare facilities, at 7 p.m. on Wednesday, Oct. 2. The program will include discussion of a legal "advance directive" which includes a living will, durable power of attorney, life prolonging procedures declaration and appointment of a health care representative. A segment of the Sunday "Second Opinion" television show on WTHR Channel 13 will focus on this issue at 10:30 a.m. on Sunday, Sept. 22. For more information call 317-783-8300.

The St. Gerard Guild will hold its Annual Members Luncheon on Wednesday, Oct. 2 in the Grand Ballroom of the Radisson Hotel, Keystone at the Crossing. The event will begin with cocktails at 11:30 a.m., followed by luncheon at 12:15 p.m. The Bunny Patch, a local cottage industry, will present handmade fashions for the entire family. Tickets are \$18. Contact: Margaret Mooney, 7320 Steinmeier Drive, Indianapolis, IN 46250, 317-849-3844.

St. Thomas the Apostle Parish in Fortville will celebrate the 10th anniversary of its church building on Saturday and Sunday, Sept. 28-29. Archbishop Edward T. O'Meara will celebrate 5:30 p.m. Mass on Sat., assisted by St. Thomas pastor, Father Albert Ajamie and the parish liturgical committee. A reception for the archbishop will follow in the parish hall. On Sun., the usual 8 and 10:30 a.m. Masses will be followed by a pitch-in dinner at 12:30 p.m.; meal and drinks provided. Games, music, a pie auction and entertainment will complete the celebration. All former parishioners and friends of the parish are invited to attend. Commemorative plates are available for \$5. Call Terri Frederick at 317-788-4886.

Karen Dahl, daughter of Ed and Pat Gilliam of St. Andrew the Apostle Parish in Indianapolis, suffers from an immune system deficiency which causes severe allergies. She must live in a controlled environment and she travels to Dallas, Tex. for treatment in order to survive. While Medicare covers some of the doctor fees, all other expenses are the responsibility of the family or Dahl, who cannot hold a job. Anyone who wishes to help may call Dahl at 317-253-4374 or the Gilliams at 317-547-7260.



GRADUATION CLASS—The 1946 graduating class of Holy Cross Grade School in Indianapolis poses primly with Father Ambrose Sullivan. The class will celebrate its 45th reunion on Saturday, Oct. 5. Fathers James Cantwell and William Munshower, classmates, will celebrate 5:30 p.m. Mass in Holy Cross Church with Father Patrick Doyle, administrator. Dinner will be served at 8 p.m. at the K of C Hall, 10th Street and Post Road. Guests will include former Holy Cross teachers, Sisters Angela Rose, Ann Raymond and Mary Canice. For more details call Theresa Wilson at 317-357-2061.

Seek & Find

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The object of this game is to simply Seek & Find nine of the Criterion advertisers. If you need help, you have a definite "Ad" tag, the answers can be found in the advertisements as marked in this issue of The Criterion.

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The Solution and Name of the Winning Entry will be Published in two weeks

Health care for homeless and poor discussed

by Mary Ann Wyand

Poor people have limited access to medical care due to lack of health insurance. Dr. Mark Dollar lamented, and many feel trapped in the cycle of poverty.

Dollar was among the keynote speakers at the first state conference on "Health Care for the Homeless and Poor" Sept. 14 at the Indiana State Board of Health in Indianapolis.

The medical director of the Lamb Center in New York City said overcrowded shelters and hospital emergency rooms intensify their lack of hope for the future, especially when they are continually preoccupied with finding warm places to sleep.

Complicating this situation, the New York physician said, is the reality that it is difficult to provide long-term care and follow-up medical services for the homeless and poor because of their transient lifestyle.

The answer, he suggested, is to link health care providers with city shelters.

Dollar also said it is important for health care providers to remember to treat the poor with dignity because they are created in God's image and are worthy of compassionate health care.

"Patients are often aware of what their problems are," he said. "When working with the poor, I become aware of my own need for God's healing power."

Seminars which addressed the challenges of providing health care for homeless and indigent people drew nearly 200 participants from throughout the state. The conference was sponsored by the Genesee Free Clinic, State Board of Health, and Methodist Hospital of Indiana.

The problem of homelessness in America cannot be resolved, Dollar said, until our society addresses problems with unem-

ployment, education, housing and fractured families.

The keynote speaker also led a group discussion on spiritual motivations to serve the poor with assistance from Sarah Randall of the Open Door Clinic in Frankfort.

"Many of the people in our clinics are facing desperate circumstances," Randall noted. "They are examples of life struggling with life."

During discussion, Dr. David Van Reken of Indianapolis stressed the importance of "whole-person medicine" and said medical education doesn't always address the spiritual aspect of health but physicians need to consider spirituality and personality when treating patients.

In another workshop, social workers Susan Addington and Shelly Edwards of the Indianapolis Day Center discussed the barriers and frustrations that homeless and indigent people face each day.

Addington said poor people with transient lifestyles caused by poverty often cannot receive assistance because they lack an address, telephone, reliable transportation, support system, and the time and energy to devote to time-consuming interviews and government requirements while struggling to meet immediate needs.

In 1987, she said, there were 8.1 million eligible U.S. households in need of low-income housing but only 4.2 million federally subsidized housing units.

The national low-income housing shortage is worsening, Addington said, due to increasing urban development and decreasing government funding.

"In two years," she predicted, "we're looking at losing up to 2 million federal low-income housing units. There needs to be a lot more advocacy going on (to help reverse this cycle)."

During another keynote address, State Sen. Virginia Blankenbaker (R-Indianapolis) cited the growing number of homeless children and asked, "Do we really care about our kids?"

Blankenbaker said she would like to see children and families placed at the top of the public policy agenda and provisions made so that all people will have access to health care.

There is a growing number of families who are having trouble meeting

rent payments and buying food," she said. "Parents with limited incomes have to make tough choices."

"We need a family policy for the state," she said. "We need to say everything we do is going to enhance families. It is not fair to have an uneven system where some children get help and others don't. Every child deserves shelter, clothing, love and health care. The churches need to help get these messages out so the pressure is put on elected officials."

Author to address 'Black Family' theme at Martin U. conference

by Margaret Nelson

Speaker for the second annual Urban Ministry Conference at Martin University is Dr. Cain

Hoppe Felder, professor of New Testament language and literature at Howard University Divinity School in Washington, D.C.

The theme for the Oct. 15-18 meeting is "The Black Family in the '90s." The Martin University Mass Choir will offer a gospel musical to open the conference at 7 p.m.

Dr. Felder will have a major address each day. He is the author of "Troubling Biblical Waters: Race, Class and Family."

The Wednesday opening session will be a

panel discussion of "Church, Family, Education Coalition Building." The Tuesday panel will cover, "Africentric Approach to Church Education Programming."

Morning and afternoon workshop topics will include "Pastoral Care and the Urban Black Family," "Black Incarceration and Black Religion," and "The Black Church-Home-School Coalition."

Other meetings will address: "Revitalizing Church Education Towards Growth," "Developing Adult Literacy/Tutorials in Black Churches" and "Black Religion's Response to Drugs, Gangs, and Violence."

The cost is \$50 for individuals; \$25 for students and senior citizens; and \$35 per person in groups of five or more. There is a fee for workshops only and the same fee for lectures only. Registration or more information may be obtained by calling 317-543-3261. The deadline is Sept. 30.

Martin University is located in Indianapolis, two blocks west of N. Sherman Drive at 22nd St.



Dr. Felder

Shrine to St. Joseph to be dedicated Sunday

by Peg Hall

BRISTOW—On Sunday, Sept. 22, a shrine to St. Joseph will be dedicated on the site of the former St. Joseph Church, one mile off SR 145, midway between St. Mark's and Bristow. Father Larry Richardt, dean of the Tell City Deanery, will preside at a 2 p.m. Mass at the shrine.

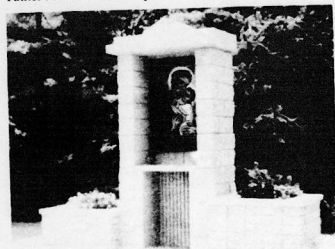
The stained concrete block shrine, which shelters a mosaic of St. Joseph holding the Child Jesus, was designed by Benedictine Father Donald Walpole of St. Meinrad Archabbey and constructed by St. Isidore the Farmer parishioner Jerry Gogel.

Adjacent to the shrine is a plaque, produced by Grandview Aluminum, that bears a drawing of the St. Joseph Church and other information, including a list of donors.

St. Joseph Catholic Church was dedicated 100 years ago—Dec. 2, 1891. In 1970, the parish was combined at the location of St. John at Bristow to form a new parish, St. Isidore the Farmer.

Both white-frame churches were torn down, but the parishioners always intended to erect a shrine at St. Joseph Cemetery, according to shrine committee chairperson Marietta Dauby. In 1989, the committee began collecting donations for the shrine. "We collected a little over \$6,000 with no trouble at all," said Dauby.

Other committee members are: Mary Anna Goffinet, the Merl Gelardens, the Jody Fortwendels, the Curt Meuniers, the Richard Cassidys and the Carl Flamions. Benedictine Father Richard Hindel is pastor of St. Isidore.



ST. JOSEPH—Ready for the Sept. 22 dedication is this shrine designed by Father Donald Walpole and constructed by Jerry Gogel on the site of the former St. Joseph Church. (Photo by Peg Hall)

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MOMENTS IN CATHOLIC HISTORY

by John F. Fink
Editor, The Criterion
Fifteenth in a series of articles

If the first half of the 13th century was the golden age of papal power, the 14th century could be called the period of papal decline. During almost 70 years of that century popes lived in Avignon, France instead of in Rome. Then, when they returned to Rome, there was the beginning of the Western Schism that continued through the second decade of the 15th century.

This particular turmoil of the papacy actually started in 1292 with the death of Pope Nicholas IV. The papal throne remained vacant for 27 months, because the 12 cardinals who elected a pope were so split that they could not reach the two-thirds majority required. Finally they agreed on a hermit hunkered for his holiness, Pietro del Morrone, who took the name Celestine V.

Celestine was already 85 years old when he was crowned in 1294. He was a popular choice and was hailed as "the angel pope" because of his holiness. But he was a terrible administrator and showed signs of senility by assigning the same benefices to more than one person. Never going to Rome, he took up residence in Naples at Castel Nuovo.

In 1294 Cardinal Benedetto Caetani convinced Celestine that he should abdicate, which he did on Dec. 13. Twelve days

The Avignon papacy and the Great Western Schism

later the cardinals elected a new pope, none other than Cardinal Caetani, who took the name Boniface VIII.

Once he was pope, Boniface felt that he could not permit his predecessor to return to his hermitage because he might become the rallying point of a schism. So he kept the former Pope Celestine strictly confined in a castle near Ferentino, Italy until his death in 1296.

Boniface tried to be a strong pope in the style of Pope Innocent III, but he turned out to be unsuccessful in his political activities. He managed to make enemies of both King Philip IV of France and the powerful Colonna family of Italy. When the latter hijacked a conveyance of papal treasures in 1297, Boniface struck back by deposing and excommunicating their two cardinals.

The Colonna family then called for a council that would investigate the alleged murder of Pope Celestine. This time Pope Boniface reacted by razing their fortresses and seizing their lands. The two cardinals took refuge in King Philip's court.

Boniface's disputes with Philip reached its peak in 1302 when Boniface issued the bull *Unanctum* concerning the supremacy of the spiritual over the temporal power. His closing sentence affirmed that it was necessary for salvation that every creature should be subject to the Roman pontiff.

King Philip's reaction was to demand a general council that would depose Pope Boniface. On Sept. 7, 1303, while the

pope was at Anagni, Italy, a band of mercenaries led by the head of the Colonna family stormed the papal palace and seized Boniface. However, he was rescued by the citizens of the city and later that month was escorted back to Rome. However, on Oct. 12, he died.

Boniface was succeeded by Pope Benedict XI, a Dominican who was weak, peace-loving and scholarly. He died after less than eight months as pope, but during that time he promoted reconciliation. He removed the excommunication of the two Colonna cardinals and King Philip.

When the cardinals met to elect Benedict's successor, they were almost equally divided between an anti-French faction still smarting about the attack on Pope Boniface at Anagni and a pro-French group that was loyal to King Philip IV. After 11 months of sometimes-bitter debate, they agreed on Bertrand de Got, who took the name Clement V.

It was a victory for the pro-French cardinals. How much of a victory was shown when Clement created 10 new cardinals, nine of them French (including four nephews). The French now dominated the college of cardinals.

The new pope seriously intended to move to Rome. But he was crowned in Lyons, France, to meet King Philip's wishes, wandered about Provence and Gascony for several years, and finally succumbed to Philip's request that he remain in France. He settled, with the curia, at Avignon.

Avignon was the residence of seven popes from 1309 to 1377. The first one, Clement V, pretty much did what King Philip wanted, although he did make some independent judgments. He was described as being devout, easygoing, kindly, but his nepotism was extreme, as we have seen.

After Clement's death, it took the cardinals more than two years to agree on a successor. Pope John XXII was described as "elderly, feeble in health, diminutive and wispy," but also as "extremely energetic as well as administratively experienced." Once elected, he reigned for 18 years, a long time in those days, especially for someone feeble in health.

Pope John consolidated the French influence in the college of cardinals. He also was known for his nepotism, showering money and positions on his relatives.

Pope John XXII had a run-in with King Louis IV the Bavarian, with the pope eventually excommunicating the king. In 1328, Louis marched into Rome, had himself crowned emperor by a member of the Colonna family, and declared Pope John deposed. In his place he had the Roman clergy elect Pietro Rainalducci, a man who had left his wife of five years to join the Franciscans. He took the name Pope Nicholas V and today is listed as the 32nd antipope in the church's history.

The schism spread from Rome to Milan but it didn't last long. After Louis returned to Germany, the antipope went into hiding. When discovered in Pisa, he was arrested and eventually appeared before Pope John in Avignon. John was lenient with him, pardoned him and allowed him to live the last three years of his life in the papal residence in Avignon.

John was succeeded in 1334 by Pope Benedict XII, the third Avignon pope. His seven-year reign was marked by reform of some abuses and it was from his reign that the first recorded decisions of the tribunal known as the Rota were made. New constitutions were written for the Cistercians, Franciscans and Benedictines. He began the construction of a permanent palace for the pope in Avignon. Remarkably, for that age, he was completely innocent of nepotism.

Pope Clement VI, the fourth Avignon pope, reigned from 1342 to 1352. He is known for keeping a luxurious court, with sumptuous banquets and colorful festivities (he is said to have remarked that his predecessors had not known how to live as popes). He was also known as a negotiator who lavished offices and gifts on relatives and countrymen.

The fifth Avignon pope was Innocent VI, who reigned from 1352 to 1362. Unlike his immediate predecessors, Innocent wanted to return to Rome, but

never made it. By this time the papal state in Italy was dominated by petty tyrants and the pope had to finance military operations there in order to restore their allegiance to the Holy See. This was achieved by the pope's legate in Italy, the Spanish cardinal Gil de Albornoz, but the pope died before he could return the papacy to Rome.

The sixth Avignon pope, Urban V, did manage to return for a while. An austere, religious and unworldly man who continued to live as a Benedictine while he was pope, Urban and his curia left Avignon on April 30, 1367, and landed in Corneto in the papal state on June 3. He was met by Cardinal Albornoz, whose military victories made the pope's return possible, and the two entered Rome with a strong military escort on Oct. 16.

Urban stayed at the Vatican (since the Lateran was uninhabitable) for three years. He busied himself with repairing dilapidated churches, completely rebuilding St. John Lateran. The situation in Italy, though, continued to deteriorate. Perugia revolted and then Rome joined forces with it and Urban had to seek refuge in Viterbo and then Montefiascone. He finally gave up and returned to Avignon in 1370. He died three months after his return.

Pope Gregory XI finally took the papacy back to Italy to stay. But, for one reason or another, it was not accomplished until 1377. Prior to that, he had to commission an army led by Cardinal Robert of Geneva to reconquer the papal state. Once back in Italy, he found it impossible to live in Rome, so he made his residence in Anagni. He died there in March of 1378.

The conclave in the Vatican after Gregory's death was the first to meet in Rome since 1303. The Romans were so afraid that another French pope would be elected, since the college of cardinals was dominated by Frenchmen, that crowds demonstrated in the streets and eventually invaded the palace. By the time they did so, though, the cardinals had elected an Italian, who took the name Urban VI.

Soon, though, the cardinals realized they had made a mistake. As "The Oxford Dictionary of Popes" put it, "From the very first, Urban subjected them to violent abuse and uncontrollable tirades. His unexpected elevation seems to have upset the balance of his mind, and the conviction grew that he was deranged and incapable."

The cardinals met at Anagni and published a declaration that the pope's election was invalid "as having been made, not freely, but under fear" of mob violence. They went on to elect Cardinal Robert of Geneva. His coronation as Pope Clement VII on Oct. 31, 1378 started the Great Western Schism.

There were now two popes, each recognized as legitimate by parts of the Christian world. Since Urban, as an Italian, was able to control Rome, he ruled from there, while Clement moved to Avignon.

When Urban died in 1389, he was succeeded by Boniface IX (1389-1404). Innocent VII (1404-1406) and Gregory XII (1406-1415). Meanwhile, Clement died in 1394 and was succeeded by Benedict XIII.

In 1409 the Council of Pisa was convened to try to settle the issue. The council found both Pope Gregory XII and Pope Benedict XIII, the two popes reigning at that time, guilty on 30-odd charges of elected a new pope—Alexander V.

The other two claimants, though, did not recognize the Council of Pisa since it wasn't canonically convoked, i.e., by a pope. So now there were three men claiming to be pope at the same time. Alexander died in 1410 and was succeeded by John XXII.

To keep the characters straight, in 1414 the claimants were Gregory XII from the line of Urban VI, Benedict XIII from the line of Clement VII, and John XXII.

The schism was finally ended by the Council of Constance (1414-1418). It too was convened irregularly but acquired authority in 1415 when it was formally convoked by Pope Gregory. First this council deposed John XXII, whose election was uncanonical anyway. Then, after Gregory convoked the council, he abdicated and the council accepted the abdication. Finally, the council dismissed the claims of Benedict XIII.

This cleared the way for the election of a new pope. On Nov. 11, 1417 Pope Martin V was elected and the Western Schism was finally ended. Thus ended, too, probably the most difficult period in the history of the papacy.

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Faith Alive!

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Have you reflected on what your soul is like?

by Fr. Lawrence E. Mick

Tuning in regularly to the spiritual side of life nourishes the spirit within us.

But how is this done? Listening to music or viewing fine art puts some people in touch with spiritual realities.

Reading poetry or walking in the woods also can help when it comes to transcending the physical.

Giving attention to the people and relationships that matter in our lives can put us in touch with the mystery each person contains.

And time for prayer, meditation and reading the Bible can tune us in to the divine Spirit living within us, closer to us than we are to ourselves.

The assumption is, of course, that we have a spirit to nourish—that there is more to us than meets the eye.

This key assumption about human existence has preoccupied thinkers for many centuries.

When I was in elementary school, our catechism spoke of the soul, representing it as a milk bottle. We were told that the bottle was filled with pure white milk if we were in the state of grace, but it became spotted or turned all black if we fell into sin.

In college philosophy courses we learned that in the Greek view, human beings were composed of a body and a soul. In Aristotle's philosophy the soul gave form to the matter that made up the body.

In graduate school, our theology courses used this same Greek view, but our study of the Bible taught us that the Hebrews did not see things the same way. They tended to regard the human person as a unified whole rather than a dual composite of body and soul.

The Scriptures spoke of God breathing life into the first humans. Thus, the breath of God was our life force.

All these are different ways of trying to express a fundamental fact of human existence: There is something intangible, something spiritual, something mysterious about every person we meet.

Whether we call it the soul, the spirit, the inner self, the heart or the life force, we recognize that there is something more than the physical in the makeup of every human being.

The Greek view of humans as a soul within a body was widely accepted for centuries in the Western world. This view forms the basis of much of our recent Christian approach to the matter.

As we gradually have gotten more and more in touch with the Scriptures, however, our perspective has begun to shift a bit.

St. Paul, for example, sees both body and soul (or mind) as natural faculties, and insists that Christians are called to live spiritual lives.

Within us, Paul says, is the very Spirit of God. We are to live according to that Spirit. Jesus promised to send the Spirit to teach and guide his disciples, and the gift of the Holy Spirit dwelling within us gives us a share in the very life of God.

Philosophers have struggled to decide just what the soul is. People today, influenced by Eastern religions and philosophies, speak of the human spirit as a piece of the "world spirit" or a universal consciousness.

But for Christians, no philosophical answer, no matter how brilliant, is adequate when it comes to accounting for the human spirit. For Christians, the real issue is whether or not we live according to God's Spirit.

Because the soul is precisely that mystery at the center of who we are, we may never be able to define, describe or understand it adequately. But this shouldn't trouble us.

We seem to know instinctively that there is a spiritual side to us. Trying to define it precisely may not be all that important.

Once we accept that we have a spirit, then the Gospel raises other challenges.

The crucial point is that Christ promised eternal life to those who follow him.

Whether or not we are, in some sense, part of a universal consciousness, the important point is that we are called to live in the unity of the Holy Spirit as brothers and sisters of Christ and children of the same Father.

Of course, the difficulty is that it is easy to get so focused on the material that we can begin to ignore the spiritual side of life almost without realizing it.

Getting food on the table and watching our diets, getting the laundry done and the house cleaned, getting the roof repaired and the car fixed, tending the garden, changing diapers and cleaning up spills, balancing the checkbook and all the thousand and one tasks of daily life can crowd out any awareness that there is more to life than meets the eye.

So it is essential to tune in, to keep ourselves aware of human life's spiritual side. It would be tragic to go through life focused only on the material.

As the wise fox in Antoine de Saint-Exupéry's "The Little Prince" says to the prince, "It is only with the heart that one can see rightly. What is essential is invisible to the eye."

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio. He enjoys free-lance writing.)



LIFE FORCE—It is both important and necessary to find time to take an inside look at the spiritual side of our lives. Whether we call it the soul, the spirit, the inner self, the heart, or the life force, we recognize that there is something more than the physical in the makeup of every human being. (CNS photo from Cleo Free-lance Photography)

The spirit within us yearns for fulfillment, driving us to change

by David Gibson

We are not strangers to the soul. We know its workings and how it reacts under special circumstances better than we may realize.

We know how the spirit reacts to an addiction. A form of spiritual slavery is the addiction's end result.

By contrast, people are well aware that the human spirit has a built-in capacity to be stimulated and refreshed. We are quite comfortable talking about how the spirit can grow or expand.

Through experimentation in our own personal "laboratories" of the soul, we

discover that it is possible to nourish the human spirit. Pursuing whatever health of mind and body is accessible to us is one way to nourish the soul.

People seem convinced that the human spirit can either be open or closed. Apathy confines the soul just as genuine concern for others leads to a fuller discovery of the soul's true riches.

Finally, we know only too well how the spirit within us yearns for fulfillment, driving us to make changes in our lives.

The soul is always thirsty. Its special kind of thirst, however, can point us in the direction of conversion.

(David Gibson is the editor of Faith Alive!)

DISCUSSION POINT

Take time to nourish your spirit

This Week's Question

The sacraments nourish the human spirit. Briefly tell of another activity or experience that nourishes your spirit and helps it grow.

"I run. It cleanses my mind and helps me to focus on the day. I pray when I run." (Mike Denning, Jacksonville, North Carolina)

"In my life it's my family . . . my wife and my four children . . . I'm nourished by watching my children grow and by doing things for them, and I'm encouraged to do those things I need to do both professionally and as a good Catholic father because my family is the key to my happiness and growth." (Arthur Korte, St. Louis, Missouri)

"I'm trying to . . . get up early in the morning. I ride my bike down to the lake and sort of greet the sunshine. I stop there for a few minutes and say a little

prayer and then I pedal back home and start my day." (Peggy Morris, Lakeswood, Ohio)

"Friends, by being there." (Vickie Wheeler, Chula Vista, California)

"Being a first-grade catechist . . . I try my best to instill in my students the desire to learn more about God and the deep love he has for all of us. It is truly rewarding work!" (Deborah Ferro, Neshanic Station, New Jersey)

"Scripture reading is one—and personal prayer time and spiritual reading." (Jane Howley, Mansomville, New Hampshire)

Lend Us Your Voice

An upcoming edition asks: What, for you, is a sign of God's existence?

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



Strength is in the spirit

by Fr. Eugene LaVerdiere
Catholic News Service

Strength is in the spirit. We all know that. We know it from our own experience, from listening to others and reading newspapers.

Under pressure and against all odds, some people not only survive but emerge as stronger and finer human beings.

I think of the many Christians who suffered confinement and physical abuse in Chinese prisons for years, even decades, beginning with the early '50s. I met several of those people. Prison life did not break them. It refined them.

The First Letter of Peter refers to that experience. Suffering has a purpose. It brings out the genuineness of Christian faith, more precious than gold which remains perishable even though tested by fire (1 Peter 1:6-7).

While speaking with a priest in China a couple years ago, I learned he had spent a big part of his priestly life in prison. I asked how he had remained so happy.

He smiled, saying, "They were not able to take away my spiritual life. Freedom is inside us. They put me in prison, but they couldn't touch my freedom."

Those imprisoned may suffer starvation, but something inside keeps them going. The inner spirit, filled with faith, nourishes them; it provides sustenance and meaning. With that people thrive.

Jesus referred to something like that one time when the disciples urged him to eat. His answer was a bit mystifying: "I have food to eat of which you do not know" (John 4:32).

When the disciples asked whether anyone might have brought him something to eat, he explained: "My food is to

do the will of the one who sent me and to finish his work."

Jesus' inner attunement to the will of his Father was spiritually sustaining. It would nourish him all the way to his passion and death.

Spiritual qualities are easier to discern in older people, who have been tested and purified a long time. But I am constantly amazed by the inner resources of children.

For many children the world is not a very hospitable place. They may feel unwanted and that they are in the way when families break up. It takes a pretty hard heart not to be moved by the way such children take care of one another.

As part of my pastoral preparation for the priesthood, I did some teaching at an inner-city elementary school in Cleveland.

I remember a family with a child in just about every grade, not one of them with the same father. A picture from that time is still sharply etched in my memory.

It is the picture of a little girl from that family, a little woman actually. She was in the sixth grade, if I remember correctly. Each day, after the last class, she waited for two of her little brothers, took them by the hand, and led them home.

She had seen and known a lot of harsh things at a young age, yet she seemed strong. I am sure she would not have said that inner spirit and faith were nourishing her. But strength of spirit, faith and the will of God can be energizing forces for a long time before someone is able to name them. I wonder where that girl and her brothers are now. I am afraid to inquire. But, then, where is my faith in the strength and human refinement that comes from spirit and faith?

(Blessed Sacrament) Father Eugene LaVerdiere writes for Faith Alive!



SPIRITUAL STRENGTH—There is strength in the spirit which is easier to discern in older people who have been tested and purified a long time. But children also possess many inner resources. (CNS photo from Mary Harrison)

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TWENTY-FIFTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, September 22, 1991

Wisdom 2:12, 17-20 — James 3:16-4:3 — Mark 9:30-37

by Fr. Owen F. Campion

Providing this weekend's Liturgy of the Word with its first reading is the ancient Book of Wisdom, long a favorite source of inspirational reading among Catholics.

Wisdom was written in the last era of the many centuries before Christ recorded in the Scriptures. By that time Jews were dispersed throughout the Mediterranean world, many of them situated in Alexandria, then as now a major Egyptian seaport. Many of these Jews had remained devout in their religion, but their piety, and indeed their steadfastness in belief, were confronted by the paganism surrounding them.

Supporting, or at least tolerating, that paganism was the Greek logic, or system of thought so highly prized in the ancient world. It is easy to imagine the taunts that Jews outside the Holy Land must have experienced as pagans chided them that their beloved religion was unreasonable and its underpinnings ridiculous.

For such a situation the Book of Wisdom was composed. It relied upon ancient Jewish belief to be sure, but it strove to present that belief as being not just God's revelation but supremely logical in the earthly sense.

This weekend's reading from Wisdom instantly brings to mind the image of the Lord, the Son of God. The reading speaks of testing and trying God's representative, even to the point of

torturing him and destroying him, simply to see if God will protect and revive him.

The reading ascribes these threats to the wicked. In other words, it insists that the evil always will torment the just; the clash between them is inevitable. The place of these statements in the confrontational setting, faced by the ancient Jews in their contacts with pagans is obvious.

The Book of Wisdom was originally written in Greek, not in Hebrew, the Jews' holy language. That fact, together with its origins in Alexandria, disqualified it as Scripture when Jewish scholars met in the latter part of the first century to list the Scriptures. Their listing was adopted by the translators and editors commissioned by King James I & VI of England and Scotland to prepare a new version of the Bible in the 17th century. Hence, their work, the Authorized King James Version, as well as the other translations based upon it, exclude the Book of Wisdom.

Again this season, in this weekend's liturgy, the church presents the Epistle of James. The identity of this epistle's author is intriguing, but many scholars believe he was the close relative of Jesus who was such an important figure in the early life of the church in Jerusalem.

James wrote to a Jewish audience, converts to Christianity, and his imagery is strong with Judaism and the Old Testament. As were all the epistles, this book is both challenging and encouraging.

Where does sin originate? In this reading, James maintains that it proceeds from the human heart and will. People envy, their envy gets out of control, and so they move against another. The same applies for anger and so on.

St. Mark's Gospel is the Gospel

reading for this weekend, and it describes well the human limitations of the apostles. First, they did not understand what the Lord meant when he spoke of his own death, and they were uncomfortable about asking for an explanation. Then, they fretted among themselves about who would stand first among them when the Lord came into his triumph.

By reply, Jesus reminded them that their limitations were not just the result of human mental inadequacy, but of their self-centeredness and pride. When they became as meek and open as children, then, they would understand and, in the process, lose interest in protocol.

Reflection

This weekend's Liturgy of the Word is straightforward and abundantly clear in its reminder to us of who we are, what we can allow ourselves to become, and what we can cause ourselves to be.

What is the origin of sin and evil-doing? It is within us, to be frank. To be honest also, we may be tempted, but the

choice to sin belongs to us individually. None of us stands helpless before any temptation. The depth of our wrongdoing may be considerable. As the figure of the evil person in the reading from Wisdom, we may confront goodness itself, God himself, and do so knowingly.

Few passages from the Scriptures can be more direct or precise than those read in this liturgy from Wisdom and James.

St. Mark's Gospel reiterates the message, reminding us that even the apostles had their shortcomings and yielded to foolishness.

The picture is not all dreary and sad, however. First, even in our limitations, even after we have sinned, Jesus is available to us, as he was available to the apostles, if only we seek him. Secondly, just as we choose to sin, we have the human potential of choosing sinlessness in situations. To be sinless, however, we need God's support. That support only comes when we completely, willingly, and genuinely turn ourselves to God in humility and love.

Daily Readings

Monday, September 23

Weekday
Ezra 1:1-6
Psalms 126:1-6
Luke 8:16-18

Tuesday, September 24

Weekday
Ezra 6:7-8, 12, 14-20
Psalms 122:1-5
Luke 8:19-21

Wednesday, September 25

Weekday
Ezra 9:5-9
(Psalms) Tobit 13:2-4, 6-8
Luke 9:1-6

Thursday, September 26

Cosmas and Damian, martyrs
Haggai 1:1-8
Psalms 149:1-6, 9
Luke 9:7-9

Friday, September 27

Vincent de Paul, priest
Haggai 1:15-2:9
Psalms 43:1-4
Luke 9:18-22

Saturday, September 28

Wenceslaus, martyr
Lawrence Ruiz and companions, martyrs
Zechariah 2:5-9, 14-15
(Psalms) Jeremiah 31:10-13
Luke 9:43-45

THE POPE TEACHES

Church is both reality and mystery

by Pope John Paul II

Remarks at audience September 11

The church is both a reality of history and a mystery. Her historical origins can be traced to the 12 apostles whom Jesus Christ chose and sent into the world as witnesses of his teaching and of the events of his passion, death and resurrection.

After the descent of the Holy Spirit at Pentecost, the apostles went forth to preach the Gospel to all peoples. The ultimate origin of the church however, is to be found in God's eternal plan to establish his kingdom in the world through the coming of his Son. As the Second Vatican Council teaches, the church on earth is "the kingdom of Christ already present in mystery" (*Lumen Gentium*, 3).

From the outset of his Messianic mission, Jesus preached the need for faith and offered salvation to all. He gave his apostles and the church the task of gathering all mankind into the unity of faith

by inviting them to enter that community of salvation which he himself had founded. Christ desired his church to be the community of those who worship God in spirit and truth (cf. John 4:23).

Baptism is the first sacrament of this new community of faith and salvation, since "unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5). But the highest expression of the worship of God in spirit and truth is the Eucharist. From the beginning, the church understood that Jesus instituted the sacrament of his body and blood at the Last Supper in order to draw his followers into the very heart of the kingdom of God.

As often as the sacrifice of the cross is celebrated at the altar, the work of our redemption is effected (cf. *Lumen Gentium*, 3). In the Eucharist the crucified Christ remains present as the center of the church's unity. Through his church he unceasingly calls all people to share in his life in order that one day they may share in his eternal glory.

MY JOURNEY TO GOD
Awakening

You made me your child, Lord,
with love unsurpassed,
And nourished by graces
I'm growing at last.
I've hid in your arms, Lord,
I've struggled and grown,
And you've put me down now
to walk on my own.
You've bathed me in rainbows
and lulled me with song,
And filled with your music
I toddle along.
The way is so steep, Lord,
and I am so small,
Hold onto my hand lest
I stumble and fall.
Will I ever grow, Lord,
to reach down the line,
Take the next person's hand

and hold it in mine,
To bathe him in rainbows
that you've led him to,
Fill his soul with music,
and bring him to you?

—by Glenna Hoog

(Glenna Hoog is a member of St. Peter Church in Franklin County.)

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Entertainment

VIEWING WITH ARNOLD

Members of audience are also 'Defenseless'

by James W. Arnold

The heroine of "Defenseless" has had a lot of problems with relationships, as they say in the advice columns. She should know better, but she tries again (what else can a person do?). Wowie, does she ever pick a winner this time.

Not only is the guy married, but to her old college roommate and one-time best friend. Then, as the revelations unpeel, she learns he runs a softcore movie operation that exploits underage girls, and that he's carrying on an abusive affair with his own teen-age daughter. She should be grateful when somebody murders him.

That's the basic setup of this odd but sometimes diverting new film, a mystery story with a female lead character. Barbara Hershey is T.K. Katweller (the movie name of the month), a Los Angeles attorney with a ragged past (including an abortion and many flaws. We should and do find this flawed complexity interesting—in drama, and perhaps like predictability is a fault. Anyway, T.K. talks aloud to herself, admits her mistakes, and keeps trying to improve.

For a lawyer, though, she's not a Supreme Court candidate in the brains department. Obviously she's not a good judge of men. She should never have started an affair with client Steven Seldes, who appears at first simply to own a warehouse where a company grinds out X-rated movies. (The late father of an exploited 14-year-old



"actress" is already taking violent revenge on the men involved.)

T.K. also doesn't see many movies. She would know not to go up on a freight elevator in a dark, deserted office building to meet Seldes. She would also have known that actor J.T. Walsh (who plays Seldes) specializes only in villains and will inevitably be rotten.

Worse yet, once Seldes is killed, she's dumb enough not only to cover up her own involvement with him but to take on the defense of his wife (Mary Beth Hurt), her old Smith College pal. A large number of movies this year have involved women who get mixed up in killing abusive men and then make the mistake of trying to cover it up.

"Defenseless" is directed with almost too much style by New Zealand-born Martin Campbell. It's your basic entangled, overwrought L.A. mystery drama, brimming with seedy, ambiguous characters and dark shadows, and especially menacing elevators.

T.K. does the investigative work normally allotted to a detective here. That character does exist—Beutel, played by Sam Shepard—but in the background, as a quiet center of sanity (he keeps urging T.K. simply to tell the truth) and eventual solution to the romantic problem.

Just as entertainment, "Defenseless" has its virtues. Hershey and Hurt are very credible as old girlfriends, with their raucous chatter and giggling jokes. Hurt, in particular, has several terrific emotional scenes as the plot unravels late in the film. Her daughter, while a victim worthy of sympathy, is also a terrible rich girl snob.

Another nice joke has two elevator repairmen trying to match the exotic coils of a large number of disconnected wires.



PASTIME—Actor William Russ (right) shows Glenn Plummer a baseball technique in "Pastime." Russ plays an over-the-hill pitcher who takes an insecure rookie, played by Plummer, under his wing. The U.S. Catholic Conference classifies it A-I for general patronage. The Motion Picture Association of America rating is PG, with parental guidance suggested. (CNS photo from Miramax)

An ex-porn producer, now conducting tours at a Hollywood cemetery, cynically observes the connection: "Sex and death, that's entertainment."

The porn movie setting adds some interest. The script's moral attitude is that everybody in the enterprise is a sleazebag except for the victimized girls. But making the point involves a few moments of topless nudity.

Some counter-productive violence also results from writer James Hicks stereotyping the 14-year-old's father as a hulking, blue-collar brute who has gone out of control, maiming and (perhaps) murdering at will those he sees as responsible.

He even stalks T.K., just because she is Seldes's lawyer. In the most violent scene, he ambushes her in her apartment, and she has to do some athletic hanging-on in the elevator shaft before Beutel literally gives her a hand.

This bad guy lives in a trailer with two snarling guard dogs and a statue of the Virgin Mary outside. (His daughter tells T.K. she prefers to go back to the movie studio, where she got better treatment.)

An ironic casting touch finds Sherie North (now 58) as his spouse, the distraught and also abused mom of the exploited teenager. North, herself married at 15, was once a platinum blonde exploited in the 1950s as the next Marilyn Monroe.

(Complicated, woman-oriented mystery drama has its moments; some language and nudity; violence is indirect; okay for mature viewers.)

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

Recent USCC Film Classifications

Crooked Hearts A-III
Everybody's Fine A-III
Rambling Rose A-IV
Liebestraum A-III

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

Discovery examines 'Second Russian Revolution'

by Gerri Paré and Henry Herx
Catholic News Service

Bringing the background of the current upheaval in the Soviet Union into sharp focus is the six-part documentary series, "The Second Russian Revolution," which premieres Sunday, Sept. 22, from 9 to 11 p.m. with two back-to-back hour episodes on the Discovery cable channel.

Succeeding parts will air Monday through Thursday, Sept. 23-26, starting at 10 p.m. (Check local listings to verify program dates and times.)

Each episode looks at approximately one year of Gorbachev's rule and recounts major milestones on the road to reform. The episode previewed, Part 2, "The Battle for Glasnost," opens with the aftermath of the Chernobyl nuclear accident and carries viewers through an attempt by Gorbachev's second-in-command to oust him from power.

With radioactive fires raging out of control around Chernobyl days after the nuclear power plant explosion in April 1986, nothing had appeared in the Soviet media. Fifty miles south, in Kiev, only the Communist Party elite were

warned to take iodine pills to counteract the radioactive winds heading toward them. The May Day parade was held as usual with the populace out on the streets when the danger was greatest.

When the cover-up was eventually exposed, Mikhail Gorbachev gave glasnost a major boost by allowing greater freedom of the press. There once a simple rock concert required approval from the Politburo, now there was the unopposed release of the anti-Stalinist film, "Repentance," which challenged the very tenets of the Russian Revolution. Indeed by the very end of Gorbachev's second year in power, Soviet dissident Andrei Sakharov had been released and Gorbachev had branded Stalin a criminal.

All this did not sit well with hard-liners. Determined to reinstall old-style communism was Yegor Ligachev, deputy leader of the Soviet Party and No. 2 in the Politburo. He used a trip abroad by Gorbachev as the perfect time to get an article attacking glasnost widely disseminated in the country in an effort to discredit Gorbachev's reforms. Upon his return the wily Gorbachev, however, quickly summoned a Politburo meeting; Ligachev's conspiracy failed, and glasnost took off.

Although few of the Soviet politicians and editors interviewed in this Discovery Channel/BBC co-production are household names in the United States, they still hold interest by conveying an insider's view of events in a normally closed society.

The politicians offer divergent recollections of how the Chernobyl disaster was handled, to the point where the fact that a half million people were irradiated almost gets lost in the political posturing. The scientists and editors on the other hand are refreshingly frank. Archival news footage blends in nicely to temper the talking-heads aspect of the program.

Most intriguing were the comments from Ligachev, who almost masterminded Gorbachev's downfall just as his reforms were beginning to take hold. From his rigid support of socialism and the Communist Party, viewers get a sense of the person and will perhaps feel relief that he did not prevail.

Other episodes deal with Gorbachev's initial rise to power, the surge for distinct identities among the various republics, and Boris Yeltsin's political struggles. Based on this glasnost episode it seems an absorbing primer for family

members on events that led up to what has now surely become the second Russian Revolution.

TV Programs of Note

Sunday, Sept. 22, 8-10 p.m. (PBS) "Who Pays for Africa?" The concluding program in the two-part medical series, "A Chance to Live," examines the obstacles involved in delivering vaccines in Africa and the efforts being made to provide the continent with a system of permanent health care.

Tuesday, Sept. 24, 9-10 p.m. (PBS) "The Health Quarterly." This edition of a magazine show devoted to the U.S. health care system reports on the high cost of medical treatment, the rural health care predicament, and an update on the AIDS epidemic.

Tuesday, Sept. 24, 10-11 p.m. (PBS) "On Challenged Wings." The program profiles people with disabilities who engage in adventurous sports and shows how their participation is helping millions of the disabled realize their true potential.

Thursday, Sept. 26, 8-9 p.m. (PBS) "Arctic Wars." Rebroadcast of a program examining the environmental issues surrounding the Arctic National Wildlife Refuge, land of the grizzly bear, the Alaskan Eskimo and big oil reserves.

Friday, Sept. 27, 10-11 p.m. (PBS) "Preston Sturges: The Rise and Fall of an American Dreamer." Rebroadcast of the "American Masters" profile of the Hollywood director who made some brilliant comedies in the 1940s but when his box-office appeal waned, his career was all but over.

TV Film Fare

Monday, Sept. 23, 8-9:30 p.m. (PBS) — "A Cry in the Wild" In this 1990 movie, a teenage boy (Jared Rushton) survives a plane crash but finds the fight for his life has only begun when he realizes he's now alone in the uninhabited Canadian wilderness. The pristine scenery is the most interesting aspect of an adventure movie which ambles along without any sense of urgency to its expected conclusion. There are scenes featuring minor menace and a flash of rear nudity. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents. The Motion Picture Association of America rating was PG, with parental guidance suggested.

(Check local listings to verify program dates and times. Henry Herx is the director and Gerri Paré is a staff member of the U.S. Catholic Conference Office for Film and Broadcasting.)

Videos

1991 CNS Graphics

Recent top rentals

- | | |
|----------------------------|---------------|
| 1. Dances With Wolves | A-III (PG-13) |
| 2. Home Alone | A-III (PG) |
| 3. New Jack City | O (R) |
| 4. Sleeping With the Enemy | A-III (R) |
| 5. Awakenings | A-II (PG-13) |
| 6. King Ralph | A-II (PG) |
| 7. Misery | A-III (R) |
| 8. True Colors | A-III (R) |
| 9. He Said, She Said | A-III (PG-13) |
| 10. Lonerheart | O (R) |

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Top 10

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QUESTION CORNER

Communion regulations are revised

by Fr. John Dietzen

Q Please tell me under what circumstances it is permissible to receive Holy Communion more than once a day. I have heard we may do this if a special occasion arises. What occasions are more important than others? Years ago I remember we could receive the Eucharist only once a day. I think this change is very good. (New York)



A For a long time the church's regulations did provide that Communion should be received only once a day. As you indicate, these rules are considerably changed.

At first there were two categories of occasions on which Communion might be received more than once. The first was for ritual Masses, weddings, funerals, Masses for baptism or anointing of the sick and so on.

One might for example attend a wedding on Saturday morning and then attend an anticipated Sunday Mass the same evening. Holy Communion might be received both times.

FAMILY TALK

Tired mom struggles to blend work, parenting

by Dr. James and Mary Kenny

Dear Dr. Kenny: How do I combine work and parenting? Both my husband and I work. He's helpful around the house, but still leaves most of the parenting to me. I come home tired and irritable, and it doesn't take much to put me over my frustration limit.

We have three preteen children. My arrival home is the signal for them to start tattling on one another, and I hear who has misbehaved and who hasn't done which chores. That's when I overreact and begin yelling and handing out punishments. I vow to control myself next time, but to no avail. Please give me some suggestions. (Ohio)

Answer: Of course you are tired after a day of working. And when you come home, your children sense that you are only half there. So they make an effort to get what's left of you.

Unfortunately, they bid for your attention with unacceptable behavior so that you absolutely have to respond.

You have two strikes against you. First, you are tired and stressed. And second, children are unusually naughty just before dinner.

All the self-counseling in the world will not alter your vulnerability. You must do something else to change the situation.

One obvious approach is your job. Must you work at this time in the life of your family? You don't say how old your children are. For example, with preschool children both parents working should be a last resort.

Another obvious approach is to get more help from your husband. Both parents need to be involved in child care and child rearing. Perhaps he can participate in putting some of the following suggestions into operation.

► You need "peace-time" when you first arrive home, at least one-half hour with no demands and no complaints. If you can delay the arrival of your children, do something to relax. Take a bath. Go for a walk.

If your children are already there, do something fun and physical together. Have a snack. Do an aerobic workout. Go shopping for a video or for dinner.

► In the traditional division of labor in the old-fashioned family, the breadwinner (husband) was exempted from most household chores. Although today's families often have two breadwinners, the need to have a break at home is just as real. New scheduling is the key.

Get your children to help. Assign chores. You and your husband decide who will follow through. Charting is a good way to keep track of who does and who doesn't do their work. Pay them if necessary. You need your children.

Schedule your own time as well. You and your husband divide up the time when you need a "responsible parent." If you both play "responsible parent," it sounds like the task reverts to you. Better to identify the supervisory person so that the other parent may relax.

► Plan quality time. Hassled and overworked parents run the risk of bouncing from one bad scene and crisis to another. Don't let that happen to your family. Plan at least two half-hour family events during the week and one longer time on weekends. Let your children participate in the selection, and list your planned activities on the calendar.

Combining work and parenting is very difficult because both are full-time jobs. Pre-planning is required to survive. Good luck!

(Address: questions on family living and child care to the Kennys, 211 W. Harrison, Bensenville, Ind. 47078.)

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Also, if someone serves a ministerial role such as lector at a second Mass, he or she may receive Communion again.

Another obvious possibility would be when one might fulfill two Mass obligations in one day. For example, if a holy day falls on Saturday, one could attend Mass for the holy day on Saturday morning, and an anticipated Mass for Sunday on Saturday evening, and receive Communion at both liturgies.

This last situation obviously gets extremely complicated, which is one reason the American (and other) bishops now tend to eliminate the Mass obligation when a holy day falls on Saturday or on Monday.

The Code of Canon Law (917) says simply that anyone who has received the Eucharist may receive it again on the same day only during a eucharistic celebration—in other words, not outside of Mass.

In 1984, the Vatican Commission for the Interpretation of Canon Law noted that, even at Mass, Communion should not be received more than twice a day.

It helps to understand the response to your other questions if we are aware of two concerns the church considers in such matters.

First and most basic, the normal practice should be that

(unless there is a serious sin) we should receive the Eucharist whenever we participate in the Mass. I believe this is well understood by most Catholics today. Reception of Communion is an integral part, not an optional extra, in the celebration of the Eucharist.

On the other hand, the church knows from experience that certain Catholics are tempted to treat sacred things, even the Mass and sacraments, in a superstitious manner.

I have previously mentioned a woman acquaintance of mine who proudly and piously claimed she attended 11 Masses, at least the "essential parts," every Sunday.

To prevent people from collecting Communion in this fashion was one reason for the church's stricter once-a-day rule in the past, as well as for the broader but limited policy today.

It trusts that peoples' deeper awareness of the meaning of the Eucharist will discourage any abuse and at the same time prompt them to receive Communion whenever they participate in the Mass, even if that is more than once a day. (Send questions to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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The Active List

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

September 20

Catholic Charismatic Renewal of Central Indiana will hold a city-wide Prayer Meeting at 7:30 p.m. in the Catholic Center staff lounge, 1400 N. Meridian St. Teaching by Father Don Eyraud 8:30 p.m.

☆☆

The National Association of Pastoral Ministers Indianapolis Chapter will hold a gathering examining the Gospel of Luke at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Dinner available 6:30 p.m. to 10 p.m. Sat. Hog roast, games.

September 20-21

St. Malachy Parish, Brownsburg will hold a Country Fare from 5-10 p.m. Fri. and from 11 a.m.-10 p.m. Sat. Hog roast, games.

☆☆

A Marriage Encounter will be held at Larry Bird's Boston Connection, Terre Haute. For registration call Dave and Mary Timmerman 317-897-2052.

September 20-22

A Women's Retreat on "Bread of Life, Wine of the Kingdom" will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

☆☆

A Family Camping Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

September 21

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

St. Mary of the Woods College Alumnae Club will hold a scholarship benefit Luncheon-Style Show. Call 812-535-5211.

☆☆

Holy Trinity Parish will hold Armchair Horse Races at 6:30 p.m. in Rockhold Hall, 902 N. Holmes Ave. \$3 admission includes sandwiches, soft drinks.

☆☆

Chatham High School Class of 1986 will hold a 5-Year Reunion. Call Kerry Fagan 317-253-1149.

☆☆

A Parent-Child Day will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

A Deaneysville Fall Catechetical Celebration of "Catechesis for the 90s" will be held from 9 a.m.-1 p.m. at St. Augustine Parish, Jeffersonville. Call 812-945-0354.

☆☆

Catholic Alumni Club (CAC) and St. Lawrence Singles will play volleyball at 7:30 p.m. in St. Lawrence gym, 46th and Shadeland. Social afterward.

☆☆

The Medjugorje Network will sponsor a talk by Paul Rymaszewski at 1 p.m. at the Benedictine Center, 1402 Southern Ave., Beech Grove.

☆☆

A Gym-Full Garage Sale of items from 10 groups will be held from 8 a.m.-1:30 p.m. at the Benedictine Center, 1402 Southern Ave., Beech Grove.

☆☆

St. Simon Parish Athletic Booster Club will sponsor a Las Vegas Night from 8 p.m.-2 a.m. at 8400 Roy Rd. Adults only, admission \$1. Free, free draft beer 8-11 p.m.

☆☆

Secena High School Booster Club will sponsor its annual Chuckwagon Dinner at 5 p.m. in the school cafeteria. Call 317-356-1759.

☆☆

The Secular Franciscans will meet at 3 p.m. following 2 p.m. Marian Devotions at Sacred Heart Chapel.

1530 Union St. Franciscan rosary 2:30 p.m. Social follows.

☆☆

The Little Rock Scripture Study continues at 7:30 p.m. at Holy Spirit Parish, 7241 E. 10th St.

☆☆

Catholic Alumni Club (CAC) will visit Boggsdown Inn. Meet at 11:30 a.m. at Beech Grove Holiday Inn, 1465 at Emerson. Reservations necessary. Call Mary 317-255-3841 late evenings.

☆☆

An historical tour, ecumenical prayer service and parish open house will be held from 2:30-5 p.m. at St. Anthony's Parish, 379 N. Warman Ave.

☆☆

The Medjugorje Network will sponsor a talk and Healing Rosary after 6 p.m. Mass in St. Gabriel Church, 6000 W. 34th St.

☆☆

St. Michael Parish, Bradford will sponsor a Turkey Shoot from 11 a.m.-5:30 p.m. Chicken and dumpling dinner served 11 a.m.-3 p.m. Quills, rides, games, bingo.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. New members welcome. Call 317-872-6047 for more information.

☆☆

A public program by William Lutzoltz, author of "Grand Dragon, D.C. Stephenson and the Ku Klux Klan in Indiana" will be presented at 2 p.m. in Our Lady of Lourdes School cafeteria, 5333 E. Washington St. Bring book if autograph desired.

☆☆

Parenting Young Children (1-10 years) classes sponsored by Catholic Social Services continue



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from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services begin from 7-9 p.m. at Johnson Co. Hospital, Franklin.

☆☆

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.

☆☆

Franciscan Sister Norma Rocklage will present a Leisure Day on "Images of God" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

September 23-25

A retreat for members of Catholic Golden Age will be held at Mount St. Francis Retreat Center, Call Norm Gottrath at 812-451-8863.

September 24

Mature Living Seminars on Intercultural Experiences continue with "India-A Land of Contrasts" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation. Bring or buy lunch.

☆☆

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

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PATRON SAINT STATUETTES

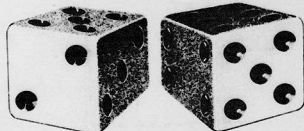
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Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 at St. Barnabas School library. Call 317-881-0631.

☆☆
A Children of Divorce program sponsored by Catholic Social Services continues from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

☆☆
Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

September 26
Designer Maureen McGuire will present the 5th Annual Peter and Viola Dolle Endowed Lecture in Church Art and Architecture on "Changing Images in Contemporary Stained Glass" at 8 p.m. in St. Bede Theatre on the campus of St. Meinrad Seminary. No admission charge.

September 27
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.

☆☆
A Genuine Turtle Soup Supper and Fish Fry will be served at 5:30 p.m. EST at St. Nicholas Parish, Sunman. Drawing, games, fun.

September 27-28
The 8th Annual Apple Fest and Pig Roast will be held at St. Thomas More Parish, 1200 N. Indiana St., Mooresville.

September 27-29
A Women's Serenity Retreat will be conducted by Father Jim Ruddy at Fatima Retreat House, 5353 E. 56th St. Call 317-255-8135.

September 28
St. Agnes Academy Class of 1951 will hold its 40th Reunion. Call Linda Ketting Hill 317-949-2350 for details.

☆☆
An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the nature center in Brown Co. Park.

☆☆
Catholic Alumni Club (CAC) will visit Corydon. Leave Southam

Plaza Pizza Hut 9 a.m. Call Dan 317-842-0855 for details.

☆☆
Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆
St. Bridget Parish, 801 Dr. Martin Luther King Jr. St. will sponsor a Church Festival beginning at 11 a.m. Food, games, raffle.

☆☆
A Day for Catechetical Ministers in Total Catholic Education will be held from 9 a.m.-1 p.m. at Marian College. Call 317-236-1400.

September 28-29
St. Thomas the Apostle Parish, Fortville will celebrate the 75th anniversary of its church building. Mass Sat. 5:30 p.m. followed by reception; 12:30 p.m. pitch-in dinner Sun., auction, etc.

September 28-Oct. 3
Father James Farrell will present a Parish Retreat at all Masses for Our Lady of Lourdes Parish. Question and answer session 7 p.m. Mon. On Tues.-Thurs., Scripture meditations 6:30 a.m.; Communion service 7 a.m.; Lunch sharing-prayer time 11:30 a.m.; Reflections 7 p.m.

September 29

Carey Landry and Carol Jean Kinghorn will present a Concert at 6:30 p.m. in St. Matthew Church, 4100 E. 56th St. Freewill offering.

☆☆
A Fall Festival and Shooting Match will be held at St. Mark Parish, Perry Co., Hwy. 145 six miles north of Tell City. Food, quilts, country store, games.

☆☆
A Centennial Celebration Eucharist Party will be held at 2:30 p.m. at

St. Anthony Parish, 379 N. Warner Ave. \$3 admission.

☆☆
Knights of St. John and St. Lawrence Auxiliary will hold their Annual Fall Festival at 312 S. Wilder St., Greensburg. Turkey dinners served 10:30 a.m.-5 p.m. Adults \$5; kids 6-12 \$3; under 6 free. Carryout.

☆☆
The Little Rock Scripture Study series concludes at 7:30 p.m. at Holy Spirit Parish, 7243 E. 10th St.

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

☆☆
Mother Theodore Circle #56, Daughters of Isabella will sponsor its Annual County Card Party at 2 p.m. in Little Flower social hall, 14th and Bosart. Admission \$2.

☆☆
Sacred Heart Parish, 1530 Union St. will celebrate the 100th anniversary of its church building with a Neighborhood Birthday Party.

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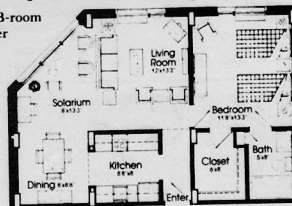
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Youth News/Views

Center city kids 'clown around' neighborhood

by Mary Ann Wyand

Seven Neighborhood Youth Outreach members at St. Joan of Arc Parish in Indianapolis spent part of their summer vacation learning how to "Clown Around the Neighborhood."

Thanks to a community service grant from Youth As Resources awarded last May, the center city young people joined Neighborhood Youth Outreach (NYO) director Kathleen Yeadon for an intensive 10-week clown ministry training course presented by St. Christopher parishioner Don Berkowski of Smiles Unlimited.

Since their certification as clown ministers on July 30, NYO members have performed at several parish functions. Yeadon is a Benedictine postulant, and she asked the kids to take their costumes on the road to entertain during the Beech Grove Benedictine Center's 10th birthday party on Sept. 22. They will also entertain residents of area nursing homes and help with other neighborhood activities this year.

"The focus of the grant was to bring harmony between generations," Yeadon explained. "The clowns can also be positive role models for other teens."

Clowns bring joy to people, she said, and clowning around is lots of fun. But learning how to be a clown is hard work.

"The kids had to face a lot of tough times in training," she said. "They had to come up with their names and costumes and learn about putting on makeup. The classes were three hours long and it was really tough training, but they followed through with it."

While the kids were trying to decide what kind of project they wanted to do, Yeadon said Leon glanced at a clown poster on the wall and said, "Let's be clowns."

Their enthusiastic response to his idea set the application process in motion, she said, and Youth As Resources director Paula Allen encouraged their interest.



BUDDIES—Scooter, Chuckles, Coach and Bubbles clown around together Sept. 15 at St. Joan of Arc's French Market Festival in Indianapolis. The coach (third from left) is really Kathleen Yeadon, director of the parish Neighborhood Youth Outreach program. Her clown friends are program participants. Their clown ministry training was made possible by a grant from Youth As Resources. (Photo by Margaret Nelson)

"To make application for a Youth As Resources grant, you have to go before a panel," Yeadon said. "The kids presented their idea to the panel and answered questions about how they were going to go about accomplishing it."

Clown ministry is an easy vehicle to meet people, she said, and since clowns can't make mistakes the kids relax and have a lot of fun during appearances.

"If you do make a mistake, no one cares," the director added. "I got all the clowns to folk dance at (St. Joan of Arc's)

French Market, and it got more people involved. But the kids never would have done that without their clown costumes."

Yeadon said clowning around has provided lots of good times for NYO participants, who are excited about the grant opportunity and are glad to be able to entertain people. The kids especially liked trying on their costumes for the first time.

"I made Eric Avery's costume," she said, "and when he got his costume on he just stood in front of the mirror and looked at it. He loves being a clown."

'Be yourself' when writing college application essay

by Linda Rome
Catholic News Service

How important is the college application essay in a college's decision to accept a student?

What are admissions officers looking for when they read those hard-wrought words?

Those are crucial questions for college-bound students who must sit down and pen a suitable response to a challenging essay assignment.

Larry D. Runko, director of admissions

at John Carroll University in Cleveland, Ohio, looks at the essay as only part of the whole application.

"We look at the essay first as a writing sample and second as a means of insight into the student's character," she said. "If I had to overgeneralize, the essay can help us to know the student better as student and as human."

John Carroll, like many schools, gives a choice of three questions on its application:

►What are your goals for college and your future plans?

►What are your future plans for serving the needs of individuals and society?

►What is the biggest risk you've taken in your life and what did you learn from the experience?

"I find out about the student as a student from three things," Runko said, "from the quality of the high school curriculum, the relationship of the grades to the curriculum, and test scores such as the SAT or ACT. I want to know, 'Did this student challenge himself or herself? I learn about the student as a person from extracurricular activities, the counselor and teacher recommendations, and from the essay or the personal interview.'"

The essay "has its most weight in

helping us understand the student as a person," she said. "For us, a weak essay is not cause enough to turn a student down (for admission)."

Runko also mentioned a few common problems with college application essays.

"Sometimes students don't let their personalities show," she said. "They write a nuts-and-bolts piece that doesn't reveal their character. Instead, they reveal what's going on around them. Poor presentation is another problem, such as illegible handwriting, typos, poor spelling and grammar. It makes a character statement. What I want is for you to be yourself and tell me about 'you.'"

CYO will present free Youth Ministry Skills Day

Youth ministers and youth volunteers from throughout the archdiocese are invited to participate in Youth Ministry Skills Day Sept. 27 at the Catholic Youth Organization Youth Center in Indianapolis.

Workshops scheduled from 10 a.m. until 3 p.m. will cover communication skills, enhancing spirituality, and designing creative programming.

"There is no charge for the day, so please feel free to bring a friend," Benedictine Sister Joan Marie Massura,

archdiocesan coordinator of youth ministry, explained. "This informative day will be a great opportunity to learn new ideas for ways to work with young people." To register, telephone the CYO Youth Center at 317-632-9311 by Sept. 23.

☆☆

New parish youth ministry coordinators in the Archdiocese of Indianapolis include Donna Clements, St. Lawrence Parish, Indianapolis; Lee Ann Lord, St. Thomas Aquinas Parish, Indianapolis; Beth

Ann Newton, St. Paul the Apostle Parish, Greencastle; Clara Stark, St. Mark Parish, Indianapolis; Ginny Coleman, St. Paul Parish, Tell City; Joel High, St. Margaret Mary Parish, Terre Haute; and Steve Frank, St. John Parish, Bloomington.

Volunteers in Ministry who are assisting with parish youth ministry include Peter Lin-Marcus, St. Ann Parish, Indianapolis; Beth Riehle, Holy Cross Parish, Indianapolis; Sarah Beatty, Holy Trinity Parish, Indianapolis; and Greg Beatty, St. Joan of Arc Parish, Indianapolis.

☆☆

St. Augustine Youth Ministry in Jeffersonville sponsored the fifth annual Steamboat Days Stroll, a non-competitive five-kilometer walk Sept. 7 as part of the city's Steamboat Days festivities.

This was the first year that St. Augustine Youth Ministry sponsored the event, according to Larry Lenne, St. Augustine's youth ministry coordinator.

St. Augustine parishioner Brian Gillham won the 1991 race. This year 131 people registered for the stroll, compared to only 35 last year. Committee members Deb Barber, Lynn Wilcoxson, and Amelia Goffinet worked with Lenne to coordinate the event. Strollers were enticed with low-cholesterol muffins prepared by St. Augustine youth, T-shirts with a new logo, and door prizes donated by local merchants.

"The stroll was successful in three ways," Lenne said. "It marketed the youth ministry program to the local community, empowered many youth and adults to pull off this large event, and earned St. Augustine Youth Ministry some money from outside of the parish community."

☆☆

Secina Memorial High School's girls' volleyball team is off to a great start with a 6-0 season record.

New coach Carol Kauchak led the Lady Crusaders to victories over teams from Arlington High School, Beech Grove High School, and Franklin Central High School as well as two wins at the recent Park Tudor Invitational.

Seniors Martha Adams, Katie Adams, Debbie Schmidt, Teresa Ping, Molly Lathrop and Kathleen Hagan and juniors Jean Marshall, Shelly Sandlin, Nikki Koons and Amy Wagner are members of Secina's varsity volleyball team.

☆☆

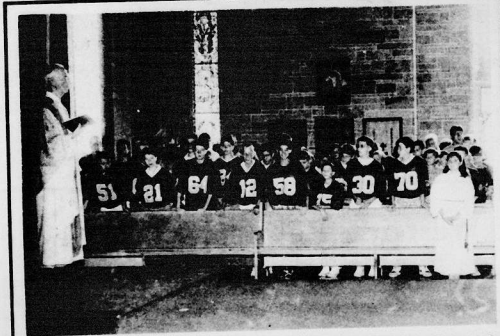
The Youth Diplomat Corps (YDC), a Marion County youth service organization, is recruiting new members.

Young people in grades 7 through 12 who are between the ages of 12-18 are invited to participate in YDC experiences. There is no fee to join the corps.

Since the program began, youth diplomats have volunteered at a variety of events and programs throughout the county. Learning activities provide opportunities to meet new people, learn new things, have fun while helping, and discover what makes Marion County unique.

Corps members may also participate in LEAPs, two-day life skills retreats which encourage young people to learn more about themselves and develop their own community service projects.

For registration information, write to the Youth Diplomat Corps office at the I.U. Natatorium, Suite 105, 901 W. New York St., Indianapolis, Ind. 46202, or



UNITY—Members of the Little Flower Parish football teams and cheerleading squads worship together as Father Donald Evrard presides at Sunday Mass on Sept. 8. The 5-6 and cadet teams are competing in the Catholic Youth Organization's football schedule in Indianapolis. (Photo by Margaret Nelson)

Priest integrates personal, global responsibility

by Mary Ann Wyand

Basilian Father Gordon Judd of Detroit doesn't shy away from controversy.

In fact, the priest, journalist and speaker encourages challenging dialogue with his directness, his openness, and his demonstrated concern for rectifying injustice in the world.

Consider, for example, the button that Father Judd was wearing on Sept. 14 when he spoke to youth ministry coordinators and religious educators as the keynote speaker for "Changing Me, Changing the World," the archdiocesan Youth Ministry Inservice Day held at the Catholic Youth Organization Youth Center in Indianapolis.

The button read: "Why do we kill people who kill people to show that killing people is wrong?"

When Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, introduced Father Judd, she told the gathering that, "What Father is hoping to do today is to integrate the component of youth ministry which is peace and justice into your entire youth ministry curriculum, whether you're in the parish or the school or in religious education. We have to trust our own experiences. We have to trust our gifts and use those gifts to bring about peace in the world."

During his opening remarks, Father Judd noted that, "We need to integrate our personal responsibilities with our global responsibilities. We need to discover the interrelationship between the personal and creational, to practice developing integrated youth ministry, and to affirm your gifts and the gift of your ministry."

There is an old saying, he said, that every revolution begins with a revolution of one's heart.

"We need to keep the personal dimension in mind even as we move to the wider global or creational aspects," he said. "Keep in mind the wonderful contribution that your ministry makes to the work of the church and to the work of creation."

In an interview during a conference break, Father Judd acknowledged that he has thrown blood on the Pentagon building and done prison ministry as an inmate because of his concerns about injustice in the world.

The 21-year Basilian priest told *The Criterion* that he has resorted to "direct action," his term for civil disobedience, at various times to express what he felt prayer, education and lobbying could not accomplish in the quest for a more just society.

"I try to have a pastoral approach," he explained, "but as a number of people have said, the social justice teaching

of the church is one of the church's great hidden secrets. It isn't promulgated and taught as often as it should be, but I think we're trying to do something about that. Certainly the direction of the church in the last decade or two has been to address this deficiency, but I still think that one of the ways to achieve justice is to continue to remind people that the basis of Scripture is really the justice dimension."

Young people have a tremendous interest in social justice, Father Judd said. "I think it's sort of a fallacy to think that young people are just so concerned about their own self-identity and their own interrelationships that they don't have a sense of social justice. It wouldn't be news to anyone in youth ministry that young people are particularly sensitive to prejudice and to people who are being excluded and that they have a great love of the underdog."

Youth ministers need to have a vision for the future, because young people need to have a vision for the future of the Scripture and the traditions of the church," the priest said, "they can see that their own heritage is one that has a vision of inclusion and a vision of justice."

Asked about his advocacy work as a staff member of "Groundwork for a Just World," Father Judd said he always tries to put direct action within a framework.

"I think civil disobedience is one strategy for moving forward the justice agenda," he said. "Our organization, 'Groundwork for a Just World,' works with five main strategies, including education, working on legislation, and another area that we would include is what we call direct action—participating in boycotts, demonstrations, doing civil disobedience. We don't suggest that civil disobedience is the way that everyone must follow or that it's the primary way of social change, but it is a key factor in social change."

Another great hidden secret of our country's history is that the most significant social change has occurred because people have taken the issue into the streets, Father Judd noted. "We were founded by people who committed civil disobedience—the revolutionary spirit back in 1776—so I think it's a part of our own tradition and I think it's also a part of our scriptural tradition."

Citing a Biblical example, he said, "When Jesus cleansed the temple, that was an act of civil disobedience because he was taking on not just a religious institution but the temple as a political, economic and social institution."

As advocates for social change, he said, staff members of "Groundwork for a Just World" believe that, "If we're going to be effective agents for social change we have to model that in our lives. So we call for modeling Gospel alternatives. We also emphasize prayer and reflection."



COMMITTED—Basilian Father Gordon Judd discusses the importance of working to correct injustice in the world during Youth Ministry Inservice Day Sept. 14 at the CYO Youth Center in Indianapolis. (Photo by Mary Ann Wyand)

Christians committed to working for social change need to maintain a spiritual focus, he said, to keep their advocacy work in perspective.

"We need to have our own intense spiritual life," he said, "not just to carry on our work but also to have any kind of honesty with ourselves. The interior of our hearts has to be honest and we have to be doing this not because it serves our own anger or resentment or purposes but because it really does serve the reign of God and because that is what is right."

SUPER SHOT SATURDAYS

Indianapolis Campaign for Healthy Babies

In Indianapolis today, only half of our children under two are protected by proper immunizations. We have too many children at risk of dangerous diseases that can disable or kill. The measles epidemic that was front page news this past year makes it clear that the risk is real. More children died from measles last year than in any of the last 20 years. It is a sad fact that the percentage of Indianapolis toddlers that are vaccinated is lower than the percentage of immunized toddlers in Columbia or Nicaragua. The low immunization rate in Indianapolis is a real concern to the Campaign for Healthy Babies. The campaign has declared war on this infant health problem. The battle begins in September—Healthy Babies Month. Patricia Keener, M.D., Medical Director for the Campaign for Healthy Babies

QUESTIONS AND ANSWERS

Q. What is the Super Shot Saturdays program?
A. "Super Shot Saturdays" refers to 3 Saturdays in September that are designated as days when free

immunizations will be given at special sites in neighborhoods where infant mortality is high. SEPTEMBER 14, 21, 28, 1991 10:00 a.m. - 1:30 p.m.

Q. Can I take my child to Super Shot Saturdays?

A. Free immunizations are available for:

- BABIES younger than 2 years of age
- BABIES who are behind on their immunizations
- BABIES who need to find a clinic doctor where they can go for their well baby care, as well as sick child care. If you meet these three requirements, **Super Shot Saturdays** are for you.

Q. What sites are participating?

A. Northeast Health Center, 6042 East 21st Street
Blackburn Health Center, 2700 Dr. Martin Luther King Jr. Street
Southeast Health Center, 901 South Shelby Street
Tibbs Health Center, 940 Tibbs Avenue
Meadows Health Center, 3919 Meadows Drive
The following sites are not open all three Saturdays. Please call to be sure.
Barrington Health Center, 3118 Bethel Avenue
Citizens Health Center, 1650 North College Avenue

St. Vincent Family Practice, 8402 Harcourt Road, Suite 501
People's Health Center, 2340 East 10th Street
Southwest Health Center, 2202 W. Morris Street

Q. What if I can't get to the sites of immunization?

A. The Community Centers of Indianapolis will operate a shuttle service in the neighborhoods around the health centers where immunizations will be given. Vans will pick up patients at the multi-service centers, neighborhood churches, and other sites where there is a need. Participating neighborhood health centers and multi-service centers will have the routes and schedules.

Q. What if I don't have a doctor for my child and need more than one visit to get all the shots up to date?

A. All sites that are participating in **Super Shot Saturdays** have agreed to accept your child into care. We will help you make sure your child gets all the needed vaccinations and other health care to help your child grow up healthy. You will get an appointment for your next visit before you leave the clinic or office.

Q. How can I find out if I am eligible for Medicaid coverage

for my child's health care?

A. Marion County Welfare Healthy Beginnings Intake Case Workers will be available at most of the sites to answer your questions and help you get help if you are eligible.

Q. What is going on at the clinic sites other than immunizations?

A. Many sites will have prizes, snacks and entertainment for the children. Volunteers are working to put together an event that is fun for everyone.

Q. What else do I need to know?

A. Please be sure that the parent or legal guardian is present at the clinic so that the immunization consent form can be signed. Please bring your baby's shot record with you if you have it.

Q. How do I know my baby needs immunizations?

A. By the time your child is two years old, he or she should have received the following immunizations:

- 1 vaccination against measles, mumps and rubella
- 4 vaccinations against diphtheria, tetanus (lockjaw) and pertussis (whooping cough)
- 3 vaccinations against haemophilus influenza (a major cause of meningitis)
- Q What if I have additional questions?

Patricia Keener, M.D.

A. Call Mother/Baby Helpline at 927-5959.

Q. What if I want to volunteer?
A. Call Volunteer Action Center at 921-1333.

If you would like a free brochure on questions and answers about childhood immunizations, please call my office at 630-6188 or send a self-addressed envelope to Indianapolis Campaign for Healthy Babies, 324 East New York Street, Indianapolis, IN 46204.

Call Mother/Baby Helpline at 927-5959.



Super Shot Pacer Chuck Person says, "Before it's too late, vaccinate!"

BOOK REVIEW

Value of sacred in secular age

SACRED VISIONS, edited by Father Andrew M. Greeley and Michael Cassutt. A Tor Book published by Tom Doherty Associates (New York, 1991). 320 pp., \$22.95 cloth, \$12.95 paper.

Reviewed by Frank Allen

In "Sacred Visions' 12 award-winning science fiction stories lift us beyond the Milky Way to strange horizons of time and space while making us reflect on the value of the sacred in a secular age.

In a stimulating introduction Father Andrew M. Greeley, novelist, professor of sociology at the University of Arizona and research associate at the National Opinion Research Center, sees many parallels between Catholic thought and science fiction. They share a belief that reality bears multiple relationships to cosmic or spiritual mysteries.

The best stories by science fiction writers, like saints, examine the world in a visionary way with ingenious

speculative thinking. They defy the fabric of space-time. Normality, to them, is a stepping stone to reach for the stars. These 12 stories with Catholic themes, selected by Father Greeley and Michael Cassutt, a producer and screenwriter, are not obsessed with escapism aboard the starship Enterprise.

In "A Case for Conscience," by James Blish, a science fiction writer whose accomplished stories explore moral issues, a Peruvian Jesuit biologist, Father Ramon Ruiz-Sanchez, must make a theological decision about the survival of Lithia, a planet 40 light years away where eight-foot kangaroos, without religion or God, have fashioned a near-perfect society.

R.A. Lafferty in "And Walk Now Gently Through the Fire" writes compelling New Testament epistles in which rugged disciple-like people, "queer fish," search for holiness amid roving gangs in a post-catastrophe world.

"Gus," by Jack McDevitt, foresees a world in which St. Augustine has become a computer, Gus, an electronic saint.

The wisdom of the ancient saint proves difficult for a society which thrives on "word processing capabilities, better bookkeeping, a decent E-mail system."

In an excerpt from Walter M. Miller Jr.'s famous novel, "A Canticle for Leibowitz," considered by many the outstanding science fiction story of modern times, pilgrims at the Abbey Leibowitz preserve Roman Catholic beliefs 600 years after nuclear catastrophe. Miller's themes are the role of religion in society and the responsibility of the individual to maintain a moral perspective.

These and other stories by Robert Silverberg, Anthony Boucher, co-editor Cassutt, Jeff Duntmann, James Patrick Kelly, Nancy Kress and Gene Wolfe probe how humans strive to understand their humanity after Armageddon, on far-flung planets amid alien beings, or on Earth in remote futures when technology threatens to usurp morality.

"Sacred Visions" takes the mind to the edge of consciousness and looks into the beyond, not to entertain with technological wizardry, but to confront the potential consequences of our powerful dominion over nature.

(Allen is a visiting instructor in the humanities at State University of New York at Cobleskill.)

(At your bookstore or order prepaid from Tor Books, Krueger Ringier, 2073 Evergreen St., Dresden, TN 38251. Add \$2 for shipping and handling.)

† Rest in Peace

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

† BOYLE, Michael J., 91, St. Barnabas, Indianapolis, Sept. 6. Husband of Ruth L.; father of

Ed, Mike, Bob, Mary Hazel, Franciscan Sister Brendan and Barbara; brother of John, Edward, Margaret Gordon, Ellen Walters and Hanna Sullivan; grandfather of 12.

† BRYAN, Joseph W., 64, St. Luke, Indianapolis, Sept. 13. Husband of Loretta (Chandler); father of Carol, Nancy and Patrick; brother of Theresa Station, Catherine Stout, Elizabeth, Agnes Lococo, Father Francis and Dr. Paul.

† COOK, Glenn M., "Boozie" Randall, 26, St. Anthony, Indianapolis, Sept. 7. Father of Ryan, Matthew and Justin Martin

Randall; Son of Patty Cook and Glenn Randall Sr., stepson of Raymond Cook; brother of Brenda McCullough, Anna Marjory and Billy Ray Cook; Toni Jones and Kathy Cummings; grandson of Marjorie Handon and Anna Cook.

† CURRAN, Maxine R., 71, Little Flower, Indianapolis, Aug. 26. Sister of Herbert.

† DAMIN, John Edward, 91, St. Paul, Tell City, Sept. 4. Father of Mary Oskin, Jennie Burden, Vertie Kieser, Ellanora Schneider, James Edward, Earl L. and Herbert L.

† GUDOFF, Raymond R., 72, St. Paul, Tell City, Sept. 9. Father of Steven and Gerald; brother of Edmund, Josephine

Kleiser and Lorene Meyer; grandfather of four.

† HAYES, Mary L., 90, St. Barnabas, Indianapolis, Aug. 11. Mother of Robert, and Margaret Allison; grandmother of 23; great-grandmother of 29.

† LESCAK, Joseph J., 73, Holy Trinity, Indianapolis, Sept. 11. Father of Sandy J. Beck; grandfather of two.

† KLEIN, Maxine (Linzie), 63, formerly Holy Spirit, Indianapolis, Sept. 7. Mother of Rick and Ray; daughter of Mattie Linzie; sister of Don Linzie; grandmother of two.

† KOERNER, Winifred A., 53, St. Lawrence, Indianapolis, Aug. 31. Daughter of Kathryn M.; sister of Mary Christine; niece of Aileen Thompson, Theresa M. Feeney, Carolyn Bernard and Dolores Hall.

† LANHAM, Frances Anderson, 72, formerly Holy Trinity, Indianapolis, Sept. 9. Mother of James F.; stepmother of Roy, Leonard, Joann Smith; Pauline Combest; grandmother of 23; great-grandmother of 29.

† LESCAK, Joseph J., 73, Holy Trinity, Indianapolis, Sept. 11. Father of Sandy J. Beck; grandfather of two.

† MITCHELL, Joseph E., 62, St. Barnabas, Indianapolis, Aug. 10. Husband of Rose Marie; father of Lisa Turner and Mandy; brother of Sharon Hersley and Ella Lou Dalton.

† MOSBY, Clara E., 85, St. Paul, Tell City, Sept. 5. Mother of Helen Ditterweh, Angela Bennett, Margaret Hagan, Leola and Curtis; sister of William and Russell Rhodes; grandmother of 20.

† NEHEISEL, Theodore S., 84, St. Nicholas, Sunman, Sept. 10. Husband of Mary; father of Joyce Harmeyer; brother of James, Angela Lameier, Edna Deger, Lucille McSorley and Mary Ellen Hoelle; grandfather of Ella, Tom and Ted Harmeyer; great-grandfather of Tommy Harmeyer.

† NOWLIN, Robert, 70, St. Lawrence, Lawrenceburg, Sept. 6. Husband of Mary; father of Donna Miller and Gayle VanCombs; brother of Dale; grandfather of five.

† OLSZEWSKI, Chester C., 67, Our Lady of Perpetual Help, New Albany, Sept. 4. Husband of Ruth N.; father of Donna Lewis, Cathy Boerner and Patricia Waggoner; brother of Jessie Laukaitis, Gladys Martirano, Stella Dawicki and Jean Blasko; grandfather of seven.

† RHODES, Paul E., 63, St. Paul, Tell City, Sept. 9. Husband of Marjorie; father of Pat, and Susan Harlow; son of

Veronica; brother of Vince, Rose Zieglgruber and Jane Mayfield; grandfather of three.

† RIEWER, Dorothy M., 82, St. Jude, Indianapolis, Sept. 9. Mother of Anna Page; stepmother of Agnes Davenport, Dorothy Houston, Ernest and Daniel; sister of Stella Nauert; grandmother of 11.

† ROGERS, Vincent, 75, St. Jude, Indianapolis, Aug. 23. Husband of Catherine.

† SANTUO, Nicholas Enrico, infant, St. Lawrence, Indianapolis, Aug. 30. Son of Michael and Kelly; brother of Anna Marie.

† WOLTER, Mathilda F., 89, St. Lawrence, St. Maurice, Sept. 6. Mother of Carl E., Norbert M., Albin J., Louis R., Dorothy L. Bicknell, Evelyn M., Kiefer and Thelma C. Grossman; grandmother of 31; great-grandmother of 39; great-great-grandmother of three; step-great-grandmother of five.

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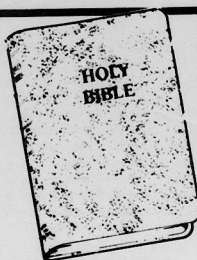
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Prov. Sr. Dorothy
Cecile Smith, 96,
succumbs Sept. 8

ST. MARY OF THE WOODS—On Sept. 11 the Mass of Christian Burial was celebrated for Providence Sister Dorothy Cecile Smith, who died here Sept. 8. She was 96.

The former Marie Magdalen Cecile Smith was born in Monroeville. She entered the Congregation of the Sisters of Providence in 1913 and professed final vows in 1924.

Sister Dorothy Cecile was a music teacher in Illinois, Indiana, Massachusetts, California and Maryland schools staffed by the Sisters of Providence. Her assignments in the Archdiocese of Indianapolis included St. Patrick and St. Margaret Mary schools in Terre Haute.

Sister also taught music at St. Joan of Arc, Holy Cross, St. Patrick, St. Catherine, St. Anthony, St. Philip Neri schools, all in Indianapolis.

Sister Dorothy Cecile is survived by four sisters: Charlotte Giant of Monroeville, Mrs. William Penetta of Ft. Wayne, Neola Wiles of Van Wert, Ohio, and Providence Sister Gertrude Mary of St. Mary of the Woods.

Sr. M. Raymond
Schelkopf, 91,
Providence nun

ST. MARY OF THE WOODS—The Mass of Christian Burial was celebrated here Sept. 4 for Providence Sister Mary Raymond (Cecilia Marie) Schelkopf, who died Aug. 30 in Karcher Hall. She was 91.

Sister Mary Raymond was a native of Brimfield, Ill. She entered the Congregation of the Sisters of Providence in 1924. In 1932 she professed her final vows.

Serving as a teacher, Sister Mary Raymond taught in Indiana, Massachusetts, California, Illinois and Florida schools. In the Archdiocese of Indianapolis her assignments included St. Benedict School, Terre Haute, and St. Agnes Academy in Indianapolis.

Sister Mary Raymond also served at St. Mary of the Woods motherhouse as the first Regional Superior and later the first Provincial of St. Gabriel Province. She leaves no immediate survivors.

Prov. Sister Mary
Paschal, 94, dies
Sept. 5 at Woods

ST. MARY OF THE WOODS—Providence Sister Mary Paschal Cunningham, 94, died here Sept. 5 in Karcher Hall. The Mass of Christian Burial was celebrated for her on Sept. 7 in the Church of the Immaculate Conception.

The former Marie Eula Cunningham was born in Daviess County near Loogootee. She entered the Congregation of the Sisters of Providence in 1912 and professed final vows in 1923. Sister Mary Paschal served as a teacher in Illinois, Indiana and California schools. Her only assignment in the Archdiocese of Indianapolis was at St. Joan of Arc School, Indianapolis from 1961 to 1967.

Sister Mary Paschal left no immediate survivors.

Bishops' committee releases new anti-euthanasia statement

by Jerry Fittau
Catholic News Service

WASHINGTON—The Administrative Committee of the National Conference of Catholic Bishops unanimously condemned legalized euthanasia in a statement released Sept. 12.

Legalized euthanasia violates divine law, human dignity and basic "American convictions about human rights and equality," the bishops said.

They urged Catholics and "all persons of good will" to reject euthanasia proposals such as Initiative 119, a referendum facing Washington state voters Nov. 5.

The initiative seeks to legalize "aid-in-dying" as a "medical service" to be performed by a physician on request from patients suffering a terminal illness that will result in death within six months.

The Administrative Committee, a 50-bishop panel that includes the officers of the NCCB and heads of all NCCB and U.S. Catholic Conference standing committees, voted on the statement during its Sept. 10-12 meeting in Washington. (Indianapolis Archbishop Edward T. O'Meara was a member of the committee and attended the meeting.)

The committee is the top decision-making body of the U.S. bishops except for their general assembly. The general assembly does not convene until mid-November, after the fall elections.

"Current efforts to legalize euthanasia place our society at a critical juncture," the bishops said.

They said euthanasia contradicts the Declaration of Independence, which "proclaims our inalienable rights to life, liberty and the pursuit of happiness."

"If our right to life itself is diminished in value, our other rights will have no meaning," the committee said.

"To destroy the boundary between healing and killing," it added, "would mark a radical departure from longstanding legal and medical traditions of our country, posing a threat of unforeseeable magnitude to vulnerable members of our society."

The statement said increased public attention to euthanasia has come from "new publications giving advice on methods of suicide and some highly publicized instances in which family members or physicians killed terminally ill persons or helped them kill themselves."

Earlier this year Hemlock Society founder Derek Humphry, who spearheaded the Washington voter initiative and earlier campaigns to legalize euthanasia in

California and Oregon, published "Final Exit," a mass-marketed manual on ways to commit suicide.

Dr. Jack Kevorkian, a retired pathologist, made national headlines last year when he helped a woman kill herself with a suicide machine he invented.

"Those who advocate euthanasia have capitalized on people's confusion, ambivalence and even fear about the use of modern life-prolonging technologies," the Administrative Committee said.

It made a sharp distinction, however, between "a decision to take one's life or to allow a physician to kill a suffering patient" and the "decision to refuse extraordinary or disproportionately burdensome treatment."

The committee said, "we believe that life is the most basic gift of a loving God—a gift over which we have stewardship but not absolute dominion."

The Catholic tradition declares "a moral obligation to care for our own life and health and to seek such care for others," while at the same time it "recognizes that we are not morally obligated to use all available medical procedures in every set of circumstances," the bishops said.

"But that tradition clearly and strongly affirms that as a responsible steward of life one must never directly intend to cause one's own death, or the death of an innocent victim, by action or omission," they added.

They quoted the Second Vatican Council's statement that euthanasia and willful suicide are "offenses against life itself" which "poison conscience."

The bishops also quoted from the Vatican Congregation for the Doctrine of the Faith's 1980 "Declaration on Euthanasia," which called euthanasia "a violation of the divine law, an offense against the dignity of the human person, a crime against life and an attack on humanity."

Jesuit Fr. McSorley to receive annual Pax Christi Award

ERIE, Pa. (CNS)—Jesuit Father Richard McSorley has been named the winner of the second annual Pax Christi Book Award for his book "It's a Sin to Build a Nuclear Weapon: The Collected Writings on War and Christian Peacemaking of Richard McSorley."

The book is an anthology of columns on current events written by Father McSorley, Director of the Center for Peace Studies at Washington's Georgetown University since 1965. Father McSorley also taught theology at Georgetown from the 1960s through the 1980s.

Bishop Walter F. Sullivan of Richmond, Va., president of Pax Christi U.S.A., the U.S. branch of the international Catholic peace movement, will present the award and a \$1,000 check to Father McSorley Oct. 3 at The Catholic University of America in Washington.

The award is presented to the book that promotes Christ's peace; articulates the vision, ideals and purpose of Pax Christi U.S.A., based in Erie; and offers a valuable contribution to the Catholic peace movement.

"It's a Sin to Build a Nuclear Weapon" is available through Fortkamp Publishing Co., 202 Edgevale Rd., Baltimore, MD 21210. For details call (800) 437-3223.

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Catholics and Methodists find more agreement

by Jerry Filteau
Catholic News Service

WASHINGTON—A new statement from the 25-year-old world Catholic-Methodist dialogue has expressed basic agreement on the relation between Scripture and tradition and on the role of ordained ministry in the church.

But mutual recognition of ministry between the churches will require "a fresh creative act of reconciliation," said the 47-page statement, titled "The Apostolic Tradition."

It said the dialogue group sees "no ultimate doctrinal obstacle" in the fact that the Latin rite of the Catholic Church requires celibate priests, while Methodists ordain both married and unmarried persons.

But it said "further thought" and dialogue are needed to resolve Catholic-Methodist disagreements over women's ordination.

Even though Methodists do not use the term "sacrament" for ordination, the statement said, like Catholics they "look upon ordination as an effective sign by which the grace of God is given to the recipient for the ministry of word and sacrament."

"Catholics and Methodists are at one in seeing in a divinely empowered ministry the guidance of the Holy Spirit and are moving in the direction of greater shared understanding of the nature of ordination and of the structure of the ministry," it said.

"The Apostolic Tradition" was completed in Paris in April and approved by the World Methodist Council at its assembly in Singapore this summer.

The dialogue participants focused primarily on apostolic tradition "understood as the teaching, transmission and reception of the apostolic faith"—a departure from more traditional dialogue approaches that have emphasized the

implications of apostolic tradition for the administrative structures and sacramental life of the church.

"It is hoped that this approach may set the difficult problem of ministry in a new light," they said.

The new statement marked the conclusion of the fifth joint Commission Between the Roman Catholic Church and the World Methodist Council. Each commission has been appointed for five years, beginning in 1966.

Co-chairing the latest series of talks were Bishop James W. Malone of Youngstown, Ohio, on the Catholic side, and the Rev. Geoffrey Wainwright, theology professor at Duke University, Durham, N.C., for the World Methodist Council.

At its Singapore meeting the council voted to continue the dialogue with a sixth series of discussions. The Vatican's Pontifical Council for Promoting Christian Unity, official co-sponsor on the Catholic side, was also expected to continue the dialogue.

The Catholic-Methodist dialogue is of particular significance in the United States, where some 55 million Catholics and 15 million Methodists form the nation's two largest ecumenically minded religious denominations.

The Rev. Joe Hale, general secretary of the World Methodist Council and secretary for the dialogue on the Methodist side, said Sept. 10 that the new statement reveals "how very, very much we have in common."

He said the task of the sixth commission will be to bring together the elements of the first five statements and present "a recapitulation of where we are at this moment."

Among key agreements in the latest statement were:

► "The agreement that 'we both face the urgent task of

evangelizing a world deeply affected by superstition and secularism, by indifference and injustice."

► "The balanced relationship between word and sacrament, reflecting renewed Catholic emphasis on preaching and Scripture and renewed Methodist emphasis on the Eucharist in recent decades."

► "The emphasis on the Trinity that we share."

► "The relationship between Scripture and tradition."

► "Shared understanding of the relationship between baptism and holiness of life. Both Catholics and Methodists practice infant baptism."

The dialogue participants agreed that the New Testament does not in itself set a "single pattern" of ordained ministry and church leadership, but they added:

"As time passed, the church was led by the Spirit to recognize the threefold ministry of bishop, presbyter and deacon as normative; some other patterns of ministry that may be discerned in the New Testament became assimilated to the threefold one."

Most Methodist bodies have ordained bishops. The few that do not have them say that the central function of the bishop is exercised in their churches, even though they do not use the title of bishop. The statement described the bishop's function of oversight—in Greek, *episcopos*, the word from which "bishop" comes—as "the task of maintaining unity in truth."

"Methodists and Catholics... can agree that an ordained ministry which exercises 'episcopos' is vital for the life of the church. Without the exercise of this gift of oversight, disorder and therefore disunity are inevitable," the statement said.

Jesuit survey finds Franciscans are No. 1

by Agostino Bono
Catholic News Service

ROME—A Jesuit survey of Italian attitudes on religious orders discovered that the Franciscans are considered No. 1.

When asked which religious order has had the most influence and importance in history, 47.6 percent cited the Franciscans. The Jesuits were second with 23 percent.

Regarding the influence on Italian cultural, political and social life, 36.2 percent cited the Franciscans. The Jesuits, with 23 percent, barely edged out the Salesians for second place. The Salesians tallied 21.5 percent.

When asked where they have heard about the Jesuits, 21.8 percent of the Italians said they had never heard of the religious order. The others cited the mass media and history books as the primary sources.

Only in the upper classes did the Jesuits top the Franciscans.

In the upper middle class and upper class, 43.2 percent said the Jesuits had the most importance and influence in history, compared to 35.8 percent for the Franciscans. Regarding influence on Italian life, for the upper classes it was 42 percent for Jesuits and 21.4 percent for the Franciscans.

Survey results were made public at a Sept. 10 Jesuit news conference in Rome on the organization's worldwide

activities. The Jesuits, with about 26,000 members, form the Catholic Church's largest male religious order.

The survey was done by Doxa, an independent Italian organization conducting opinion polls. The survey compiled answers from a cross section of 2,037 Italians.

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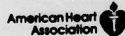
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