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Future staff planning sessions well-attended

by Margaret Nelson

Future parish staffing orientation meetings in 10 deaneries drew 360 clergy, lay and religious people.

In fact, all but 15 of the parishes were represented when the leaders met to talk about their concerns for the future leadership of their parishes.

The members of parish task forces also learned how to involve members of their own parishes in the staffing process that will take place during the next three months. Each participant was given a packet and guidelines for facilitating the local meetings.

Holy Names Sister Louise Bond, director of the Ministry Development Program said, "Our general sense was that the deanery meetings were very positive."

She said that the guidelines are meant to be a tool. "The participants are invited to be creative and adapt to their own situations," she said.

Father J. Nicholas Dant, pastor of Immaculate Conception in Aurora, attended the Batesville Deanery meeting. "I got the feeling that the parishes appreciated the approach the archdiocese is taking in trying to get feedback from the parishes," he said.

"I don't think they felt any surprise, in

a certain sense, because the Batesville Deanery has been dealing with this," said Father Dant. He explained that some of the smaller parishes have not had resident priests for quite a while. The deanery has 24 parishes and only 10 priests.

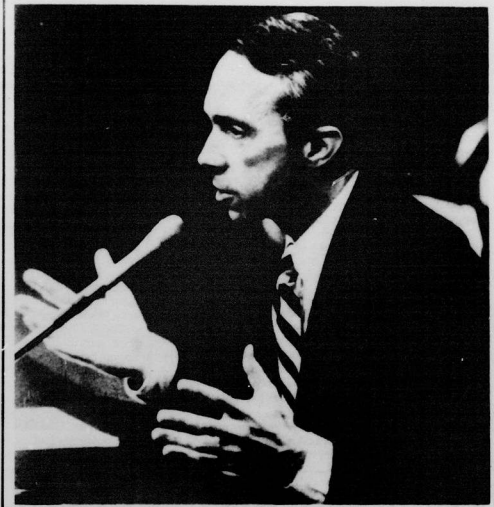
"I think all the parishes realize this is something we have to deal with. We cannot ignore it," Father Dant said. "They are glad the archdiocese is using this very realistic approach."

Nancy Timpe, who moved from the South Deanery just six months ago, was surprised when she attended the North Deanery meeting. "I saw it as an exciting opportunity," she said. "I was surprised to find how upset and angry people were. Some even saw the meeting as a tool for the archbishop to begin closing parishes," she said.

She said that Matt Hayes did an excellent job as facilitator. But there were "still a lot who were very upset" when she left the deanery meeting. She said, "I did see some of them willing to work through the process. I didn't feel that any were so angry that they would not go back to their parishes and work through the process."

Timpe said that she brought the information back to St. Matthew, which has a plan commission. She said the group was pretty receptive to the ideas. Timpe

(See STAFFING, page 2)



CONFIRMATION HEARING—Judge David Souter testifies before the Senate Judiciary Committee during the hearings on his nomination to the Supreme Court. See story on page 3. (CNS photo from UPI)

ICC publishes sexuality education guidelines

by Ann Wadelton

ICC Director of Communications

Sexuality education continues to polarize Indiana schools and communities as parents and educators debate acceptable content and procedures in this sensitive area.

Few debate the importance of such education. But opinions vary widely on who should teach and what information should be presented.

To assist in this effort, "Guidelines for Formal Sexuality Education" has been distributed to Catholic schools and parishes by the Indiana Catholic Conference (ICC), public policy voice of the Catholic Church.

The guidelines are the result of a year-long study by parents, educators and religious leaders, called together by the board of directors of the ICC, which includes the state's six bishops.

Chairman of the committee was Evansville Bishop Gerald A. Gettelinger, who formerly served as director of the Office of Catholic Education for the Archdiocese of Indianapolis and also as principal of Bishop Silas Chatard High School in Indianapolis.

Committee members were Valerie Dillon, archdiocesan director of the Family Life Office and author of books on sexuality and life issues; Robert W. Meaney, coordinator of adolescent catechesis and catechetical formation for the archdiocese and member of the United States Catholic Conference (USCC) committee on education; Dorothy Wodzicka, assistant project director of Project I-STAR (Indiana Students Taught Awareness and Resistance) and a former teacher of sexuality education; and Dr. M. Desmond Ryan, executive director of the ICC.

The purpose of the guidelines, according to Bishop Gettelinger, "is to assist all Catholics, but especially, parents and educators, in preparing and assessing sexuality education programs in both Catholic and public schools." The guidelines are intended to "help parents know their privileges and responsibilities in the sex education area," he said.

Concerning the need for sexuality education, Dillon points to the prevalence

of explicit sexual messages in television, movies, advertising and rock songs. She said, "Young people are growing up in a climate which distorts the Christian concept of sex and relationships."

"In our efforts to provide for our young people," Dillon said, "parents and the educational institutions need to form a partnership which respects the particular competence of each." She cites a survey which shows that children and teens are exposed to almost 10,000 scenes of suggested intercourse and other sexual material during one year of TV viewing.

The guidelines call for sexuality education to go beyond information to stress positive values and attitudes. "The goal of human sexuality education is to assist children, adolescents and adults to develop and internalize positive attitudes and values which can guide behavior," the instructions state.

"Parents hold the fundamental and primary right, and therefore the obligation, to educate their children in issues of

sexuality," according to the guidelines. But the paper states that the community "has the right to mandate sexuality education within its educational structures."

In setting goals, selecting the curriculum and evaluating the program, cooperation between parents and community is encouraged. But the brochure asserts that, having studied the program, parents "have a right to remove their children from any sexuality course."

A bibliography is included which cites statements on sexuality education made by the leadership of the Catholic Church during the past 25 years. It also refers to a draft currently being prepared by the USCC Committee on Education.

A working draft of "Guidelines for Formal Sexuality Education" was accepted by the ICC board of directors in Dec., 1989, and sent to each of the five dioceses in the state for review. After numerous revisions, the final draft was accepted by the board in May, 1990.

Catholic schools and parishes are encouraged to make guidelines available to interested parents and educators.

Looking Inside

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GUIDELINES—Margaret E. Bailey (from left), principal of St. Joan of Arc School in Indianapolis, shows the new Indiana Catholic Conference brochure to 6th-grade teacher Tina Ferguson and 7th- and 8th-grade teacher Judy Gaines. (Photo by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Eddie Doherty completes his autobiography

by John F. Fink

When the book came across my desk, I thought it must be a reprint. It's by Eddie Doherty and I knew that he has been dead for about 16 years. But it's a new book, written by Eddie but published by his eldest son in fulfillment of a promise he made to his father.

Eddie Doherty would, unfortunately, be known only to the older of my readers, but he was an influence on my life during my late teens in the late '40s. That's when I discovered and read his book "Call and Honey," the autobiography of the first part of his life, after first learning about him from my father.

A couple years later I read "Tumbledew," his fascinating story about the Russian Baroness Catherine de Hueck, her escape from Russia and her founding of Friendship House to help the poor in Harlem and other places. In 1952 he published "My Hay Ain't In" after he suffered a little heart trouble. By that time he and Catherine had founded Madonna House in Canada. But I'm getting ahead of the story.

WHEN THE NEW BOOK, called "A Cricket in My Heart," arrived, I checked my home library to see if I still had "Call and Honey" since this book is a continuation of that one. Alas, I don't have, although I did find "My Hay Ain't In" with my name and boyhood address written in it. The other books were probably given to the seminary when my mother moved after the death of my father. I'm surprised I could find the one I did.

Eddie Doherty was about the hottest journalist around during the '20s and '30s, which is why he appealed to a budding young journalist in his formative years. Eddie's



son, in the introduction in the new book, tells of remembering, as a child, seeing his father's photo plastered on huge billboards and on the sides of delivery trucks. He was called "America's Star Reporter" and "America's Highest Paid Reporter."

He worked for the *Chicago Tribune* in Tampico, Mexico, Los Angeles, and New York. Later he was a staff writer for the weekly magazine *Liberty* and still later for the *Chicago Sun*. He wrote books, many of them ghostwritten for celebrities, and a couple novels. After writing about the five Soviet Union writers who were killed on a ship during World War II, Hollywood wooed him to write the movie "The Fighting Sullivans."

But there was gall along with the honey. His first wife, with whom he had a son, died in the flu epidemic of 1918 and this turned Eddie against God and the church. He married again, a correspondent for the *New York Daily News*, and they also had a son. Then she, too, died, after falling from a hill in Beverly Hills; her neck lodged within the fork of two tree branches.

IN 1940 EDDIE was asked to cover a story in Harlem, and it was there that he met Catherine de Hueck. It took Eddie a long time to believe that this former baroness, whose Friendship House was doing so much for Harlem's poor, was genuine, but when he realized that she was, he again fell in love. Catherine, though, was too dedicated to her work to succumb to Eddie's charms.

Eddie, who took a job with the *Chicago Sun* when *Liberty* went out of business, convinced Chicago's Auxiliary Bishop Bernard Shiel that Chicago needed a Friendship House, and the bishop asked Catherine to come to Chicago to found it. She did and Eddie continued to woo her. Finally, Catherine and Eddie married.

Then, because of a series of events too complicated to go into here, Catherine lost control of Friendship House. God obviously had other plans for Eddie and Catherine. They moved to Combermere, Ontario, Canada, and there

they bought a semi-finished house. It was here that they founded Madonna House, a training ground for those interested in, and involved in, the Catholic lay apostolate. Today Madonna House has 19 branches in various places in the United States and Canada as well as in England, France, Brazil, Barbados, Lebanon and Liberia.

Eddie Doherty was now out of secular journalism, so he became a "Catholic writer." As he says in this new book, "I kept writing for Catholic magazines, and getting paid now and then. Ten dollars per story, fifteen for that, seven-eighths for a third. Once I got a check for \$24! Catholic authors never die rich." (Some things never change.)

He also wrote some 20 books in his "second life." Because both he and Catherine took a vow of poverty, he wrote for income to help support Madonna House and charitable causes it contributed to.

BUT GOD WAS STILL not finished with Eddie Doherty. He and Catherine also took a vow of chastity and he became a priest in the Catholic Church's Melkite Rite at the age of 79, studying for the priesthood and being ordained in Nazareth. One of the most touching parts of his new book tells of his return to Madonna House to find Catherine waiting for him on his knees. "She bent her head. 'Your blessing, Father,' she said. She had managed to put all her love into three little words."

Eddie died a few years later, after writing this book, which he told his son would be the best book of his life and asking him to take responsibility for getting it into print. He has finally fulfilled that responsibility.

Catherine died a few years later, but both of their accomplishments live after them. They were both two of my heroes.

("A Cricket in My Heart" is published by Blue House Press, Box #0217, San Antonio, TX 78229. It's a 290-page paperback. I don't know the price but I'm sure the publisher will bill you.)

Michael Joncas inspires 500 at pastoral concert

by Margaret Nelson

Father Michael Joncas shared his musical gifts with more than 500 people at a concert sponsored by the Indianapolis chapter of the National Association of Pastoral Musicians on Friday, Sept. 14 at St. Christopher Church in Speedway.

Father Joncas used his clear, rich voice to lead the audience in two dozen of the spiritual songs he has created, including the popular "On Eagle's Wings" and his settings for parts of the Mass.

The St. Paul, Minneapolis, archdiocese priest explained that he wanted to walk the audience through a series of his collections in retrospect. The crowd was amused by his reference to his first-known, second-published attempt from the late '60s: "Come, On People, Let's All Get Together," which was distributed when he was 17 by a now-bankrupt publisher.

"I didn't write anything for 10 years," Father Joncas said. But it was then, in 1979, that he wrote "On Eagle's Wings" and "I

Have Loved You (With an Everlasting Love)."

The priest-musician, describing himself as "50 percent Polish and the rest mongrel," said he was an "honorary Hoosier" because he attended the University of Notre Dame in the late '70s. There he wrote his "Magnificat" as part of a collection that was a setting for the Liturgy of the Hours. In it, he sees "Mary as dancing with joy."

Father Joncas said his "Holy is God, Holy and Strong," is "technically called by those of us who have been trained in classical music—as a banger." In fact, he referred to one 1979 song as sounding "like a cocktail lounge" and quipped about another that "only someone who has spent a lot of time listening to Johnny Cash could have written that."

The audience was obviously touched by his "Here in Our Midst," a Christmas carol for which he had written the words. He said, "It is one of the few pieces of liturgical poetry I've ever written," explaining that he wrote most of his musical settings for the Scriptures.

"Here in Our Midst" ends: "No longer abandoned by nation or race; Here in our midst we touch God's human face." Father Joncas told of the spiritual experience struggling for the words: "Jesus broken for us as the fabled bread break."

The St. Christopher Choir joined Father Joncas in singing "A Voice Cries Out." He introduced "This Is the Day" as "Michael Joncas trying to be Alexander Pelouquin."

The priest told of his search for an appropriate setting for the Lord's Prayer, which he said "belongs to the people." His concern was that the music should not sound the same where the meaning of the words is so different in some parts of the prayer. He led the audience in singing his version of the Our Father.

Perhaps Father Joncas' most touching words were his Mass music "that echoes our heritage." Using soloists, he led those present in a (Greek) "Kyrie" and a (Latin) "Agnus Dei."

Father Joncas sang a composition for weddings, which he said pastoral musicians find "hard to come up with." And he presented "Come to Me" as "Mike Joncas

trying to have soul." He said his favorite piece is "All My Life is in Your Hands."

Larry Hirt, president of the local chapter of NAMP, announced that because of the amount of money collected from the concert, "We will be able to choose one or two parishes with strong musicians, but not a lot of resources, and make a contribution in the name of the chapter."



Father Michael Joncas

Future staff planning task forces hold meetings

Continued from page 1)

believes that her parish experienced some of this anger when the number of priests serving it was reduced from two to one. "I

came out of that meeting feeling a whole lot different," she said.

"I really see the Spirit moving within the Catholic Church," said Timpone. "The process should be some kind of comfort for the priests. Now, one priest is picking up the responsibility for four or five priests."

Franciscan Sister Catherine Schneider is associate director of the Office for Pastoral Councils. She calls the future parish staffing process "an excellent opportunity for parishes to really give themselves an in-depth look at the viability of themselves as real faith communities."

She said of the program, "It does try to encourage parishes to focus on what they are doing to further the mission of Jesus, rather than concentrating on the clergy crisis."

At the deanery orientations, parish task force leaders voiced what they considered the key issues in the matter of future parish staffing. Some 300 issues were gathered from the deanery summaries, though many were duplicates.

Some key future issues mentioned were: priests' functions, expectations, rewards; how the faith would be kept and nurtured; redefining authority roles and

what training or qualifications would be expected or provided; and how to motivate the laity to take ministry roles.

One key issue point for the Indianapolis West Deanery was a lack of stewardship, causing a "tremendous amount of talents and gifts" to be wasted.

A Terre Haute Deanery task force member wondered: "Is having a priest a greater priority than having the spirit of the community?" And another question there was, "What happens to the focal point when the priest-leader is not present?" Educated leadership for the laity was stressed in that deanery.

Indianapolis West Deanery listed an expectation: "reconsider permanent diaconate (male and female)." Most deaneries listed this possibility as an issue. And the questions of a married clergy, return of resigned priests and ordination of women were mentioned at most orientations.

A Bloomington Deanery participant posed the question, "Why are we trying to figure out how to get along without a priest instead of how to recruit them?"

Two hundred "most frightening issues" were collected. Some deaneries had many more in this category than on their key issues list.



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Archbishop O'Meara's Schedule

Week of September 23

SUNDAY, Sept. 23—Administration of the Sacrament of Confirmation in SS. Peter & Paul Cathedral at 2:30 p.m. for parishes of St. Roch, Holy Spirit and St. Barnabas. Reception follows in Catholic Center.

TUESDAY, Sept. 25—Administration of the Sacrament of Confirmation at St. Mary Parish, Rushville, 7:30 p.m.

WEDNESDAY, Sept. 26—Liturgy for Senior Citizens of Connersville Deanery at 11 a.m. in St. Andrew Church, Richmond with dinner following.

SATURDAY, Sept. 29—First meeting of the Archdiocesan Pastoral Council at St. Agnes, Nashville from 10 a.m. to 4 p.m.

St. Augustine in Leopold rededicated Sept. 9

by Peg Hall

LEOPOLD—On Sept. 9, the copper-clad steeple of St. Augustine Catholic Church may have gleamed a little brighter than usual in the afternoon sun.

The church shone inside and out as it was dedicated after a major renovation that began five years ago.

Evansville Bishop Gerald Gettlinger described the church as beautiful, as he substituted for Indianapolis Archbishop Edward T. O'Meara, who was unable to attend.

Using holy water and incense, Bishop Gettlinger blessed the people and their worship environment. He rubbed the altar top with the fragrant sacramental oil called chrism. The bishop also used the chrism to mark the shape of a cross on the walls beneath the windows.

Though most of the St. Augustine renovation work was done by a contractor, parishioners also provided paid and unpaid labor. The cost of the interior work was more than \$140,000.

The first steps of the renovation were repair and maintenance. Just after Father Mark Gottenmoeller arrived to become

pastor five years ago, the previously-planned outside entrance, steps and access ramp were constructed.

In 1987, a new roof was put on the church and the steeple was replated.

In November, 1989, parishioners picked up their pews and temporarily moved across the road to the gym, where liturgies were held until the renovation was complete in June of this year.

Scaffolding was installed inside the historic sandstone church, which has dominated the Leopold landscape since the building was erected in the post-Civil War years.

When the doors of the church were reopened for worship, the people saw a marvelous transformation. Most apparent were the gleaming white walls, cleaned stained-glass windows, new altar, updated lighting fixtures, refinished pews, and the addition of carpeting.

The floor space of the sanctuary was redesigned to allow freer movement during liturgies, a feature that was evident during the Sept. 9 rededication ceremonies.

A glass-enclosed "cry room" at the back of the church will also be used as a confessional during designated non-liturgical times. The new heating system was installed, covered with wood baseboards. The few pews which were removed were placed on risers in the choir loft.

Retaining the traditional character of the church are the placement of pews in straight rows and the location of the old statue—except for the Infant of Prague statue—in their original ornate altars and on shelves along the side walls.

The amazing natural acoustics of St. Augustine Church remain unchanged after the renovation.

On Sept. 9, the music sounded as good as it ever did—maybe even a little more vibrant in honor of the special occasion.

Parish prizes Our Lady of Consolation image

by Peg Hall

The beautiful, carved wooden image of Our Lady of Consolation in St. Augustine Church is probably the most prized possession of the Leopold parish.

It was not costly. The reported \$15 price was shared by three young Civil War veterans.

The delicate, doll-sized head and hands of Mary and her infant Son are what

comprise the actual figures. The rest is a cardboard base concealed by robes sewn by women of the parish. A jeweler has verified that the stones set in the crowns are pretty colored glass.

None of that matters. The real story began in Andersonville Prison, a death camp for Union soldiers captured during the Civil War.

Four men from St. Augustine found themselves in the prison, where 14,000 men died from disease, starvation and brutality. One of the four—Xavier Rogier—died as his brother held him in his arms.

A grieving Lambert Rogier and his comrades, Henry Devillez and Isadore Naviaux, vowed that they would erect a shrine in honor of the Blessed Mother at St. Augustine if they survived through her intercession.

At the end of the war, after 11 months of imprisonment, the three men were freed. (Henry Wirtz, commandant of the prison, was hanged for his crimes against humanity.)

As boys growing up in the Duchy of Luxembourg, Belgium, Devillez and Rogier had seen a shrine to Our Lady of Consolation dating back to the 17th century. So Lambert Rogier journeyed to Belgium and had a copy of the statue carved. He arrived in New York on July 4, 1867, and carried his precious cargo home to Leopold.

Rogier, Devillez and Naviaux lived out their lives in the peaceful Perry County surroundings and were buried in the cemetery in back of the church.

According to one writer, many parishioners have found comfort in times of war by praying before the little statue at the left side altar in St. Augustine Church.

Gertrude Rogier, whose husband Fred is the grandson of Lambert Rogier, said that family members have been told "over and over" that the ill have been restored to health and that people "almost given up for dead" have recovered after prayers have been offered for them through Our Lady of Consolation.



REDEDICATION—After five years of renovation, parishioners attend the blessing of St. Augustine Church in Leopold. (Photos by Peg Hall)

Our Lady of Consolation image

Souter denies having abortion stand, backs desegregation ruling

By Laurie Hansen

WASHINGTON (CNS) — Supreme Court nominee Judge David H. Souter, in testimony before the Senate Judiciary Committee, has opposed a judicial ban on the death penalty and flatly denied having any position on abortion.

Souter, who concluded three days of testimony Sept. 17, said that day that he believed a New Hampshire law permitting school prayer violated the Constitution.

The 14-member committee was expected to send its recommendation for a confirmation vote to the full Senate, which was likely to vote in two or three weeks.

In response to questioning Sept. 17, Souter, a 51-year-old Episcopalian, said he disagreed with the position taken by

Justices William J. Brennan and Thurgood Marshall that the constitutional ban on cruel and unusual punishment prohibits the death penalty.

In earlier testimony, the nominee had said adequate counsel should be provided death row inmates at initial state and federal stages of litigation. Once that is done, he would favor limits on death penalty appeals, which are clogging up the system, he said.

Discussing the possibility of the high court overruling its 1973 Roe vs. Wade decision that made abortion a legal right, Souter said Sept. 17 that "I don't suppose there is any more moving example... that whatever the court does... thousands of lives will be affected, and that fact must be appreciated."

In earlier testimony he told the senators

he had no "agenda on what should be done with Roe vs. Wade."

Souter also told the committee he had voted to allow abortions to be performed while a member of the board of trustees at a New Hampshire hospital in the mid-1970s.

Legalized abortion was the "law of the land" at the time, and while some trustees might have been opposed to abortion "we did not believe it was appropriate to impose those views on the hospital," he told the senators.

The nomination of the New Hampshire federal appeals court judge to replace retired Justice Brennan comes at a time when the national abortion debate has heated up. Souter, if confirmed, will be the fourth Supreme Court justice named in nine years.

Souter told the senators Sept. 13 he believed the Constitution protects individuals' right to privacy. The Roe vs. Wade decision was based on the constitutionally protected right to privacy.

He also said that he believed married

couples had the right to use artificial contraception. "There is a core of privacy that is marital, privacy and should be described as fundamental," he said.

The nominee praised the high court's 1954 Brown vs. Board of Education ruling on school desegregation, saying that when interpreting the Constitution judges must "look for the principle that was intended" by the writers of the Constitution—as the Supreme Court did in Brown—rather than taking the Constitution only at face value.

Sen. Edward M. Kennedy, D-Mass., voiced concern that as New Hampshire's attorney general, Souter had argued against the Voting Rights Act's elimination of New Hampshire's literacy test for voters, saying the state had no history of discrimination.

In response, Souter drew a distinction between "me today as opposed to me as advocate" working for the New Hampshire governor. Kennedy countered that as attorney general Souter had taken an oath of office that spoke of his responsibility to the public.

North Deanery honors educators

by Margaret Nelson

Outstanding Indianapolis North Deanery educators were honored during a Sept. 19 liturgy. St. Thomas Aquinas Church was the location of the sixth annual event. Those selected will be featured in *The Criterion* next week.

The deanery board of education presented awards to men and women who taught or administered religious education programs in the parishes and schools of the North Deanery.

Those "out-of-school" religious educa-

tors nominated are: Maureen Craft, St. Lawrence; Kathy Hannon, Christ the King; Marty Kivett, St. Pius X; Kathy Murnane, St. Thomas Aquinas; Aurecia Singleton, St. Andrew; and Charlotte Ventresca, St. Andrew.

Bernie Stroup of St. Pius X and Father Anthony Volz, associate pastor of Christ the King, were nominated for their work in the adult education ministry.

Professional educators nominated are: Theresa Haler, St. Matthew; Ruth McCurdy, Chafard High School; Juliana Niece, St. Thomas Aquinas; Melanie Petrilli, St. Pius X; and Ellie Trahin, Christ the King.



RECAP—Discussing ways to collaborate efforts of the Office of Evangelization and the Catholic Charismatic movement after the Indianapolis 1990 Congress are (from left) Carl Lentz, Dick Hassing, Len Bielecki, Bill Yeaton, Father Clarence Waldon, Delores Yeaton, St. Joseph of Tipton Sister Julia Wagner and Jean Smith. (Photo by Margaret Nelson)

Commentary

EVERYDAY FAITH

Abandoning lives to the Lord serious step

by Lou Jacques

An order of women religious who work with the poor sent me a fundraising letter a few days ago for their important ministry. It contained something I hadn't seen before: the Abandonment Prayer.

The prayer reads: "Father, I abandon myself into your hands. Do with me what you will. Whatever you may do, I thank you. I am ready for all. I accept all. Let only your will be done in me and in all



your creatures. I wish no more than this. Oh Lord. Into your hands I commend my spirit."

Even though the prayer is only a few lines long, it has stayed with me for several days. It's a powerful message. But hearing the Abandonment Prayer left me feeling profoundly sad, like the rich man in the gospel who asks Jesus what it takes to enter the kingdom of heaven, then learns that it will require sacrifices that he is unwilling or unable to make.

The rich man and I may have different balances in our checking accounts, but we share the same problem: an inability to abandon ourselves to the will of the Father. Self-knowledge comes with age; I know myself well enough by now to know that I'm a long way from being able

to pray this Abandonment Prayer and mean it.

Which is not to say that I don't try to live the Gospel, with varying degrees of success, in my everyday life. It's not to seek false reassurance from others that I do have self-worth despite my failures. I don't need such reassurance. What I need no one else can give me. It's the same need that afflicts so many in every age. We need to give our lives, our fortunes, our hearts over to God to do with us as he will.

But we can't let go. "Do with me what you will?" I can't say that. Everything about me rebels against not being in control of every aspect of my life. Surrendering to a God who might ask me to do what I am not prepared to do seems to be too much to ask. As I am acutely aware, it is precisely what the Lord has asked of those who would follow him in every age. But that doesn't help. I'm mired at the "I'll serve the Lord, but on my terms" stage of faith development.

Folks who know the Lord well tell me that the real joy comes in the surrender. Once I let the Lord take over my life completely, they say, I'll find myself awash in unexpected joys. The head knows that. But the heart won't buy into it. Not at this stage. My faith life has grown a good deal in the past 20 years. But abandonment? I'm light years away from the abandonment stage.

The Lord wants me—wants all of us—to let go and trust completely. But I'm still hanging onto the last branch over the cliff for dear life, looking to mix a metaphor in



a moment of great peril) for some loophole in the contract that will save me from having to give up the control over my life that I've fought so hard to establish over my years. Like Peter, I want to know where the rocks are before I get out of the boat to walk in faith toward the Lord.

You know what? This abandonment business is serious stuff, Lord. Can't we talk this one over at a more leisurely pace? Couldn't I abandon myself on the installment plan?

THE YARDSTICK

Is spiritual balm capable of curing social ills in pluralistic society?

by Msgr. George G. Higgins

When Christians and Jews discussed social justice in the years prior to the Second Vatican Council, we tended to concentrate on a wide range of specific socio-economic-political problems and the specific reforms on which Jews and Christians, at least in the United States, were in substantial agreement.

We did so agnostically, speaking in somewhat neutral or secular fashion rather than in explicitly religious terms. From time to time we would gingerly address a number of neutral church-state problems on which we were not fully agreed, but again in neutral terms, eventually agreeing to continue to disagree with civility while acknowledging the secular blessings of democratic pluralism.



That, as I recall it, was the standard pattern of Jewish-Christian dialogue as practiced at a number of interreligious conferences hosted by groups like the Center for the Study of Institutions, the National Conference of Christians and Jews and, on a few occasions, by the so-called three Cs: *Commentary*, *Commonweal* and *The Christian Century* magazines.

I do not mean to denigrate in any way the importance of such seminars or the importance of that style of dialogue. I was a participant in many of these conferences, and I think they represented a significant advance for interreligious dialogue in the United States.

But with hindsight, I think it is fair to say that such meetings reflected and were expounding to a political and religious climate which has changed for the better in the intervening years since Vatican II. In those distant pre-Vatican II days, the uppermost question before the house, even if not always stated explicitly, was church-state relations and democratic pluralism.

I write this column on the eve of a major conference at Fordham University commemorating the 25th anniversary of Vatican Council II's "Declaration on Catholic-Jewish Relations" where I will speak on "Social Justice: The Mandate of Our Traditions."

Today, an expert, Father Edward Flannery, believes that we are on the threshold of yet another new era in Jewish-Christian relations, and I think he's right.

Father Flannery, first director of the U.S. bishops' Catholic-Jewish relations office, has addressed Jewish-Christian cooperation from an explicitly theological viewpoint, pointing out that the laicization process in Western culture has resulted in grave problems touching on war and peace, poverty and plenty, freedom and oppression.

Healing the cultural and philosophical breach that characterizes the relationship between Christians and Jews, he says, will bring a new measure of healing to these problems as well.

When Christians and Jews sit down to discuss social issues today, we can confine ourselves to elaborating, as we have in the past, specific areas of agreement. I dare say, for example, that many American Jews would agree—in substance, if not necessarily in detail—with many of the specific reforms put forth by the U.S. Catholic bishops in their widely publicized pastoral letters on peace and on the economy.

By the same token, I suspect that many Catholics are in substantial agreement with many if not most of the specific socio-economic-political reforms advocated by major Jewish organizations in the United States.

But ultimately, in conferences such as the one at Fordham, I believe it may prove more useful to dig a bit deeper and ask of both our faith communities—precisely as faith communities—what role we want religion as such and religious institutions to play in shaping the public values of our pluralistic society.

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THE HUMAN SIDE

We need to understand how vital ecology is to the future of humanity

by Fr. Eugene Henrick

The current situation in the Persian Gulf is causing us to re-evaluate our dependence on oil.

As gasoline became plentiful, automobiles expanded in size, as did the speed limit. Conversely, projects to conserve energy and stop pollution shrink.

Ecologists cry that we were very remiss. Some social analysts say that an old principle still guides Americans: Get it now, don't deny yourself.

Other analysts stress that since 1950 the gross national product has climbed dramatically. They contend that ecologists are idealists who have no idea how to maintain a country's economic progress.

If natural streams had not been diverted, many farms would have lacked irrigation, these voices insist. Human efforts can be employed to restock fish supplies, they add, and where trees are torn down trees can be replanted.

The goods of the earth as well as the human mind are gifts we are intended to use, it is argued; and following the advice of ecologists would shift our standard of living back to the 19th century!

But to prove they are far from unrealistic

idealists, some ecologists have devised the Index of Sustainable Economic Welfare that realistically adjusts the gross national product. How does it work?

An acre of swampland in Louisiana sells at \$800. If it were drained off and built on, storm protection, oxygen production, trapping, recreational uses of the land and

other services of the natural ecosystem would be lost—valued monetarily at much more. Instead of a gain, we have a huge economic loss. Worse, benefits to human health and happiness are depleted.

Recently, after developers built homes on a flood plain, I saw just what the results of an anti-ecology attitude can be. Ignoring the laws of nature, the developers bought off the town council.

Today the homes built there either have floated down river or been so damaged by water that they are worthless. More than homes, however, what was lost were the hopes of young people who dreamt of owning a home, raising a family and sharing in the security of a neighborhood.

It is no exaggeration to say that this one outrage meant the loss of billions to the GNP.

It is ironic to think that it might take a war or a hit in the pocketbook to get people to respect the environment. Are these the only ways to get grown adults to listen and to change? I don't think so. I believe there is another way.

Next to the residence where I live is a Franciscan monastery. It is adorned with lovely gardens and spacious rolling fields dotted with a wide variety of trees.

Every time I walk there I thank God for the beauty. But most of all I thank God for giving the city of Washington, D.C., and its residents, a break! Those open spaces afford the city much needed oxygen, an



animal haven, drainage and numerous other ecological benefits.

In many parts of the city, every square inch of earth is paved over. I think of that when I walk in my neighborhood and see old folks sitting on their porches enjoying the air and the lawns.

Taking account of the world around us, with its many riches, seems like a very worthwhile enterprise to me. I sure beats warfare when it comes to understanding how vital ecology is to our future.

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To the Editor

Secular priests and the counsels

I would like to respond to a question posed in the "From the Editor" column in the Aug. 31 issue of *The Criterion*. The question was: "What are the counsels presented for discussion at the coming world Synod of Bishops. It is a very significant question and one which bears quite heavily on the present crisis of vocations to the secular priesthood. The question is this: To what extent are secular priests called to practicing the evangelical counsels [i.e., poverty, chastity or celibacy, and obedience] to which religious commit themselves through vow and consecration?"

As a secular priest who has lived and worked among religious for more than 25 years and who has experienced religious life from the inside, I have given some thought to this question. My conclusion is based on the sense that the principal practical function of the evangelical counsels has been to undergird the commitment of religious to the common life.

The practice of the evangelical counsels, especially poverty and celibacy, came into prominence with the early monks of the desert as a sign that they had renounced what they considered to be an evil world. Largely through the moderating influence of the *Rule of Benedict*, this negative viewpoint gradually gave way to a much more healthy approach to religious life as a whole.

Over the years, the life of the religious community came to be regarded less as an escape from a wicked world and more as an intensified commitment to discipleship lived out in close association with other similarly committed Christians. The counsels were a practical means of making this kind of community life work. If people were to live together as a religious family, it was necessary to share common goods, and to be responsible for another family in addition to the religious family, and to adapt their own plans and desires to the common good of the group.

As Christian spirituality continued to develop, other meanings apart from the community ideal became attached to the practice of the counsels. These meanings ranged from witnessing to the reality of a

supernatural realm to identifying with the marginalized people of this world. But it seems to me that the underlying practical reality of the counsels has continued to be the making possible of life in religious community.

Secular priests are not called upon to live in community. The vocation of the secular clergy is to live in the world and minister to ordinary Christian people also living in the world. The witness of the secular priest will be to the Christian and human values of this life and to the presence of God in ordinary human affairs. His living out of the virtues of poverty, chastity, and obedience should, then, be less like that of the religious and more like that of the people with whom he has been called to live.

Efforts to make secular clergy live like religious, such as those of Eusebius of Vercelli in the fourth century and Augustine in the fifth, have not succeeded. Nevertheless, we still have vestiges of those efforts remaining even today, such as the requirement of mandatory celibacy for secular priests. Studies have convincingly shown that it is this requirement which is significantly responsible for the critical shortage of secular priests today.

One would hope that the answer the bishops at the synod give to the very significant question mentioned above will be one which helps secular priests fulfill their mission in the world and not one which will intensify the present crisis of vocations to the secular priesthood.

Father Bernard Head
St. Mary of the Woods

Stop training of Salvadoran soldiers

On Sept. 3 (Labor Day) 11 persons began a water-only fast at the main entrance of Fort Benning in Columbus, Ga., site of the U.S. Army School of the Americas. The objective of their fast is to stop the training of Salvadoran soldiers on U.S. soil.

In his article "Soldiers' School for Scandal" (*The Washington Post*, Jan. 28), Colman McCarthy wrote that in 1989 some 650 El Salvadoran officers and foot soldiers were trained. In 1990, 936 are expected. El Salvador's military is the

largest customer of the school, which came to Fort Benning in 1984 after 38 years in Panama where, in the 1960s, the young Manuel Noriega studied the martial arts. The school is paid to train Salvadorans by El Salvador's government, which gets the money from the United States. In effect, the United States pays the United States and El Salvador gets a freebie.

The Central American Human Rights Commission documents that in the week before the murders of the Jesuits in El Salvador, and in the week after, Salvador's military and security forces oversaw 184 bombings. The country's Air Force, flying U.S.-supplied planes, bombed entire neighborhoods where no combat was taking place. In all, an estimated 30,000 homes were destroyed, with 70,000 people left homeless.

As Congress prepares this month to vote on \$55 million in additional military aid to El Salvador (three times the money spent on U.S. education), we must do all in our power to resist this aid by applying pressure to our congressional leaders. Please write and call them: U.S. House of Representatives, Washington, D.C. 20515 and U.S. Senate, Washington, D.C. 20510.

Those on the fast include three Salvadorans; Charlie Liteky, a Vietnam veteran who visited Indianapolis in the winter of 1987; an Army and Marine veteran; a Chicago school teacher; two Dominican priests, a Jesuit priest, and a Maryknoll priest.

John F. Herbertz
Greenwood

Why troops are in Persian Gulf

I am appalled at the commentary page of Sept. 7, Antoinette Bosco, after telling us how glad she is that her sons don't have to be drafted or fight in the Persian Gulf, then proceeds to tell us that one

thing is certain: Our troops are not gearing up for a battle to save democracy; it is for the oil companies.

Well, I happen to have a son in the 101st Airborne and the attitude of the troops is much more humane than her pronouncements. They believe:

A. Saddam Hussein is a despot who has the capability of poison gas and has used it on his own people.

B. Hussein will have the capability of nuclear weapons within a short period of time and may be as capable of using them as he has been of using chemical weapons.

C. Hussein has entered and taken over a country friendly to the U.S. who asked for our help.

D. Iraq does not have unanimous support of the Arab world nor does he have support that this is a Holy War.

E. The hostage situation is clearly violative of international law and humane concerns.

The men and women who are going over believe that they have a just situation and that intervention and/or protection of existing countries, even to the extent of armed conflict, now may save many more lives than a future of Hussein with nuclear weapons, in addition to his chemical weapons bullying Mideast countries.

It is an injustice to have Antoinette Bosco pronouncing things for certain as to why the troops are fighting. At best, it starts another demoralizing effort by those who feel that they have all the answers.

If she doesn't like what is going on, just say so. Don't pronounce for the troops and talk about "our" sons dying, when hers won't be going.

We will bury our sons if it comes to that (we pray that it doesn't come to that), but we don't need Antoinette demoralizing them.

One thing is certain. I won't be sending *The Criterion* to my son.

Charles F. Eble
Indianapolis

LIGHT ONE CANDLE

Hope helps us to cope

by Fr. John Catoir
Director, The Christophers

One of the strongest incentives to hope is the belief that God is actively involved in our lives. "In him we live and breathe and have our being" (Acts 17:28).

Those who hope in the Lord do more than expect his intervention in times of trouble. They abide with him at all times, and in doing so become ever more aware of his loving protection. This belief supplies them with a constant source of inner strength. That doesn't mean life becomes a Sunday picnic. Bad things do happen to good people. One's sense of well-being can be jarred by sudden shocks: heart attacks, auto accidents, earthquakes and other disasters, but we are not without resources when such things happen. We have hope that the future will be better.

The virtue of hope provides us with an untrembling center. Like the deep currents of the oceans, the soul remains calm even when an emotional storm rages at the surface.

Hope enables us to keep our confidence alive. We can live as though we are the children of a King, when the King's love becomes so real that we no longer question it, we can begin to live the Christian life as it was meant to be lived: We become

happier, more energetic. Our hope helps us to trust God more, and this in turn builds up inner confidence.

Some of the immediate fruits of the supernatural virtue of hope were enumerated by Maryknoll Father James Keller, the founder of The Christophers, many years ago when he wrote these lines:

"Hope looks for the good in people, instead of harping on the worst."

"Hope discovers what can be done, instead of grumbling about what cannot."

"Hope lights candles instead of cursing the darkness."

"Hope pushes ahead when it might be easy to quit."

"Hope opens doors where despair closes them."

"Hope accepts tragedy with courage."

It's not that tragedy is made less tragic, or that darkness is less frightening, but hope reminds us that Jesus lived through tragedy and darkness, and he triumphed over both. He also promised that we would triumph too, provided we abide in him. To abide in the Lord is to live in his love, trusting in his immediate presence. In that way we remain safe and sound, for God himself is our protection.

"Keep me safe, O Lord, for you are my hope" (Psalm 16).

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

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



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CORNUCOPIA

Only God can make one

by Cynthia Deves

"Timber-r-r-r!"

We hear the cry of the lumberjack of yore, the Paul Bunyan of folklore, the John Wayne character doing a macho number on fake firs erected on the movie studio's backlot.

But it is a fading cry. Environmentalists have alerted us to the dangers of losing our trees. The dense hardwood forests which once covered Indiana and Ohio are long gone, and now the woods of the Great Northwest appear to be threatened.

As if that were not enough, tropical countries like Brazil are busily wasting their natural resources and upsetting the ecological balance of the entire world by bulldozing their trees. They want to enjoy Western civilization and have a McDonalds on every corner just like the rest of us.

But it is not the destruction of the rain forest that is so bad, horrifying as that is. It's the idea that we may not have trees around much longer, just for their inspiration.

Think about it.

If Sir Isaac Newton hadn't been sitting under an apple tree and got bopped with an apple, he'd probably never have discovered gravity. And all those guys in the space program would still wonder why they were floating upside down when they went to the moon (although some of us have known for years why we were flying upside down on our way to the moon).

Or how about dogs? Take away trees and you'll need to have dog psychiatrists located on every corner, next to the McDonalds! Bushes and telephone poles just won't cut it.

Monkeys would have to swing from the necks of tall giraffes to get where they were going. Birds would have to go to post graduate stork school and learn to roost on rooftops or chimneys or church steeples.

Lightning would hunt around for someplace to strike (not that it would have any trouble finding one). Squirrels would need to store their nuts in the cups at each of the 18 holes on the golf course, or possibly in apartment mailboxes or newspaper slots.

References to Dutch Elm Disease and other tree-type stuff would drop from the language and wind up in crossword puzzles or parlor games.

Woodpeckers would transfer their affections to wooden lawn furniture or outdoor sculptures on the lawns of museums. Even certain worms might turn.

Some kinds of literary inspiration would be lost in obscurity. Peg-legs would become as archaic in story as they are in fact. The three little pigs would have to move to a styrofoam house for the Big Bad Wolf to blow down.

Tales of Robin Hood would be incomprehensible unless they changed their locale to Sherwood Bushes. Maybe they would need to change their hero to Brer Rabbit, too.

Joyce Kilmer would drop from memory entirely, since his entire reputation rests on the poem, "Trees." On the other hand, he might be remembered as a prophet: "I think that I will never see . . ."

Sad to say, there's one thing Kilmer

got undeniably straight about trees: Only God can make one.

check-it-out...

A Workshop for Lay Presiders will be presented by the Office of Worship and the Notre Dame Center for Pastoral Liturgy on Friday and Saturday, Oct. 26-27 at Fatima Retreat House. \$45 fee includes materials, Fri. social and lunch, optional housing \$30 extra; deadline Oct. 16. Send registration to: Office of Worship, P.O. Box 1410, Indianapolis, Ind. 46206, 317-236-1483. For housing, write Fatima, 5353 E. 56th St., Indianapolis, Ind. 46226, 317-545-7681.

Friends of St. Joan of Arc School are invited to support its "Windows to the Future" project to replace 171 windows for a total cost of \$77,248. Tax-deductible donations will be welcomed in the following categories: Friend, up to \$100; Patron, \$100-\$249; Supporter, \$250-\$499; Benefactor, \$500 or more. A plaque will be mounted at the school to recognize Benefactors. Call 317-283-5508 for more information.

Senior Citizens and others who enjoy Ballroom Dancing are invited to join the over 50s Fiesta Club at a Gala from 1 to 5 p.m. on Sunday, Sept. 23 at the Indiana Roof Ballroom. Events include dancing to the 11-piece Billy Moore Orchestra, a cash bar and hors d'oeuvres, and professional dancing exhibitions. Tickets at \$15 per person are available by calling 317-251-1496.

Cathedral High School Class of 1939 meets on the first Friday of every month from 11 a.m. to 2 p.m. at the K of C #437, 1305 N. Delaware St. Lunch is served at noon. For reservations call Ken Dreyer at 317-259-4800 or John Schattner at 317-786-4442.

St. Thomas More Parish in Mooresville will hold its 7th Annual Apple Fest and Pig Roast on Friday and Saturday, Sept. 28-29. The event will feature a chili supper on Fri. and a pig roast dinner beginning at 11 a.m. on Sat. There will be games, carnival rides, fashion shows at 1:15 p.m. Sat. and a 2 p.m. Sat. bed race. The Mooresville Kitchen Band will perform at 5 p.m. Sat.

St. Francis Hospital's Fifth Annual "Walk to Remember" will begin at 11 a.m. on Saturday, Sept. 29 outside the main entrance. The walk is an opportunity for families who have lost children through miscarriage, stillbirth or newborn death to work through their grief. Sharing and refreshments will follow the walk. To register for participation, call 317-781-1281.

St. Meinrad Seminary in southern Indiana, and Christian Theological Seminary in Indianapolis, are collaborating on a

Stewardship and Development Study funded by Lilly Endowment, Inc. The study, which will continue through October, 1991, will include an assessment of programs concerned with administration of resources, a marketing study/needs assessment, and a series of specific recommendations. Results of the study will be published early in 1992.

Indiana Traditional Arts Society and Warren Fine Arts Foundation will sponsor a 1990-91 Celtic Series which will include: The Tannahill Weavers, a Scottish musical group on Saturday, Sept. 22; La Bottine Souriante, a traditional Acoustic Quebecois group on Tuesday, Nov. 13; and DeDanann, an Irish band, on March 1, 1991. For tickets call 317-239-5151. The Traditional Arts Society will also co-sponsor an adult traditional dance series with the Growing Tree Learning Center, located in Lewisville. Traditional Irish Celtic Dancing to the live music of the TaleSpinners will be featured on Friday, Oct. 19 from 7:30 to 9:30 p.m. For registration information call 317-521-4771.

St. Lawrence Parish in Indianapolis will offer Systematic Training for Effective Parenting (STEP) classes facilitated by Mary Lynn Cavanaugh from 7:30 to 9 p.m. on Mondays, Oct. 1 through Nov. 26 in the parish Adult Learning Center. The cost is \$10/person or \$15/couple. Babysitting will be provided. Call 317-843-4925.

The Central Indiana Christian Action Council will hold a Pro-Life Prayer Meeting at 7:30 p.m. on Friday, Oct. 13 at Ritter Ave. Free Methodist Church, 1645 N. Ritter Ave. On Saturday, Oct. 6 the Council will hold its annual Protest March at 1:30 p.m. at Community Hospital on Indianapolis' Eastside. For more information on either event call 317-849-3238 or 317-359-1364.

vips...

Radio Station WVXU in Cincinnati, Ohio, serving residents of the Archdiocese of Indianapolis in southern Indiana, recently won a Gabriel Award in arts and entertainment for its "Rider's Radio Theater." Gabriel Awards are presented by Unda-U.S.A., the national Catholic association of communicators, to honor television and radio programs which treat issues positively and enrich audiences through a value-centered moral vision.

Benedictine Sister Karlene Sensmeier has been appointed as the new director of Kordes Enrichment Center in Ferdinand. The Center provides hospitality to individuals and groups of all faiths through personal and spiritual growth programs and through its facilities. Sister Karlene was administrator of the Institute for Spiritual Leadership at Loyola University in Chicago for the past three years.



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'Vision for the Future' topic of Terre Haute Deanery 10th year religious education conference

ST. MARY OF THE WOODS—Don Kurrie, first lay director of the Terre Haute Deanery Center from 1980-85, will be keynote speaker at the 10th Annual Terre Haute Deanery Religious Education Conference on "Shaping a Vision for the Future." The conference will be held on Saturday, Sept. 29 at 9 a.m. in Le Fer Ballroom at St. Mary of the Woods College.

Kurrie will speak on "Charlie Brown Meets the Little Red-Haired Girl: Catechetical Skills for the '90s." The day's events will also include a brunch, workshops, parish group sharing and closing prayer at 2:45 p.m. Registrations are \$8. \$10 after Sept. 24; no registrations will be accepted after Sept. 26. Call 812-232-8400 for more information.



Kurrie will facilitate the Terre Haute Deanery Board's annual Board Formation Day from 4 to 9 p.m. on Friday, Sept. 30 in the parish hall of Holy Rosary Parish, Seelyville. Karen Jones of St. Joseph University Parish in Terre Haute will assist.

Now director of religious education for the Grand Island, Neb. Diocese, Kurrie is a member of the board of the National Conference of Diocesan Directors (of religious education) (NCDD). He was a charter member and former president of the Association of Parish Administrators of Religious Education (APARE) in the Archdiocese of Indianapolis.

Kurrie was DRE at St. Lawrence Parish in Indianapolis for three years in the early '80s. He edited the "Know Your Faith" section of The Criterion, and wrote a column from 1980-1981. He lives in North Platte, Neb. with his wife Ima and their three children.

Day challenges Catholics to work toward justice

by Mary Ann Wyand

State Representative John J. Day of Indianapolis recently called upon Catholics to consider how the church and people of faith and good will can influence public policy for a more just and compassionate society.

Speaking at St. Thomas Aquinas Parish in Indianapolis Sept. 7, Day reminded his audience that there are strong connections between church teachings and the stirring language of the 14th Amendment of the United States Constitution.

"Every person has value and worth," the Holy Cross parishioner noted. "In all church documents, the theme is stressed about the individual worth and dignity of every person regardless of income or station in life and so on. That point is made again in the U.S. bishops' pastoral letter on peace approved in May of 1983."

In introductory remarks, Day said, the bishops state that, "At the center of church teaching on peace and at the center of all Catholic social teaching are the transcendence of God and the dignity of the human person. The human person is the clearest reflection of God's presence in the world. All the church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person."

Similarly, Day added, the 14th Amendment to the Constitution makes clear that "nor shall any state deprive any person of life, liberty or property without due process of law—and then, I think, the magic language, almost biblical—"nor deny to any person within its jurisdiction the equal protection of the law."

That is to say, the legislator said, as our church doctrine says, every person is special, has value, has worth.

Calling the Constitution our "civil bible," Day noted that, "Its language over the years has protected the humble and the powerless, children of illegal aliens going to school in Texas, for example. It has protected religious and racial minorities, people without clout in our society."

Economic justice, race, peace, and the consistent ethic of life have strong bearings on influencing public policy, he said.

On the topic of economic justice, Day explained that next spring marks the 100th anniversary of a famous encyclical on social justice issued by Pope Leo XIII.

"That document outlined a plan for just working conditions," he said, "recognized the right of labor unions to form and have collective bargaining rights, spelled out the duties of both workers and management, rejected violence as a means of civil dispute, had a strong defense of private property, and rejected socialism as a means to solve problems of that time."

Great exploitation at the beginning of the Industrial Age prompted Pope Leo's encyclical, Day said. "The labor policy that is today quite settled was in those days quite controversial."

In that document, he said, the pope suggested that the need for health and safety regulations ought to be part of public policy and mentioned the need for child labor laws. He also talked about the need for parents to live as just wage to raise their families, and endorsed profit sharing.

Also in the 1891 encyclical, the pope recognized the importance of creating a fund to handle workers' problems in times of distress or unemployment.

Today, Day added, "We know that as workers' compensation laws, unemployment insurance, Social Security, Medicaid and Medicare. It was a long time coming, but some of the groundwork had been laid based on moral principles about people's rights to live their lives with dignity and with purpose."

Day also cited the recent bishops' pastoral letter on economic justice.

"Again we see in the preface this concern for individual worth," he said. "The bishops write, 'We believe the person is sacred, the clearest reflection of God among us. Human dignity comes from God, not from nationality, race, sex, or economic status.'"

The bishops' letter raises issues about economic decisions we make in our country, the legislator said. "Do they exclude or include people? Do they hurt or harm? Do they promote and enhance or do they crush human dignity?"

Expanding on the bishops' statement, Day noted that, "On tax policy, they said families below the official poverty line should not be required to pay income taxes. Such families are by definition without sufficient resources to purchase the basic necessities of life. They should not be forced to bear an additional burden of paying taxes."

Half of the states and the federal government have passed legislation relieving low-income families of tax burdens, Day said, but Indiana is not among the states.

The bishops also recognized the serious need for affordable, quality child care and for parental leave legislation, he said. "But neither Indiana nor the federal government has a comprehensive child care policy. There's a bill now pending in the Congress on child care, and advocates both at the state and national levels frequently cite the bishops' letter in support of that kind of concept."

Of all the industrialized nations in the world, Day said, only America and South Africa have no parental leave laws.

"Much remains to be done if we really are to achieve economic justice in our society," the Democratic legislator said.

In the last generation or two, he said, the church has just begun to take serious steps to correct three centuries of racial injustice. But the reality that some Catholic churches in the south required segregated communion rails until the 1950s has turned many of the faithful away.

Regarding improved race relations, Day emphasized that, "As a Catholic, I want to see our church in a leadership role, not following the crowd. In the 19th century and half of the 20th century, the church has had a mediocre record in this area. We

need to acknowledge that and urge greater action."

Written in 1979, "Brothers and Sisters to Us: the U.S. Bishops' Pastoral on Racism" is helping to heal old wounds, he said. In that document, the bishops note that, "Racism is a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same father."

"Certainly the church has made great strides since then," Day said, "but much more remains to be done."

Peace is so much desired and so difficult to achieve, Day noted, but people can gain inspiration from a papal document written by Pope John XXIII in 1963.

Calling for an end to colonialism and self-determination for all peoples, Day said, the pope spoke of the need for assistance to the less developed countries, meaningful disarmament, and negotiation as a method to settle differences as opposed to the use of military might.

Eight weeks later, President John F. Kennedy echoed many of those statements in a speech at American University. Day said the president challenged his audience to rethink their thoughts on peace and re-examine their views toward the U.S.S.R. Both countries, the president said in 1963, are "devoting massive sums of

money to weapons that could be better devoted to combating ignorance, poverty, and disease." But "in the final analysis, our most basic common link is that we all inhabit the same small planet, we all breathe the same air; we all cherish our children's future, and we are all mortal."

And, Day added, "I saw that as a very hopeful time when both church leaders and political leaders were saying the same things and we saw results."

Day also quoted Pope John Paul II, who said, "Peace is not just the absence of war. Like a cathedral, peace must be constructed patiently and with unshakable faith."

And, the legislator advised, "Think of those two virtues—patience and unshakable faith—and the current situation in the Middle East. Those virtues would serve us very well."

Regarding the consistent ethic of life, Day said that, "Since the Supreme Court's 1973 decision legalizing abortion, many people in the Catholic Church have sought to get a right to life amendment or other measures enacted to restrict abortions."

However, he said, "Sincere and dedicated as those efforts are, they are incomplete. It is not enough. It is incomplete without considering the larger question that goes to the root of the problem: Why we have these abortions. Until we look at the reasons and respond to that, this tragedy will continue."

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ARTISTE—At the St. Joan of Arc Parish Picnic on Sunday, artists paint the faces of children. The event, designed to honor the heritage of the parish parent, also featured French vanilla ice cream, pastries, soup, bread and games as well as a flower booth, and prizes. The planners hope to expand the event next year to include the entire community. (Photo by Margaret Nelson)

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Candlelight prayer for children

by Mary Ann Wyand

Each day, 40,000 children under age 5 die from malnutrition and disease throughout the world.

In the United States, one in every five children lives in poverty. If recent trends continue, according to research conducted by the Children's Defense Fund, one in four American children will live in poverty by the year 2000.

Consider those startling statistics. Christ the King parishioner Karen Lipps of Indianapolis urged, then respond in some way to help end these tragedies.

"Those 40,000 children are dying from preventable

causes," she noted. "The solutions are available and affordable. We've got the resources."

Lipps said she hopes lots of concerned people will turn out for a 6 p.m. candlelight vigil Sept. 23 at University Park in Indianapolis to offer prayerful support of the upcoming World Summit for Children.

"There's nothing so precious as the innocent child," she said, "and nothing with more potential. I think we do the world a great disservice and we do God a great disservice by not taking care of these precious resources."

Many heads of state and government plan to attend the World Summit for Children Sept. 29-30 at the United Nations, Lipps explained. To focus attention on the summit, individuals and organizations have arranged over 900 candlelight vigils in 56 countries.

Sponsoring organizations for the local vigil include the Children's Museum, Indianapolis Nuclear Weapons Freeze, Indianapolis Peace Center, Indianapolis Committee for UNICEF, and Bread for the World of Indianapolis.

"America ranks 21st in childhood mortality under age 5," Lipps said, and the U.S. has "the highest teen pregnancy rate among the six industrialized nations."

Activism has become an integral part of her faith life, the Christ the King parishioner told *The Criterion*, because she believes Christians can no longer ignore the reality of world problems. She currently serves as chairman of the 600-member Indianapolis Nuclear Weapons Freeze.

"Homelessness and lack of education and lack of nutrition and health care are symptoms of a much greater problem," Lipps said. "We are not willing to approach conflict resolution as Christ wants us to."

Children at Risk in Central America

In Central America UNICEF has targeted four "priority countries" where the infant mortality rate is high and a large number of children suffer from malnutrition and preventable diseases.



INFANT MORTALITY RATE (per 1,000 live births)

El Salvador	56
Guatemala	63
Honduras	66
Nicaragua	61

CHILDREN NOT YET IMMUNIZED (under 1 year old)

El Salvador	24%
Guatemala	42%
Honduras	26%
Nicaragua	37%

CHILDREN AFFECTED BY MALNUTRITION (moderate to severe)

El Salvador	15%
Guatemala	25%
Honduras	22%
Nicaragua	21%

© 1990 CNS Graphics

Source: UNICEF

Rosary for Life Oct. 13

MEMPHIS, Tenn.(CNS)—A worldwide "Rosary for Life" is scheduled for Oct. 13 to be prayed at churches and abortion facilities.

A statement from the organizers said it is a "prayer event for unborn babies, pregnant mothers, and a softening of the hearts of abortionists and their supporters."

The rosary has been endorsed by Mother Teresa, Cardinal Edouard Gagnon, president of the Pontifical Council for the Family, Memphis Bishop Daniel M. Buechlein, Mother Angelica, and Dr. John J. Billings, who developed the Billings ovulation method of natural family planning.

Planning manuals for a local "Rosary for Life" can be obtained by sending name and address to Worldwide Rosary for Life, P.O. Box 40213, Memphis, TN 38174, or by calling (901) 725-5937 or (901) 372-1453.

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Do we know Matthew, Mark, Luke and John?

By Fr. Eugene LaVerdiere

We take their names for granted. In the New Testament, we see them in bold print: "The Gospel according to Matthew . . . Mark . . . Luke . . . John," in that order.

As children, we learn that they are the four evangelists. Then one day as we grow older, we wake up and ask: Who were these people anyway? For all their seeming familiarity, we realize we know little about them.

With research, we learn that in the first century A.D., when the Gospels were written, no authors were mentioned. Only later when the Gospels were gathered together did people start referring to the authors.

It is even more startling to learn that the Gospel writers were not among the Christians of the first generation.

It is generally believed today that they belonged to the second generation. They became Christians on accepting the Gospel from the first disciples and apostles.

There may be an exception for John, who could have known Jesus. But John's Gospel was enlarged every few years by John's own disciples who belonged to the second and even third generations of Christians.

For people accustomed to checking an author's biographical sketch, that can be disconcerting. If the Gospels were originally anonymous, dare we trust them?

With a little reflection, we realize that we do not trust the Gospels because of the authors but because of the church that has handed these books down to us from the first century until now.

It is from the church's faith that we know the Gospels are authentic stories of Jesus and the early disciples.

Still, we do know something about the Gospel writers. Take Matthew, Mark and Luke, whose Gospels can be lined up in parallel columns and read at one glance.

From careful study, we learn that the first to write was Mark, around the year 70 A.D. Matthew and Luke wrote in the 80s. John completed his work in the 90s.

We learn that Mark wrote for a largely gentle Christian community in a major urban center such as Rome or Antioch, Syria's ancient capital.

From Mark's Gospel, we conclude that his background was Jewish. Mark knew Hebrew. He was familiar with Jewish customs and the traditions of Jesus among the first Jewish Christians in Judea and Galilee.

Mark also was familiar with the Greek translation of the Old Testament and with gentle Christians in places like Antioch.

In all likelihood, the author of the Gospel of Mark is a person mentioned in several times in the Acts of the Apostles. In Acts 12:12, we read about an occasion

when Peter came out of prison. "He went to the house of Mary, the mother of John who is called Mark, where there were many people gathered in prayer."

If this person wrote the Gospel, we conclude that the earliest evangelist came from a Christian home in Jerusalem where the early Christians gathered. As a young man, he had the opportunity to meet and hear the major figures connected with Christianity's beginnings.

With two names—a Jewish one, John, and a Roman one, Mark—he was in a perfect position to accompany Paul and his cousin Barnabas on the first great Christian mission from Antioch (see Acts 13:1-5).

In the conclusion of second Peter, we learn finally that Mark later worked in the circle around Peter. Later Christian tradition referred to him as Peter's interpreter. For it is largely through Mark's Gospel that Peter's faith experience and stories of Jesus were handed on to a later generation.

We know much less about Matthew and Luke. Matthew's Gospel seems to be the work of a school of Christian scribes rather than one person. Even so, there must have been a leading figure in that school.

Above all, we know Matthew was profoundly steeped in the Scriptures and had enormous respect for tradition, Jewish and Christian.

At the same time, he was not afraid of challenges. He wrote for Christians who recently had been told they could not continue to be associated with the synagogue.

Matthew is perhaps best described as a Christian rabbi.

A man named Luke is referred to in the later Pauline letters. In Colossians 4:14, we read that "Luke the beloved physician sends greetings." Early Christian tradition associated this Luke, a companion of Paul, with the Gospel's author.

Paul's statement led some to think Luke was a doctor. But Luke may have been "the beloved physician" only in that he was a healing presence among Christians of his time.

From Luke's Gospel, we also learn that he was interested in Greek culture and was well educated.

It may be that Matthew and Luke both came from the city of Antioch. Of the two, however, Matthew was likely of Jewish background while Luke was of gentile background.

Perhaps though we know little about the evangelists, what we know is sufficient cause to stop taking them for granted. To love the Gospels is to love their authors, along with the modesty that led them to stay in the background as the great story they wanted to tell unfolded.

(Blessed Sacrament Father Eugene LaVerdiere writes for Catholic News Service.)



GOSPEL WRITERS—Matthew, Mark, Luke and John gave us more than a musty historical record. They wrote Gospels so that the faithful might become living Gospels. Their timeless writings continue to inspire readers. (CNS photo of art)

Gospel writers spoke to the minds and hearts of readers with stories

by David Gibson

Who were the Gospel writers up to?

When you think of a great story-teller, you think of someone who captures every listener's attention. Even non-Christians rank the Gospel writers among the greatest of story-tellers.

What else were they? They were communicators with a message about how to live. Not surprisingly, therefore, readers sometimes approach a Gospel as if it were a "how-to" resource on being a Christian.

What is a Gospel writer? A magnificent storyteller? The author of a timeless resource book? Yes and no.

A good story can be told in such a way that readers feel they are looking in on its characters from the outside. A resource book can be merely a good place to "look things up."

But the Gospel writers weren't just jotting down ideas to use or telling "about" characters.

The Gospel writers addressed the people of their times directly, speaking not just to the mind but to the heart.

In a unique way, the Gospel writers invite readers to step into the story. These writers present not something, but someone—someone who draws readers into a relationship that truly involves them.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Gospel messages appeal to both young and old

This Week's Question

What do you get out of reading the Gospels? What discovery have you made from reading the Gospels?

"I'm really struck by some of the creative solutions Jesus comes up with in tough cultural problems. For example, how he handles the question of what to do about the woman caught in adultery. I find great hope in them." (Mark Pacione, Bel Air, Maryland)

"I used to imagine that God exists primarily for the sake of blessing me and answering my prayers . . . But one of the great lessons Scripture taught me is to reorder my life around the purposes of God instead of writing my own script." (Dolores Carter, Tampa, Florida)

"When I encounter someone I may find difficult, I think of how accepting Jesus was of everyone, like the woman at the well, the tax collector, or the woman crying on his feet." (Susan Kitchie, Indianapolis, Indiana)

"During my life, I've lost focus and direction many times and the exposure to the Gospels seemed to be the main source of centering my life on the good news that I am truly loved by my Father. That unconditional love has sustained me." (Ralph Ekhoff, Winter Park, Florida)

"The Gospels are a wonderful model of how Jesus lived. They are a continual reminder of a gentle, loving way to live." (Jerry Finn, Starlight, Indiana)

Lead Us Your Voice

An upcoming Faith Alive! edition asks: "What links would you like to see between the people of your parish and the people of other parishes nearby? What can parishes do for each other?"

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



HEARING IN A NEW WAY Each Gospel offers different emphasis, audience and theme

by Fr. Paul J. Schmidt

One-person shows always have had great success in the theater.

Audiences flocked to see cleverly made-up actors deliver the words of Mark Twain, Emily Dickinson or Will Rogers.

Several years ago, an actor decided to impersonate the evangelist Mark for theatergoers. The presentation of all 16 chapters of the Gospel of Mark in one evening got rave reviews.

People were impressed to hear the whole good news of Jesus in a single sitting, much as people of the ancient Mediterranean world must have heard it from traveling preachers.

Most of us know the story of Jesus. But when we hear a Gospel passage during Mass, we tend to think, "I've heard this already" and blank out.

Children love hearing the same story over and over. But adults can lose the ability to listen well to something familiar or to absorb something read many times.

We need techniques for active listening and alert reading.

Hearing or reading a whole Gospel in one sitting is an interesting technique. If we do this with Mark's Gospel, we find that the author is leading us deeper into a commitment of faith.

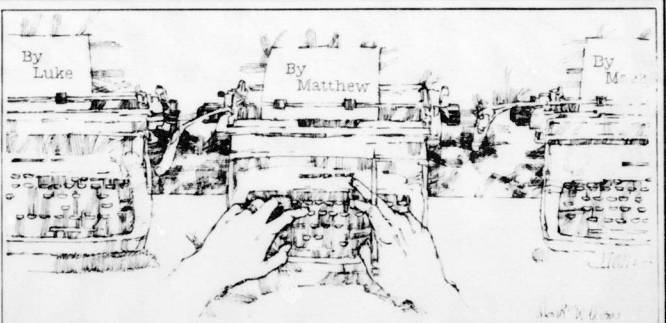
The narrator is saying: "I believe Jesus is the Son of God; so did Peter; so did the centurion. What about you?"

If we cannot muster the time or attention to read a whole Gospel at one time, a commentary can give us a bird's-eye view. Then we can fit the individual passages we read into the author's overall plan.

For each Gospel has a different emphasis, a different audience, different themes.

►Matthew loses no opportunity to show Jesus' continuity with the Old Testament.

►Luke dwells on Jesus' compassion for sinners and on the importance of women in his ministry.



GOSPEL DIFFERENCES—Each Gospel has a different emphasis, a different audience, and different themes. Matthew shows Christ's continuity with the Old Testament, Luke writes of Christ's compassion for

sinners and of the importance of women in his ministry, and John brings out the connections between what Jesus did and what the church does in the sacraments. (CNS illustration by Mark Williams)

►John brings out the connections between what Jesus did and what the church does in the sacraments.

You don't have to have a commentary to read the Gospels. But to get as much as possible out of Bible reading, it can be very helpful.

Catholic Scripture-study programs, such as the Little Rock series, include commentary as a first step.

It is important to understand what the evangelist meant to say to his first-century audience. Then we are ready to explore what he is saying to us now.

When we hear or read a Gospel passage, we may be anxious about work or troubled in a relationship or worried about our health. Things happening on the national or global scene may concern us. We may feel strong about our faith or doubtful about it.

It is important to come as we are to Scripture. Even the most familiar passage then takes on new meaning.

►Jesus healed a blind man. How is he healing my blindness?

►Jesus spoke of hypocrisy. What does he say to me?

►Jesus forgave those who crucified him. What does that mean in my life?

If we put ourselves into the story, we may get some surprising answers to our questions.

To approach the Gospels by ourselves can be rewarding. To approach them in company with others can multiply the rewards.

That is why the Bible-study groups in many parishes have proven so important to people.

Of course, paying close attention to the readings at Mass can be a first step to a deeper understanding of the Gospels.

Matthew, Mark, Luke and John gave us more than a dusty historical record. They wrote Gospels so that we might become living Gospels.

Let's get started!

(Father Paul Schmidt is pastor of St. Agnes Church in Concord, Calif. He is also an author and regularly contributes religious education articles to Catholic News Service for publication in Faith Alive!)

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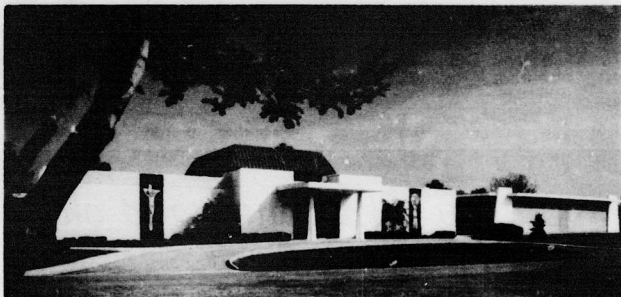


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The Sunday Readings

Sunday, September 23, 1990

Isaiah 55:5-9 — Philippians 1:20-24, 27 — Matthew 20:1-16

by Fr. Owen F. Campion

One of the most popular Scriptures, the Book of Isaiah provides this weekend's Liturgy of the Word with its first reading. This reading is from the second section of Isaiah, of Deutero-Isaiah, to employ the Greek designation usually used by biblical scholars.

Deutero-Isaiah was composed just as the great Babylonian empire moved from its sunny dunes to nightfall. The Persians, who lived in the region now called Iran, were at the doorstep. The Jews, hostages in Babylon for generations since Babylonia overtook the Holy Land, had cause to believe that Cyrus, the Persian king, would release them. In fact, he did release them.

Deutero-Isaiah was written against the backdrop of an unhappy past. Earlier prophets had seen Jewish infidelity to God as the cause of that unhappiness. Deutero-Isaiah admits the unfaithfulness and stresses the need to obey God, but it lauds God's forgiveness. No matter how dastardly the misdeed, it always can be put aside in the abundance and eagerness of God's willingness to forgive.

Philippi was a city originally founded by Greeks but a Roman colony by the time St. Paul arrived there in 51 A.D., along with Timothy, Silas, and Luke. A decade later, Paul wrote the Epistle quoted this weekend to the Christian community that had formed in Philippi. As were other Christians of that era, the Christians in Philippi were threatened by an unfriendly and scornful, if not hostile, culture. In time, that hostility expressed itself through the political authority. Christianity came to be a crime. Christians died as convicted criminals under

conditions so horrifyingly cruel that history has never forgotten them.

Critical to Paul's agenda was the encouragement of Christians. His apostolic mission was to evangelize, to preach the Gospel. But in no way could he overlook the menace awaiting those who embraced the Gospel nor those who had already turned to Jesus. So he reinforced Christian belief by emphasizing the joys that it offers those who hold it without question.

The Epistle to the Philippians bears those themes of joy and encouragement.

To understand well this weekend's reading from the Gospel of St. Matthew, it is necessary to remember the conditions of life around Jesus. The people primarily made their way by agriculture. The more fortunate, and more successful, were skilled in a trade or occupation. No upright Jew would have been a public official, since that would have meant open cooperation with the Roman, pagan occupation.

Many lived by day labor. Each morning they would go to the marketplace in the town and await an offer from a landowner or estate manager to work in his fields. It was a buyer's market. Wages were minimal. The reading this weekend suggests that the wages given the workers were hardly lavish.

The Gospel of St. Matthew was composed years after Jesus. The church had to deal with questions from its own about the reward recent converts could expect. After all, many of those converts

proceeded from long lives of paganism and sin. The author of the Gospel offered this parable from the lips of Jesus as a response to those questions. Its implication is clear: God's mercy is God's to dispense in ways no human logic can discern.

Reflection

For weeks, the church presented us in its liturgical readings the image of Jesus, alive and active in the church still through its teachings, sacraments, and works of mercy. The readings summoned us all to conversion to Jesus. It was an inviting summons. Then, realistically, the church confronted the fact that all of us fail in fully responding to that summons. In other words, we sin.

At times, the inclination to reject sin and accept Jesus as Lord and Savior comes after serious sin, or years spent away from God. The teaching of Jesus, repeated through the church, is firm and

unyielding. All who truly accept the Lord and live accordingly can anticipate eternal happiness.

Perhaps our customs are not such that we face that teaching with as much perplexity as that which held the contemporaries of Jesus. If so, that is good. The message so consistently given us in these readings, and particularly in the reading from St. Matthew's Gospel in this liturgy, is that God's mercy is great and totally sufficient. It silences the echo of any sin. It sweeps sin aside in his outreach to us, bearing with it peace in this life and salvation in the next.

The reality of that mercy is a consolation and promise to us all. Never in life do we pass a "point of no return" in our wayward track from God. We always can turn to him. Most importantly, God always will receive us. He is the father of the prodigal, the generous taskmaster of this weekend's parable.

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'The Pope Teaches' resumes next week

"The Pope Teaches" column written by Pope John Paul II will not be published this week due to the Holy Father's trip to Africa. The pope will resume his teaching during a general audience at the Vatican next week.

Our earth is full of beauty.
Its goodness is all around.
We need to seek no farther,
For before us it's always there
to be found.

So stop and rest a moment.
Let its magic hold you spellbound.
Live each day given to the full,
Knowing what great joy abounds.

—by Paul Jackson

MY JOURNEY TO GOD

Earth's Beauty and Goodness

Sunrise and sunset,
Colors beyond compare,
Beauty in ocean waves,
Birds of the air.

Mountain tops splendid with snow,
Valleys covered with
waving grain,
Cattle grazing in the meadows.
People filling the air
with heavenly strain.

(A member of St. Benedict Church in Terre Haute, Paul Jackson enjoys writing poetry.)



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VIEWING WITH ARNOLD

'Wild at Heart' follows weird road movie plot

by James W. Arnold

In "Wild at Heart," the archetypal story of young love vs. the world is told again, but in funny, strange and relentlessly perverse and outrageous details. This is not surprising, since the creator is David Lynch, architect of "Twin Peaks" and the current genius of weird.

"Heart" was a big winner at the Cannes Film Festival, which appreciates oddballness as much as anyone. It could be described in a hundred ways, perhaps most accurately as a sex-and-violence fairy tale for grown-ups in which all of the characters are abnormal and the evil ones are closer to psychotic.

But this doesn't say it all. "Heart" is not as dark as, say, "The Exorcist III." It doesn't purport to show us an everyday, credible world in the grip of Satan. Its world is surreal, and the satanic forces (i.e., bad guys) are formidable, but not all-powerful. Despite the deadpan style and gallery of horrors and freaks, "Heart" has humor, romance and even a sort of happy ending.

The road movie plot, adapted from Barry Gifford's much simpler novel, offers



Nicolas Cage and Laura Dern as Sailor Ripley and Lula Fortune, a lightweight couple on the run across the South—from Cape Fear to New Orleans and Texas. They're fleeing Lula's malevolent and vindictive mother, Marietta (Diane Ladd, Laura's mom in reality). Sailor is an ex-con, Lula a hormonal 20-year-old whose goal in life is making love forever.

But both are, if not rocket scientists, essentially innocents. They're also totally in love, as much as they know how to be. But so much gross stuff has piled onto this that whether the movie's full effect is life-enhancing or life-degrading is a close call.

Marietta, a looney widow, wants Sailor dead out of jealousy and revenge. So she dispatches a pair of pursuers: kind-of-nice boyfriend Farragut (Harry Dean Stanton) and more sinister boyfriend Santos (J.E. Freeman). Santos enjoys killing, and he has the connections to typical decade, psycho-sexual Lynch-movie carnivores.

Among them: Bobby Peru (William Dafoe), a sleazeball killer with bad teeth; Perdita Durango (Isabella Rossellini), a bad blonde with heavy-lidded eyes; a mystery man named Mr. Reinder who lives in a posh bordello, and Juana, a sleek foot-looted drag lady.

Eccentrics are everywhere: a mad uncle with a Santa Claus obsession and cockroach fetish; fat, topless dancers who suddenly appear in the party of a Texas motel that seems to be the national center of ugliness. Then there are the real-world horrors, the sex and violence pouring from the news on the car radio.

The movie could be a colossal joke, a Lynchian self-parody. It could also be about existential love and trust in an immoral world. The "kids" are trying to flee to happiness in an environment of terrifying, often bizarre danger. But writer-director Lynch is called post-modern because (among other things) he won't let audiences take the story or characters too seriously or realistically.

Sailor and Lula are likeable (that's key)



PINT-SIZED TERROR—Michael Oliver stars as 7-year-old Junior, a thoroughly devious boy, in "Problem Child." The U.S. Catholic Conference calls the film an "uninspired comic fantasy" and says Junior is a "dreadful role model" for children. It classifies the film A-II for adults and adolescents. (CNS photo from Universal)

but close to brain damaged. The first time we see Sailor he beats a man to death in a bloody rage that goes beyond self-defense. ("I don't have much parental guidance," he says in that sincere, dimbulb Cage style.) Lula comes close to betraying Sailor when the slimy Bobby Peru, in a really frightening passage, ponders rape, then tries to seduce her.

In another scene, they come upon a car accident at night in the desert. Two are dead, and a hysterical woman, fatally hurt, rants about how angry her mother will be. It's a shocking bump with reality. "She died," Sailor says. "Why did she have to go and do that?"

Lynch's ambiguity on most serious issues is disturbing. The movie is full of simulated sex, because that's mainly what Sailor and Lula do. Is it love? Or is Lynch mocking them? When others in the film try to express love, Lynch makes them look stupid or perverted. There is an undertone of cruel humor to everything, e.g., the ritual murder of the harmless Farragut and

the messed up holdup in which the nasty Peru literally loses his head and an innocent victim, scrambling to find his lost hand, has it carried off by a stray dog.

There are also darkly funny references to pop culture. Sailor suddenly croons like Elvis (nearby girls scream). "The Wizard of Oz" is also a motif, with Lula as Dorothy and Marietta as the wicked witch. As Lula describes her woes, in a key line: "The whole world is wild at heart and weird on top, and I wish I was somewhere over the rainbow."

When the good witch descends in her bubble to rescue the "kids" from what seems a logical but dreary finale, the power of love and forgiveness is reaffirmed. But by now, it could be just another cynical joke.

(Sex, violence, and weirdness, somewhat overcooked; graphic sex and violence situations; for adults, not generally recommended.)

USC classification: O, morally offensive.

Recent USCC Film Classifications

Hardware O
Narrow Margin A-III
Postcards from the Edge A-III
State of Grace O

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

Civil War epic recounts horror of country's division

by Henry Herz

The fratricidal war of 1861-65 pitting the Union against the Confederacy was a testing ground and turning point for the American nation.

Providing a television documentary of this monumental epoch is "The Civil War," an historic series premiering Sunday, Sept. 23, from 8-10 p.m. on PBS. The series continues Monday through Thursday, Sept. 24-27, when its concluding episode airs from 9-10:30 p.m. (Check local listings to verify program dates and times.)

Historian David McCullough narrates the series, which was written by Geoffrey C. Ward, former editor of *American Heritage* magazine, and co-producer Ric Burns, with a battery of Civil War scholars verifying the historical accuracy of its content.

Translating the script into TV images is co-producer and director Ken Burns, whose distinguished list of credits ranges from "Brooklyn Bridge" and "The Statue of Liberty" to "Huey Long" and "The Congress."

Though photography was still in its infancy at the time of the Civil War, Burns was able to draw upon the considerable work of Matthew Brady and other pioneering cameramen who captured still lifes of soldiers before and after battle—movement was only a blur in these early photos.

Mute but eloquent testimony to the war's ferocity and cost in human lives is to be seen in the pictures taken of battlefield dead after an engagement—men strewn where they fell in the contortions of death.

The battles themselves are depicted in the drawings of newspaper artists and paintings done long after the war. Newspaper coverage of events in the form of headlines and subheads, as well as battle maps showing the disposition of forces, are also part of the rich visual tapestry that Burns has fashioned for the screen.

McCullough's narration presents a capsule history of the period, beginning with the causes of the war and ending with the consequences of the Union's victory.

This history relates not only the course of the major battlefronts but also follows the political concerns of Washington and Richmond, the diplomatic maneuvers involving Britain and France, and the economic disruptions, both North and South.

Much time is devoted to the issues of the war, principally the institution of slavery, Lincoln's growing realization that emancipation was the war's main moral aim, and the arming of blacks to fight for it.

However, time is also allotted to short digressions on such matters as the weapons with which the war was fought, the state of medicine, the effect of the draft in the North, and the role of women on the home front and as nurses, spies and, sometimes, soldiers.

Giving something of a more personal flavor to McCullough's factual account are interviews with a variety of historians, most notably Civil War authority Shelby Foote. Spoken with a soft Southern accent, his thoughtful remarks—a tribute to the bravery of Union infantry at Antietam, a moving account of Stonewall Jackson's death—are a great asset to the series.

Also adding a personal touch are the words of individual participants in the war, famous and unknown. This material, derived from diaries, letters and speeches, is read off-screen by a number of well-known actors, including Jason Robards Jr., Julie Harris, Jeremy Irons, and humorist Garrison Keillor.

This is prime history made accessible to a general audience. Civil War buffs may be disappointed that the battles are not recounted in greater detail. Others may wish there had been room to see how the war divided churches or the role of women religious in caring for the wounded and the dispossessed.

That, however, is the price of historical popularizations, especially in the TV form. If the job of such popularizations is to present the big picture rather than a myriad of details, "The Civil War" is a resounding success.

Parents should encourage their youngsters to sample the series, perhaps by taping it on the VCR for later viewing.

The youngsters just might find it interesting enough to motivate them to pay a little more attention to their history classes at school.

TV Programs of Note

Monday, Sept. 24, 9-11 p.m. (NBC) "In Memory of a Child." Next-door neighbors (Michael Tucker and Kevin Dobson) are best of friends until the 5-year-old son of one of the men accidentally drowns in the pool of the other and their families turn to healing the hurt and recovering from their mutual loss. This show isn't for young children.

Tuesday, Sept. 25, 9-11 p.m. (CBS) "Good Night, Sweet Wife: A Murder in Boston." Fact-based TV movie about a man (Ken Olin) who claims that he and his pregnant wife were shot by a black robber, but the suspicions of a reporter (Margaret Colin) prove history false.

Tuesday, Sept. 25, 10-10:11 p.m. (PBS) "Bill Moyers' World of Ideas." In this rebroadcast of a 1988 program, Harvard University law professor Mary Ann Glendon talks about abortion and the Roe vs. Wade decision.

Wednesday, Sept. 26, 10-11 p.m. (CBS) "Mike Wallace, Then and Now, A CBS News Special." Using excerpts from past programs, veteran newsmen Wallace recalls 40 years of reporting and interviewing the famous and the notorious, reflecting on his reputation as "the toughest interviewer on television."

Wednesday, Sept. 26, 10-10:11 p.m. (PBS) "Bill Moyers' World of Ideas." In this rebroadcast of a 1988 program, University of Chicago sociologist William Julius Wilson talks with Moyers about his book, "The Truly Disadvantaged," which deals with poverty among inner-city blacks.

Thursday, Sept. 27, 4-5 p.m. (ABC) "A Town's Revenge." Rebroadcast of the "ABC AfterSchool Specials" story about a teen-age farmer (Keith Coogan) who stirs up the anger and opposition of neighbors, friends and even his father (Brian Smiley) when he starts growing crops without using pesticides. The program won a 1990 Humanitas Prize for communicating values that enrich the public.

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

QUESTION CORNER

Names seem exclusive

by Fr. John Dietzen

Q Some priests and special ministers of Holy Communion use the name of the communicant before saying "the body of Christ" or "the blood of Christ."

I have done this myself at retreats where I know the names of everyone. I do not feel it is pastorally appropriate at a parish Mass where the priests or ministers do not know the names of all who will receive Communion.

It seems to create an "in group" and an "out group" and thus to be divisive at the very time we should be most united.

I find it especially "cruel" at a school Mass when only a few in each class are named, usually the more popular and endearing children.

What is the official stand on this, or what seems appropriate to you as one aware of pastoral practice on a far broader scale than I?

If at any time we ought to be treated alike and no distinctions made, it is at Communion.

I have also seen priests carry on conversations with people who approach them for Communion, even get down on the floor to shake hands and fool around with children while holding the Communion plate in the other hand. Any comment on that? (Indiana)

A Apart from the general and specific liturgical principles concerning integrity of the liturgy text, I know of no regulation that would directly govern this situation.

FAMILY TALK

Varied family activities revitalize relationships

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our marriage and family seem to be withering away. It's not that we are having big fights, but more like we are dying up from lack of contact.

My husband and I both work and come home tired. Our two middle-school-age youngsters are in so many activities that they are almost never home. We see each other coming and going, rarely for meals, mostly in front of the television. Any ideas to help us out of this rut? I've tried to let everyone to talk about our splintering but without luck. (New Jersey)

Answer: Try the Kenny 13-week plan, a simple but organized way to start something new. The key is to schedule a time and day, to keep the activities brief, and to do something different and new each week.

If you don't schedule family activities, they will take second place to work and school demands. Be flexible, but get your family activities on the calendar.

If you wait for the mood to strike and motivate you, you are not likely to try something different when you most need it. You are not at your most creative and energetic when you feel tired and tense and overwhelmed.

Here's how to start the Kenny 13-week plan:

►Get yourself one of those large kitchen calendars with an empty square around each date.

►Convene a family meeting to discuss recreational interests and make plans for activities.

►Take turns selecting something to do each week as a group activity.

►Be specific. Select a date, time and place. Depending on the activity, you may select a morning, afternoon or evening during the week or on a weekend.

►The same activity cannot be selected twice. You must do 13 different things.

►Be imaginative. Family recreational ideas might include:

1. Go out for dinner.
2. Go shopping at the mall.
3. Cook-out either lunch or dinner in the back yard.
4. Bob for apples.
5. Go roller skating.
6. Go bowling.
7. Get up early to watch the sun rise, then have breakfast together.
8. Play Monopoly or another board game.
9. Rent videos and have a film festival.
10. Create a salad bar for lunch.
11. Look at family photo albums.
12. Go hiking at a nearby state park.
13. Visit a museum.

After 13 weeks, keep what you have enjoyed and skip the activities that did not work out. Keep on scheduling. Ask everyone for their recreational ideas and try to include something that interests each member of the family.

If family is truly important, it deserves its rightful place on your social calendar.

(Address questions on family living and child care to the Kennys, 219 West Harrison St., Bensenville, Ind. 47978.)

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Some feel these principles are broad enough to accommodate the practice you speak of; others do not.

As I have noted several times in the past, directives which guide our behavior as liturgical ministers indicate that we are not to minister the sacraments like robots. Along with the other sacraments, Holy Communion should be administered in a human, friendly, warm and responsive manner, consistent with that sense of dignity, reverence and, as you well note, impartiality which should always characterize any minister of the liturgy.

It seems to me the practice of giving names at Communion goes a little over the edge of inappropriate familiarity and camaraderie at Communion time. Be that as it may, it certainly too often goes over the edge of inappropriate partiality.

It may perhaps be appropriate on certain special occasions. As you indicate, however, the wrong impression can easily be, and I know for a fact sometimes is, conveyed. Obviously, nothing should happen during Mass, most

particularly at Communion time, which appears to give recognition and affirmation to one group to the exclusion of others.

Almost inevitably this is what happens when peoples' names are used at Communion, particularly in a parish or other broad community Mass. This is the main reason I never do it, and appears to be the reason you as a pastor are also sensitive and concerned about the practice.

The same ideas are relevant to the last part of your question. This type of interplay does nothing for the sanctity of the Communion rite.

In an increasing number of parishes and dioceses in the country, young children and others who are not receiving Communion, non-Catholic spouses and parents, for example, may approach the Communion minister with arms crossed over the breast to receive a brief blessing. This means a great deal spiritually to a lot of people.

This simple ceremony, however, should be brief and straightforward. It should never degenerate into the kinds of things you describe.

I have a suspicion that what you observed was not this type of Communion blessing. Those I have seen always reflected an obviously sincere dignity and reverence.

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

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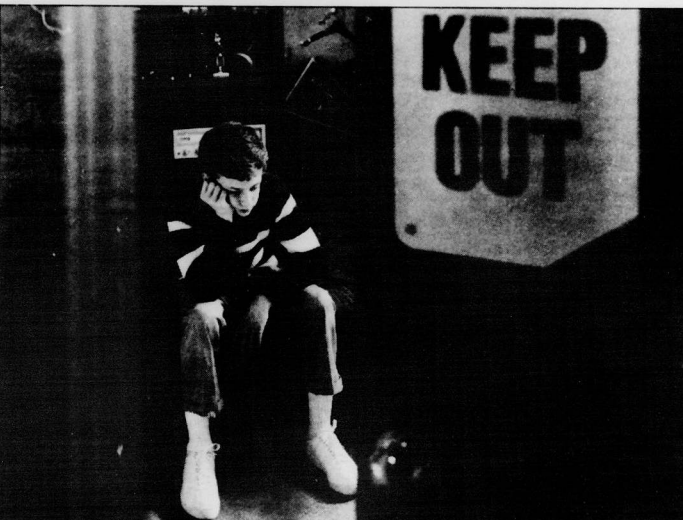
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The Active List

The Criticon 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 Criticon, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

September 21

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. Social follows.

The Contemporary Issues in the Catholic Church series continues with "The Christian Response to Global Change" at 1:30 and again at 7:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts.

September 22

A "Saints and Angels Barbecue Blow-Out" will be held from 4-11 p.m. Fri. and from 1 p.m.-midnight Sat. at St. Andrew Parish, 38th and Sherman. Entertainment, drawing.

St. Catherine-St. James parishes, Indianapolis will hold their Annual Fall Festival from 5 p.m.-midnight. Crafts, booths, food and DJ.

September 21-23

A Women's Retreat on "Disarming the Human Heart: Reconciliation in Everyday Life" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

A Women's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-255-8135.

Franciscan Father Justin Belitz will present "Living the Prayer of Quiet Retreat" at St. Joseph Conference Center, Tipton. Call 317-545-0742 for information.

St. Mary Parish, Aurora will hold its Festival from 6-11 p.m. Fri., from 3-11 p.m. Sat. and from 11 a.m.-7 p.m. Sun. All times EDT. Games, beer garden, entertainment.

September 22

An Early Bird #2 Drawing for the benefit of All Saints School

will be held at 5 p.m. at St. Anthony Parish.

A Beginning Experience Weekend for persons who lost a spouse through death, divorce or separation will be held at St. Bernadette Parish Center. Call 317-236-1596 for details.

Matt Hayes will present an archdiocesan adult education day on "Knowing the Territory: Mapping out the Terrain of Adult Learners in the Parish" from 9 a.m.-2:30 p.m. at Marian College.

Catholic Alumni Club (CAC) will attend 5 p.m. Mass at Sacred Heart Church, 1530 Union St. followed by dinner at Shapiro's. Call Mary 317-255-3841 for details.

All Saints School, 1306 27th St., Columbus will hold its Annual Fall Festival from 11 a.m.-4 p.m. Pony rides, white elephants, crafts, spaghetti dinner, raffles.

Armchair Races will be sponsored by Holy Trinity Parish in Backhold Hall, #3 admission.

Christ the King Court #97, Knights of Peter Claver Ladies Auxiliary at St. Rita Church will sponsor "Another Autumn Ambiance" fall fashion show from 11 a.m.-2 p.m. at the Hyatt Regency Ballroom. Call 317-924-0809 or 317-923-9330 for information.

The Men's Club of Our Lady of Lourdes Parish, 5333 E. Washington St. will sponsor its Annual Reverse Raffle at 6 p.m. Dinner catered by Jugs. Tickets \$17-50. Call 317-357-2455.

St. Gabriel Home School Association will hold a Garage Sale from 8 a.m.-3 p.m. at 6000 W. 34th St.

A Luncheon Fashion Show for the benefit of St. Mary of the

Woods College Alumnae Scholarship Fund will be held at 12:30 p.m. in O'Shaughnessy Dining Room. Call 812-535-5211.

Separated, Divorced and Remarried Catholics (SDRC) will meet for dinner and dancing. Call Eileen Roberts 317-873-2307 for more information.

A Franciscan Fun Day will be held from 11 a.m.-4 p.m. EST at Oldenburg. Bring picnic lunch. Games, bingo, door prizes, barndance. German band. Y'all come.

September 23

Secena Memorial High School will hold its annual Chuck Wagon Buffet Dinner with cocktails at 5 p.m., dinner 6 p.m., dancing 7-9 p.m. Tickets \$8, adults only. Call Jeannette Tuttle 317-356-1759 for information.

A three-evening seminar presented by Father John McGoy "Growth, Maturity and Loving" begins at 7:30 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. Free-will offering taken.

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

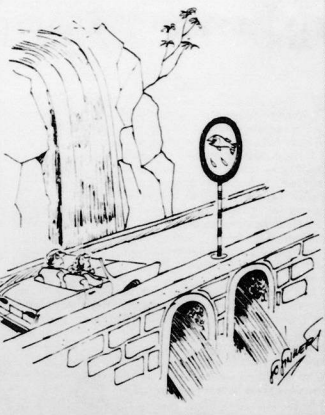
Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Forville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

St. Michael Parish, Bradford will hold its Annual Turkey Shoot Chicken and Dumping Dinner. Shoot 11 a.m.-5:30 p.m. Dinner served 11 a.m.-3 p.m. Homemade quilts, booths, games.

Sister of Charity of Nazareth, Ky. Sister Pat Haley begins a three-evening revival on the theme "Salvation is a Family Affair" at 7 p.m. in Holy Angels Church, 28th and Martin Luther King Jr. St.

St. Augustine and Sacred Heart parishes, Jeffersonville will sponsor a free performance by The

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Foundation Square Fools mime group from 7-9 p.m. at St. Augustine Church, 315 E. Chestnut St. Reception follows.

September 24

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.

Catholic Adults Reaching Out (CARO) will meet at 6:30 p.m. for

dinner at the Spaghetti Factory downtown, followed by dancing at Ike and Jersey's.

Separated, Divorced and Remarried Catholics (SDRC) will hold an All-American Old Fashioned Food Pitch-In followed by dancing at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

An organizational meeting for a CVO Camp Alumni Association

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will be held at 7:30 p.m. in the CVO office library, 580 E. Stevens St. Call Tracy Magee 317-578-0627 for details.

September 25

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

The Centering Prayer Workshop conducted by Gwen Goss begins from 7-9 p.m. at St. Paul the Apostle Parish, Greencastle. Call 317-653-5678 to register.

Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at the Outabouts, 2102 Mithoeffer Rd. Call Anna Marie 317-784-3313 before Sept. 24 for reservations.

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

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

The Strengthening Your Step-family program sponsored by SDRS continues from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

The St. Gerard Guild will sponsor a pro-life luncheon at 11:30 a.m. in Suite 16 of the Radisson Hotel, Keystone at the Crossing State Rep. Frank Newkirk, speaker. Tickets \$18. Call 317-849-4171.

September 26

Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. at St. Barnabas School library, 8300 Rahke Rd. Call 317-881-0631 for details.

September 27

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

September 27-29

St. Ann Parish, 1440 Locust St.,

Terre Haute will hold a Fall Festival from 6-10 p.m. each evening. Rides, spaghetti dinner Fri., bingo, eggs roll and other food stands.

September 28

The Centering Prayer Workshop conducted by Gwen Goss continues from 5-11 a.m. at St. Paul the Apostle Parish, Greencastle. Call 317-653-5678 for details.

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.

St. Nicholas Parish, Sunman will hold a Turtle Soup Supper and Fish Fry at 5:30 p.m. EST. Games, \$10.00 drawing, amusements.

The Medjugorje Network will present Bob Rust of the Save One Life Foundation at 7:30 p.m. in Ft. Harrison Post Chapel activity room.

Cathedral High School Class of 1939 will meet from 11 a.m.-2 p.m. including noon lunch at the K of C 4437, 1305 N. Delaware St. For reservations call Ken Dreyer 317-299-4800 or John Schattner 317-786-4442.

September 28-29

St. Thomas More Parish, Mooresville will hold its 7th Annual Apple Fest and Pig Roast. Chili supper Fri., pig roast dinner from 11 a.m. Sat. Bed race, fashion shows, Mooresville Kitchen Band.

September 28-30

A Weekend of Quiet will be presented at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for more information.

A Women's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-255-8135.

"Living a Centered Life," a retreat on prayer for men and women will be held at Mount St. Francis Retreat Center. Call 812-821-8817 for registration.

September 29

Catholic Adults Reaching Out (CARO) will attend 6 p.m. Mass

at St. Michael, Greencastle followed by dinner at Kopper Kettle. Meet at 5 p.m. at CVO, 580 Stevens St. Call Pam 317-894-1951 for details.

A "Catechesis for the '90s" workshop sponsored by New Albany Deaconry, Aquinas Center and Our Lady of Perpetual Help Parish, New Albany will be held from 9 a.m.-1 p.m. in Wagner Hall, 1752 Scheller Lane. Cost \$7/person. \$75 maximum parish team; deadline Sept. 26. Call 812-945-0354.

St. Michael Parish, 3354 W. 30th St. will hold its Annual Octoberfest from 5:30-11 p.m. German dinner 5:30-8:30 p.m. German

Band and Sing Along 7:30-9 p.m. Games, raffles.

The 10th Annual Terre Haute Deaconry Religious Education Conference will be held in Le Fer Ballroom, St. Mary of the Woods College. Call 812-232-8400.

September 30

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Don Kurre will facilitate the Terre Haute Deaconry Board's annual Board Formation Day from 4-9 p.m. at Holy Rosary Parish, Seelyville.

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Youth News/Views

America's youth must become 'culture smart'

by Mary Ann Wyand
First of two parts

Dominant cultural images based on the negative effects of consumerism and mass media continue to adversely affect America's young people. Jesuit Father James DiGiacomo of New York City told youth ministers, religious educators, and parents Sept. 15 at the Catholic Center in Indianapolis.

Discussing the critical need for moral formation of American youth, the noted teacher, writer and international educational consultant said that our society's consumer way of looking at reality is totally at odds with basic Christian values.

"In the face of these pervasive influences and pressures, what can Christians do?" he asked. "What you and I have to do is offer an alternative vision of life that reinforces the positive elements of the dominant culture and resists its negative features. Certainly that's what a Catholic school is supposed to do."

For 35 years, the Jesuit priest has devoted his vocational and professional energies toward reaching out to teen-agers with his articulate faith and common sense discussions on moral decision making. His keynote address before the annual Youth Ministry Day workshops was arranged by the Catholic Youth Organization and Office of Catholic Education.

"All we do in our families, our schools, and our parishes is help kids fit into society by going along with the prevailing mores, then we sell them short," Father DiGiacomo charged. "By grooming them for a false image of success, we may be unwittingly programming them for failure as persons."

Given the powerful and pervasive

influence of the media and other instruments of mass culture, he said, "I believe we have to engage our children in an explicit, serious, and organized critique of our culture. We have to help our kids understand what the messages are and how they are manipulated by them."

Discussions with young people about Jesus, God, the church, and the Bible now must be supplemented by ongoing conversations about negative cultural influences and unhealthy lifestyles, the priest said.

"Just as some kids are street smart," he said, "we should help kids become culture smart. We should be exploring options with them, analyzing and evaluating lifestyle, and spelling out the implications of various attitudes, choices and commitments."

Youth ministers, educators and parents should be sensitive to the manipulative and sophisticated forces of mass culture and develop skills to help teen-agers become discriminating consumers of ideas and values, Father DiGiacomo said.

Unfortunately, he said, many adults also are victims of cultural manipulation through powerful and misleading images and messages.

"They have been sold a way of life that is in many respects shallow, exploitative, and ultimately unsatisfying," he said. "It is a world view that lacks respect for life, canonizes freedom without advocating responsibility, looks on integrity and idealism as potential obstacles to fulfillment, and promises happiness to the mere accumulation of material things and their conspicuous consumption."

Today's teen-agers need the help of sincere adults who care about them as persons, Father DiGiacomo explained.

"I remind my students over and over



YOUTH FOCUS—Jesuit Father James DiGiacomo accepts a Catholic Youth Organization sweatshirt from Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, after delivering the keynote address on "Moral Formation of Catholic Youth" Sept. 15 at the Catholic Center in Indianapolis.

again that they are free," he said. "They have the power to choose their lives. They can be generous or they can be selfish. They can choose careers that serve or careers that just use other people. They can aspire to a full human life or they can settle for conspicuous consumption. They can be sexually responsible or irresponsible. They can choose any of these paths that they desire."

The Jesuit priest said he also tells teen-agers that when they choose a particular lifestyle they must accept the full responsibility for their actions.

As an illustration of a recent class lecture on moral formation, Father DiGiacomo asked the audience to consider various lifestyles in America.

"Let's look at the different ways that people live," he continued. "How they make their money and what they spend it on. How they relate to other people. What they consider important. How they think about the purpose of life, about God, about right and wrong. Where and how they look for happiness, and whether or not they find it."

When you start going down these discussion paths with young people, he said, you see some things in a whole new way.

Young people need to take time to

reflect on the value system which Jesus and his followers take as their starting point, the priest said.

"Does Christ's way of looking at the world make sense?" he asked. "Would living by his principles be likely to bring you satisfaction? What's the cost of discipleship? How does it compare with the program of the dominant culture?"

These important life questions and other moral explorations like these must be part of Christian education, Father DiGiacomo emphasized.

"Otherwise," he said, "we're trying to deal with young people's moral and religious needs in isolation, ignoring the cultural realities that undercut our best efforts. We're trying to make Christians out of people who have already bought into a whole contradictory way of life. We talk about God and Jesus and church and sacraments and morality to kids who just want to look good, eat good, and smell good."

With spiritual guidance, Father DiGiacomo concluded, "we have to help young people aspire not only to making a living, but to making a life worth living."

(Next week, Father DiGiacomo offers advice on ways to effectively talk to teen-agers about abortion.)

Soap operas tempt viewers with artificial lifestyles

by Tom Lennon

My teen-age informants tell me that some of you have started watching daytime soap operas. Now that school is back in session, teens even tape these afternoon television shows for later viewing.

Often you watch them not because you're gung-ho about the soaps, but because you're bored. You would prefer to be swimming, riding The Beast at the

amusement park, or just hanging out with friends.

But those who flick on the television to see what the young and the restless are doing with the days of their lives as the world turns run the risk of getting hooked on soap operas.

If this has happened to you, here's one suggestion: Don't watch passively. Be alert and examine them carefully.

You may find to your surprise that a kind of school is in session and that, for

better or worse, these daytime dramas are trying to teach you something.

One of them had an extended story dealing with teen-age alcoholism. Another story dealt with acquired immunity deficiency syndrome. Lots of information was packed into the sometimes stilted dialogue.

In addition to information, several ideas are packed into the conversations and not all of them are good ones. It is important to challenge the ideas and raise questions about them.

For example, what view of marriage is given on the soaps? Is it all like real life?

If a young person thought real-life marriage was like the soaps, might the young person come to expect very little happiness from marriage?

How often do the soaps present a Christian view of life? Instead, are the main gods in these dramas money, power, sex and booze? What other false gods are found?

Pay attention also to the highly artificial nature of the soaps.

The writers have the terribly difficult job of creating cliffhanger situations every time a commercial comes along. They must make sure the audience doesn't wander away, so they build suspense to keep you there during the commercial.

Notice also the way anxiety is created in the audience.

Just as one set of characters is getting out of a troublesome situation—and you think you can relax—another set of characters begins facing new dangers.

This is another gimmick to keep the audience coming back day after day.

Often dramatic situations are created by making sure the characters don't really talk to each other about their problems.

Much of the tension could be instantly relieved by having the characters talk frankly to one another. But then, of course, there would be no drama.

The more closely you examine the soaps, the more artificial you will find them to be. While you think they might for a time help to relieve boredom, they are not nearly as much fun as real life.

Real life, after all, is where you find friends, good things to do, lively action, and a world of authentic growth and happiness far removed from the weird, dreary world of the soaps.

(Tom Lennon writes for Catholic News Service.)

Teen-ager's choice of friends can be revealing

by Michael Warren

As a teacher, I have always been interested to know those teen-agers my students named as their friends.

Knowing who these friends were would tell me much more about a particular person than his or her performance in class. "Tell me who your friends are and I'll tell you who you are" is an old saying. There is a lot of truth in it.

A girl meets a guy that she likes and thinks she might like to be his friend. But first she wants to know what kind of person he really is. That might be unclear to her. Her feelings tell her he is nice, but she wants to know more than her own feelings.

Who are the people he claims as his friends? What does she think of them? When he is with these friends, is he the person with whom she wants to be a friend? All are important questions.

Some people who are basically very good become absolutely their worst selves when they are with their friends. It might be in the name of fun and of having a good time, but they will do things when they are

with their friends that they would never do in any other circumstances. I would say they have picked the wrong friends.

True friends help us to be the kind of person we want to be, the kind of person we know we should be. The wrong friends lead us to feel ashamed of the things we do when we are with them.

Do you think there is truth in what I say here? Have you ever known people who picked the wrong friends?

The act of picking our friends is one of the most important acts of judgment we can make at any time in our lives, but it is especially crucial when we are young and just learning what true friendship is.

The girl who wanted to find out more about the guy that she liked really showed very good judgment. She wanted to know what kind of judgment he, in turn, displayed in his choice of friends.

There can come a time in our lives when we step back and take a look at the people we have named as friends. An 18-year-old told me recently that he could not talk with his friends about what was important to him.

What was really on his mind were

questions about nuclear arms reductions, the continuing pollution of the environment, and the unequal distribution of wealth in the United States. His friends didn't care about any of these matters, and they ridiculed him the few times he tried to talk about these things.

I told him there is such a thing as a crisis of friendship, when you come to see you may have the wrong friends. They are no longer appropriate for the person you are coming to be. You are changing, but they are not, and a void develops in those relationships.

I don't know what he has done about his problem of being his true self with his friends. He probably won't find new friends except slowly over a period of time. He might find out some of his old friends share some of his concerns. But he knows the importance of friendship and how friendships relate to being the person he wants to be.

Now he is looking at the question "Who are the friends I need to have and want to have?" I would say he is growing in friendship.

(Michael Warren writes for Catholic News Service.)

What would parents like to tell their children?

(Editor's Note: On July 13, *The Criterion* published a feature story called "Are you listening, Mom and Dad?" on the Youth News and Views page. It came from the New Albany Deaneer Youth Ministries staff. George Moll of Batesville, a member of Holy Family Parish in Clendenburg, chose to respond to the story from a parent's perspective. His comments are printed in *italic* with a reprint of the original article.)

What would teen-agers like to tell their parents?

- Don't spoil me. I know quite well that I should not have all I ask for. I'm only testing you. (If you are knowledgeable enough to know all you claim, why are you testing us?)
- Don't be afraid to be firm with me. I prefer it. It lets me know where I stand. (You can say that again.)
- Don't use force with me. It teaches me that power is all that counts. (At this stage, force is all you understand. See the previous paragraph. By the way, that is one reason I am bigger than you. You couldn't keep me out of the street, but I can keep you out of it.)

- Don't make promises that you may be unable to keep. I will lose my trust in you. (We need that one.)
- Don't be too upset when I say "I hate you!" I don't mean it, but I want you to feel sorry for what you have done to me. (You have a very unsavory way of showing it.)
- Don't make me feel smaller than I am. I will make up for it by behaving like a big shot. (You have a point there.)
- Don't do things for me that I can do for myself. It makes me feel like a baby, and I may continue to put you in my service. (Actions speak louder than words. Do you mean things like cleaning your room after it's been that way for a week?)
- Don't let my bad habits get me a lot of your attention. Sometimes I need attention, any kind of attention. (You are contradicting yourself. Sometimes you need attention and your bad habits are your way of demanding it. Now you say you don't want it. Don't blame us for reacting. We must detect the bad habits but love the child. Okay, but we can't paddle the bad habit—only the child.)

- Don't correct me in front of people. I'll take much more notice if you talk quietly with me in private. (Then don't ask for—even demand—correction in front of people. You figure their presence will protect you, but when I show that I know that trick you yell "foul." I once knew a blacksmith who said that you can only shape steel when the heat, therefore the time, is right. Hence the saying: "Strike while the iron is hot." The same principle applies to children. The second sentence I just don't believe. Do you?)
- Don't try to discuss my behavior in the heat of conflict. For some reason, my hearing is not very good at this time and my cooperation is even worse. It is all right to take the action required, but let's not talk about it until later. (I believe the action required is what you are objecting to, rather than the discussion.)
- Don't preach to me and make me feel that my mistakes are sins. You'd be surprised how well I know what's right and what's wrong. (Tell that one to the priest. In other words, if you practice then I won't have all this time to preach.)
- Don't nag. If you do, I shall have to protect myself by appearing deaf. (If I don't remind you, who will? I am inclined to believe that you are already deaf or disobedient, so I must repeat myself.)
- Don't demand explanations for my wrong behavior. Most times I really don't know why I did "it." (Then it is high time you and I find out.)
- Don't push my honesty too much. I am easily frightened into telling lies. (How much is too much? Or, to put it differently, why would you be dishonest?)
- Don't protect me from consequences. I need to learn from experience. (At least 10 of the above requests are exactly opposite of this one. God made you and entrusted you to us. I am inclined to believe he will demand an accounting from us. He expects us to keep you out of the street, the deep water, and other dangers of body and soul until you can take over. We will have to be the judges of when that is. If you don't believe any of this, lay it aside for 20 years, then read it.)

Teens must earn parents' trust

by Christopher Carstens

Tomorrow is Saturday, and every Saturday morning you do your chores around the house. It's one of your mom's rules from ancient history.

But tonight Denise calls and asks you to go shopping tomorrow at the new mall. Her dad will drive, and you'll be home by 2 o'clock.

You explain about the chores, and she tells you how much fun it will be cruising the stores and looking for cute guys. You decide to ask your mom if you can do your chores late "just this once."

"Mom," you begin, "Denise has asked me to go shopping with her tomorrow morning. I'll be home by 2 o'clock and I'll do my chores as soon as I get back. I promise."

What does your mother say? It depends! Your mom's answer is linked to what happened the last time you asked for a special change in the rules.

If experience has shown her that you really will come home and do your chores with no hassle, she is almost certain to say yes. But if she expects a bunch of problems, she probably will insist that you do the chores at the regular time.

Trust in human relationships is actually a fairly simple thing. You trust people when your experience shows that you can depend on them to do what they say they will do, and not do what they say they won't do.

If a friend says he will call you tonight and he calls, you feel like you can rely on him to keep his word the next time. If he doesn't call, you trust him a little less. In the future when he says he'll do something, you won't be sure that it will really happen.

If you share something personal with a friend who promises to keep it confidential, you feel really disappointed when three other kids ask you about it during sixth period at school. Even if the information she passed along was no big deal, you are unlikely to share another secret with her.

If friends break small promises, you tend not to trust them with big things. That's the way we feel about people who aren't reliable.

In the same way, small unkept promises are not lost on your parents. If you say you'll do the dishes and then you forget, you show yourself to be a bit unreliable. If you "forget" your commitments again and again, your parents stop listening to what you say. A little at a time, your word loses its value.

Teens often protest that they may be unreliable in small things, but that they are certainly trustworthy when it counts. Those little promises—like "I'll pick up those groceries you need while I'm at the store"—are almost never life-and-death matters.

But if you fall into the habit of breaking little promises, your parents can gradually lose faith in your ability to

keep the big ones, like "I'll come home on time" or "I won't drink while I'm out" or "I'll drive carefully."

And when your parents don't trust you, they give you less and less space. They check on you more often and you wind up with less freedom.

So how do you get your parents to trust you? Simple. Just do what you say you will do. Don't do what you say you won't do.

Make a personal commitment to keep your word in small things, and it is absolutely guaranteed that over time your parents will come to trust you more in the big things.

(Christopher Carstens writes for Catholic News Service.)

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CNS graphic passes a teacher's math test

On Aug. 24, *The Criterion* published a Catholic News Service graphic called "More time on box than books" that compared an average student's school hours with television viewing habits.

The CNS chart noted that "children go to school 840 hours a year and watch TV 1,144 hours a year."

Corydon teacher Franz Felton challenged those statistics in a letter to the editor published Sept. 14, so *The Criterion* called CNS to see if a remedial math course was necessary.

Mark Lombard, their research and development officer, responded to the assignment by double-checking facts and figures used to compile statistics for the chart.

"We went on the assumption that, as far as hitting the books, we would have 280 minutes, or 40 minutes per block of seven blocks (each school day)," Lombard said. "That would be multiplied by 180 school days for a total of 50,400 minutes. If you divide that by 60 minutes, you come up with 840 hours."

READING ROOM

The 'religion' of making money

By Joseph R. Thomas

If there is one thing that best-selling books "Liar's Poker" and "Barbarians at the Gate" make abundantly clear, it is this: the real religion of America, complete with high priests, acolytes, sacrificial offerings, incantations, incense, virtues and transgressions, is making money.

The evidence is not only in the contents of the books, but in their success. Nothing, it seems, sells like financial gamesmanship—witness the extensive best-seller runs of the Iacocca and Trump autobiographies and the continuing demand for "Wealth Without Risk" and "Beware the Naked Man Who Offers You His Shirt."

Of course, "Liar's Poker" by Michael Lewis (Norton, \$19.95) and "Barbarians" by Bryan Burroughs and John Helyar (Harper, \$22.95) have a lot more going for them than details of megamoney made and lost. Indeed, viewed from the flip side of the economic coin, the two books have as much to do with financial failure as with unredeemed of personal enrichment. In the one instance there is the collapse of the junk bond market and the savings and loan industry, and on the other the failure of the initial RJR Nabisco takeover plan.

Whatever your perspective, there is no denying that these are spellbinding books, right down to the final pages, even though in both instances we are well aware of the

outcome. They are also well written, without making any claims to having permanent literary significance.

Greedy, of course, is central to both tales. "Barbarians," in fact, is a case study in greed: detailing the attack on RJR Nabisco by a school of sharks in such a frenzy they are at times unable to decide whether to wound a competitor or settle for a share of the prize—a conglomerate that had come into existence with the merger of Reynolds Tobacco and Nabisco, making packaging bedfellows of Camel cigarettes and Oreo cookies.

The struggle was joined when Ross Johnson (his nickname: The Pope), RJR Nabisco's chief executive, having become bored with getting rich in day-to-day managing, agreed to a plan for a management buyout of the company. The plan was designed as much to stir the pot as to make untold millions he had no need for. Johnson quickly found himself out of his league, with his company in "play" and himself in the grip of grasping men with agendas of their own and little interest in preserving Johnson's stockist style.

That they all lost out to Kohlberg, Kravis, Roberts & Co. in the largest leveraged buyout in history is not surprising; that Kohlberg was suckered into bidding \$112 a share for a company whose stock had been selling in the 40s and which its managers hoped to steal in the low 80s was a surprise.

Deal-making and trading are at the heart of "Liar's Poker" (the name comes from a gambling game played by traders, using the serial numbers on dollar bills). It's an account of life at Salomon Brothers, the world's leading bond firm, when the bond market became the trough at which the greediest fed and manipulated money that wasn't their own.

Lewis, his own greed on display, writes of this world as an insider, painting with a wide brush in contrast to the journalistic precision of Burroughs and Helyar, who covered the RJR struggle for The Wall Street Journal. Lewis deals more with philosophy (in every market there's a fool; the trader's goal is to identify the fool). But like Burroughs and Helyar, he provides a picture of ambition, arrogance, amorality, excess, betrayal, sexism, monumental egos and the abuse of power, although the characters in Burroughs and Helyar are more sharply drawn.

Combined, these are compelling themes, and they are presented so deftly they become irresistible despite the growing realization that the bill for all of this is being paid by Main Street, not Wall Street, that the burden eventually comes down on the backs of those who mistakenly believe they are merely spectators rather than pawns in a high-stakes crap-shoot. While neither of these books was primarily written to make a case for ethics, they do precisely that.

(Thomas, editor in chief of The Christophers and a former duxson newspaper editor, is a frequent reviewer of books.)

+ Rest in Peace

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

+ **BABCOCK, Mary E.**, 75, St. Mary, Indianapolis, Sept. 3. Wife of James W.; mother of James C., William D., Robert F., Barbara A., Deborah J., Martinez, Elizabeth M., Jackson, Mary Ellen, and Jeanne L. Lopez; sister of Henry, George, William, and Ursuline Sisters Eileen and Frances Picior, grandmother of nine.

+ **BEESLEY, Glen**, 71, St. Michael, Brookville, Aug. 31. Husband of Ruth; father of Carol Riedman, Nancy Hansel, John, Rick, Lester and Mike; brother of Clarence, Loren, Blanch Wendell, Mildred Wiwi, Helen Sintz and Ruth Lang; grandfather of 12; great-grandfather of two.

+ **BRUNER, Anna C.**, 85, St. Paul the Apostle, Greencastle, Aug. 27. Mother of Charles I.; grandmother of five; great-grandmother of 11.

+ **CULLINS, Ida M.**, 92, St. Mary, New Albany, Sept. 5. Mother of Mary Nancy, Sister Joanne, and Leona Reaser; grandmother of four; great-grandmother of two.

+ **DEVILLEZ, David A.**, 52, St. Paul, Tell City, Sept. 9. Husband of Marcella; father of Michael A., and Pamela Gofinet, son of Marie; brother of Lee Edward, and Linda Ash; grandfather of one.

+ **DIETZ, Helen M.** (Ross), 84, Holy Family, Oldenburg, Sept. 2. Wife of Carl H.; mother of Ruth, Hermon, Charlene Bullwinkel and Mary Jo Heppner; sister of Louise Dietz; grandmother of nine.

+ **DUSTIN, Raymond N.**, 67, Our Lady of Lourdes, Indianapolis, Sept. 10. Husband of Elizabeth (Springer); father of Raymond J., Paul and Cheryl; brother of James, Francis, and Mary Eicholtz; grandfather of nine.

+ **EATON, Julia Ann**, 85, St. Margaret Mary, Terre Haute, Sept. 6. Wife of Doyle; sister of George, Joe and Helen Roehm and Ruth Starkey.

+ **GUINAN, Clarence "Tex"**, 81, Our Lady of Lourdes, Indianapolis, Sept. 4. Husband of Alma (Miesberger) and father of Clarence, Michael and Timothy; grandfather of 10.

+ **HANDLEY, Robert "Vern"**, 70, St. Lawrence, Indianapolis, Aug. 28. Husband of Mae A.

(Dauphin); father of Gary W.; brother of Irene Murphy; grandfather of five; great-grandfather of one.

+ **HERNDON, Anna Theresa (Reidy) Caudell**, 82, St. Jude, Indianapolis, Sept. 5. Mother of Donald E. and Bernice Caudell; stepmother of Eugene, Paul, Maurice, Carol, and Norma Nose; sister of Helen Crawford and Marie Felton; grandmother of five; great-grandmother of four.

+ **JACKSON, John C. Sr.**, 67, Our Lady of Lourdes, Indianapolis, Sept. 5. Husband of Helen (McCormack); father of John C. Jr., Dennis, and Janet C. Brown; brother of Leonard; grandfather of six.

+ **OHLMAN, Lillian D.**, 59, St. Lawrence, Indianapolis, Sept. 3. Wife of Charles E.; mother of Diane O. Chibulsky and Mark E.; daughter of Mary DePasquale; sister of Joseph DePasquale, Loretta Hauser and Lucille Hogg; grandmother of two.

+ **SCHAFER, Charles J.**, 69, Holy Family, New Albany, Sept. 4. Father of George K., Mary Joyce Smith and Tammy; grandfather of Mrs. Raymond Popp; grandfather of eight.

+ **STEWART, William**, 80, St. Paul, Tell City, Aug. 31. Father of David, Cindy, and Terri Scharr; brother of Lawrence, and Imogene Loyd; grandfather of four.

+ **THIERY, Agnes**, 91, St. Pius, Troy, Aug. 30. Mother of Bob and Betty Kessars; sister of Gene Reynolds; grandmother of seven; great-grandmother of nine.

+ **THRASH, Charles L.**, 69, St. Christopher, Indianapolis, Sept. 7. Husband of Helen.

+ **VENCEL, Julia A.**, 84, St. Margaret Mary, Terre Haute, Sept. 1. Wife of Michael Sr.; mother of Michael Jr., John S., Frank J., Joe R., Don, Steve A., Helen Lewis, Elizabeth Butt and Ethel; grandmother of seven; great-grandmother of nine.

+ **VOLZ, Harry**, 85, St. Anthony of Padua, Morris, Sept. 8. Father of Patricia Chaffee, Donald Huber and Virginia Niehaus; brother of Esther Sent; grandfather of 10; great-grandfather of 10.

+ **VOSS, Earl J.**, 89, Holy Family, New Albany, Sept. 6. Brother of Mildred Wolf.

+ **WEICHLER, Richard W.**, 49, Our Lady of Lourdes, Indianapolis, Sept. 10. Father of Lynn A.; son of Ethel (Meier); brother of Robert, Dorothy, and Mary Roney.

+ **YEAGER, Edwin**, 79, St. Anthony of Padua, Morris, Sept. 1. Father of Edwin Jr., Martin, Terrence, Walter, Lauren Vogele, Carol Ryan, Lou Ann Volk, Leola Craig and Violet Berry; grandfather of 25; great-grandfather of 10.

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Five priests, nun named on Philippine "hit list"

By Patrick Nolan

DUBLIN, Ireland (CNS)—Five Columban priests, a Filipino nun and a lawyer are named on a "hit list" being circulated on Negros island in the central Philippines. Columban officials report.

They are accused of being members or supporters of the Communist Party of the Philippines, or its military wing, the New People's Army. Of the five priests, four are Irish and one is American.

Pope asks Philippine bishops to raise moral consciousness

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II told bishops from the Philippines that they have a responsibility to raise the moral and religious dimensions of social concerns in their country.

Episcopal leadership should be used for "educating and enlightening the consciences of your fellow citizens to responsibility before God and before their brothers and sisters," the pope said.

The bishops were making their "ad limina" visits, which heads of dioceses are required to make every five years. The Sept. 18 meeting was held at the pope's summer residence in Castel Gandolfo.

Only when the people are converted and follow God's commandments will there be "progress in the ways of justice, peace and human development," he said.

The pope also asked the bishops to help their faithful avoid the pitfalls of materialism and offer special assistance to families.

"Standards and values that are essential to Christian living are being undermined by the practical materialism sweeping society," he said.

The family is particularly threatened by a way of life that seems to speak "the language of progress, liberation, modernity."

But the new culture, he said, "bears the seeds of a social, moral and religious subjectivism which deprives many—youth especially—of the noble ideals and sense of responsibility needed to direct behavior to goodness and truth."

"The church in your country is charged with presenting a supremely valid message of reconciliation and integral development to society and with effectively serving the spiritual and other needs of the peoples to which she is sent," the pope said.

He did not mention specific political problems in the Philippines, such as continuing conflicts between government troops and communist rebels, the rash of bombings in Manila in August nor the repeated coup attempts against President Corason Aquino.

That the Philippines is the only Asian country where a majority of the population is Catholic is a "special grace," but also a "special challenge" for the bishops, the pope said.

The list, which allegedly came from the military in the Philippines, is handed out at rallies where the priests and nun are condemned, said a statement by the Columbians in Dublin.

On the list are Fathers Desmond Quinn, superior of the Columbians in Negros, and Famon Gill, Declan McNaughton and Niall O'Brien, all from Ireland; Father Paul Richardson of Boston; Presentation Sister Aquila Sy and attorney Archie Baribar.

Columban headquarters in Dublin quoted Father Quinn as saying: "We are taking the event seriously, but there is no immediate danger. We are all in great form."

The center of the campaign is the town of Himamaylan, about 50 miles south of Negros. Rallies—one lasting four days—of about 300 people have been held in the town, and effigies of Sister Sy and Father Gill have been burned outside the town's municipal building, according to a report in the Irish Times.

Sister Sy, vice chairman in southern Negros for the group Promotion of Church People's Rights, recently confronted the

military about the "disappearance" of three co-workers whom the military said were released from its custody July 7.

According to the Dublin Columbians, shouting demonstrators in Himamaylan interrupted a Mass being celebrated by Irish Father Edward Allen, 84. They wrote on the wall: "The old priest will be punished by death."

Father Mark Mengel of the Columban Fathers' Justice and Peace Office in Washington said Sept. 13 that the priests on the hit list were "not radical in any means."

Last year five Columban missionaries in the Philippines received death threats. The general council of the Columban order wrote to the military commander of Negros, the province where the threats were made, asking for an investigation. A copy of the letter was sent to Philippine President Corason Aquino.

In 1985, Father O'Brien and an Australian Columban, Father Brian Gore, were acquitted of a murder charge in Negros after spending six months in prison. The charge was generally seen as a frame-up, Columban sources said.

There are 150 Columban priests in the Philippines.

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Catholic issues, events, people make headlines

Catholic News Service

WASHINGTON (CNS)—The abortion issue played a significant role in several elections Sept. 11 as 10 states and the District of Columbia wrapped up their primary season and turned their eyes toward general elections in November. Key states where abortion was an issue among contenders for November ballot slots were New Hampshire, Maryland, Minnesota and Wisconsin. In the Upper Midwest and New Hampshire the majority of voters endorsed several abortion foes over abortion backers in races where abortion was one of the main campaign issues. In Maryland, however, where an abortion-law filibuster tied up the state legislature last spring and abortion rights activists targeted several anti-abortion incumbents for defeat, abortion rights candidates won three of the four key races in which abortion views figured prominently. Since last July's U.S. Supreme Court decision affirming a state interest in regulating abortion, the issue has become one of the most controversial in state legislatures. A requirement of parental consent or notification for minors seeking abortions has become one of the main battlefronts. Indiana is one of 14 states that currently enforce a consent or notification law.

STATEVILLE PRISON, Ill.—Some 300 people, including Joliet Bishop Joseph L. Imesch, prayed at a midnight vigil Sept. 12 against Illinois' first execution in 28 years. Two days earlier, another group dominated by Catholics had protested the execution of Charles Troy Coleman, the first to die in Oklahoma in 24 years. "We stand in sorrow for the loss of life; we stand in sorrow for the lives taken by an individual and the life taken by society," said Bishop Imesch

in a prayer immediately after the execution of Charles Walker at Stateville Prison near Joliet.

WORLD

WURZBURG, West Germany—Shortly after East and West Germany reunite, several Catholic organizations from both countries will join forces in their efforts to provide aid to Third World countries. Perhaps the largest such unification will be between the West German bishops' Misericord and the East German bishops' Need in the World, which are scheduled to begin working together early next year and to hold their first joint fund-raising campaign in the 1991 Lenten season.

VATICAN CITY—The Romanian government has said it is introducing religious education in public schools. Vatican Radio reported. The announcement, made on Romanian television Sept. 12, said the classes would be optional but did not specify which religions would be taught. The decision was made by Romania's Education Ministry. Shortly after the fall of Romanian dictator Nicolae Ceausescu last December, Romania's Orthodox patriarch asked that religion be added to the school curriculum.

MILAN, Italy—Palestinians who live in Israeli-occupied territories feel the world has ignored their plight in its rush to condemn Iraqi leader Saddam Hussein. Jerusalem's Latin-rite patriarch said. Patriarch Michel Sabbah said that if there really is an interest for justice in the Persian Gulf, it should also extend to the West Bank and other territories occupied by Israel since the 1967 war. He made the remarks in an interview published Sept. 14 by the Italian Catholic newspaper, *Avvenire*.

VATICAN CITY—Latin American bishops are not opposed to the Evangelization 2000 program, but some take a different approach to making Christ known, said Archbishop Nicolas de Jesus Lopez Rodriguez of Santo Domingo, Dominican Republic. The archbishop, first vice president of the Latin American Bishops' Council, gave the first address at a retreat sponsored by Evangelization 2000. Almost 5,000 priests from 129 countries attended the opening session of the Sept. 14-18 retreat at the Vatican's Paul VI Audience Hall.

PEOPLE

VATICAN CITY—One of only seven remaining Vatican-appointed Chinese bishops, Bishop Paul Ten Gan-Lin of Leshan, died in China Aug. 10, the Vatican said. The death of the 84-year-old bishop was reported in September in *L'Osservatore Romano*, the Vatican newspaper. Father Liu



CANDLELIGHT VIGIL—Death penalty opponents maintain a vigil Sept. 12 at the prison near Joliet, Ill., where convicted murderer Charles Walker was executed. Bishop Joseph L. Imesch of Joliet participated in the vigil. (CNS photo from UPI)

Xianru, a parish priest in neighboring Chengdu Diocese, told the Asian church news agency UCA News that Bishop Ten had been sick for the last three years.

WASHINGTON—Father Bernard R. Bonnot, president of the Catholic Telecommunications Network of America, has resigned his position, effective Oct. 15. The resignation was announced Sept. 14 by Bishop John R. McGann of Rockville Centre, N.Y., CTNA board chairman. According to a statement released from CTNA headquarters in Washington, Father Bonnot, 49, "resigned to seek a ministerial assignment that is less administratively tense." He has headed the network since 1987, when he succeeded Wasyli Lew, CTNA's founding president.

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