

The CRITERION

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Indianapolis, Indiana



Marriage preparation policy announced

Includes a six month preparatory period and the use of sponsor couples

A marriage preparation policy, which will affect thousands of young couples in central and southern Indiana, has been adopted by the Archdiocese of Indianapolis, to become effective Jan. 1, 1986.

The policy, the rationale for it, and considerable other material about marriage preparation is included in a special "Catholic Marriage" supplement beginning on page 11 of this issue.

The policy will require those planning to marry in the church to begin preparations at least six months before the wedding, to counsel with married couples during the process and to complete a couple relationship inventory which assesses their attitudes about such issues as children, in-laws, sexuality, finances, religion and communication.

Approximately 2,000 marriages take place each year in the archdiocese. More than half of these are interfaith unions.

Archbishop Edward T. O'Meara announced the policy in a letter published on this page. He approved the policy following extensive input from pastors and married couples and the unanimous positive recommendation of the archdiocesan Council of Priests.

The policy places responsibility for marriage preparation on the local parish, with other programs such as the Pre Cana Conference becoming a supplemental part of preparation.

Valerie R. Dillon, archdiocesan family life director and coordinator of the policy's implementation, explained, "Two important goals are to help the engaged couple better understand and value the nature of Christian marriage and their responsibilities in undertaking it and to

allow them to assess their readiness to marry and their wisdom in marrying this particular partner now or in the future.

"The intent of the policy," she continued, "is to meet these goals as well as to provide a consistent and more effective approach to marriage preparation in the archdiocese."

She said the heart of the policy is the involvement of married couples "whose life experience and insights can help a young couple to develop skills and realistic expectations about their own relationship. They also may serve later as a support for newlywed couples facing the first challenging months of adjustment."

Parishes will use couples in one of two formats: either as sponsors one-on-one with the engaged couple or in a small group setting, such as the Evenings for Engaged program.

In the Sponsor Couple program, the engaged couple meets initially with the priest, then goes to the home of a sponsoring couple for a series of sessions. They discuss practical issues, share their hopes and expectations and explore the strengths and potential weak areas of their relationship, based on results of the inventory.

The six-month advance time is intended to insure that these meetings take place in an unhurried atmosphere. "No one can reflect, dialogue and discern two weeks before the ceremony," said Mrs. Dillon.

"The policy is intended to be a helpful and pastoral approach for priests, parish communities and couples seeking to live Christian married lives in today's world," she said. "It is similar to marriage policies being used in a number of other dioceses in the United States."

Between one-quarter and one-third of the 158 parishes in the archdiocese already

Letter promulgates policy

Beloved in the Lord Jesus Christ:

May his grace and peace be with you!

For each of us, initiation into the mystery of Christ is accomplished in our baptism and brought to an added fullness in the Sacrament of Confirmation. In every celebration of the Eucharist we proclaim our total embracing of this mystery of faith. For the vast majority of those so initiated, the living out of this commitment to Christ is done within the context of the human institution called marriage, and where both parties are Christians, within the Sacrament of Matrimony.

Among my strongest convictions, supported by all of my pastoral experience, are these two thoughts. The choice of a marriage partner is the single most important decision most people ever make in their lives, and the attitudes individuals bring to marriage are either the rock or the sand on which their future happiness and fulfillment rest.

This being so, it is indeed a part of the pastoral mission of the church to offer every help possible to those preparing to enter the married state. These efforts of goodwill are not only for the benefit of the two individuals, but for the strengthening of human society and the building up of the church as well.

The norms of the Marriage Preparation Policy that are presented by this letter of mine are the result of extensive consultation and intensive reflection by many in the archdiocese, especially our married couples and pastoral clergy. I regard this promulgation as a most important one, and urge that the norms be implemented in their entirety.

At the same time, I ask God in his great goodness to bless all who have helped in their preparation as well as those whose marriages will surely be enriched by their observance.

Sincerely yours in Our Lord,

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

are in compliance with the new policy, she estimated. Information and training programs will be offered to other parishes

throughout the fall and winter so they can meet the policy's effective date of Jan. 1, 1986.

Malone makes report to Rome for bishops' synod

The report urges the synod to give particular attention to women's role in church and in society

by Jerry Fliteau

WASHINGTON (NC)—Despite the views of some critics, the U.S. Catholic Church "is fundamentally on the right track" in carrying out the work of the Second Vatican Council, said Bishop James Malone in a preparatory report to Rome for the upcoming World Synod of Bishops.

Bishop Malone, of Youngstown, Ohio, is to attend the extraordinary synod as president of the National Conference of Catholic Bishops. The synod, to be held Nov. 25-Dec. 8, was called by Pope John Paul II to review Vatican II 20 years after its closing.

Bishop Malone's 7,000-word pre-synod report, released in Washington Monday, urged the special meeting of bishops at the Vatican to give "particular attention" to women's "role in church and society."

The report also called on the synod to address "specifically such issues as celibacy and the general weakening of the sense of commitment" as factors in the priest shortage.

Bishop Malone wrote that major needs in the church include greater evangelization efforts, clearing up "confusion over moral issues," giving young people a sense of "Catholic identity," clarifying the distinctions between ordained and non-ordained ministry, and spelling out the proper role of bishops' conferences around the world.

The NCCB president did not directly cite recent criticisms of the U.S. church by some Vatican officials, among whom the most notable has been Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. But he incorporated into his report several points of response to the critics.



Bishop James Malone

Cardinal Ratzinger, in a book published earlier this year, criticized what he called a "feminist mentality" among U.S. nuns, an "indiscriminate opening to the world" after the council, and "a progressive process of decadence" in the church "under the slogan of a so-called 'spirit of the council.'"

Bishop Malone urged further progress in advancing women into leadership

positions in the church and said that the church needs "to define the appropriate Christian stance toward the secular feminist movement."

The U.S. bishop questioned efforts to blame Vatican II or misinterpretations of the council for weaknesses in Catholic faith or practice today. Rather, he said, (See REPORT TO SYNOD on page 27)

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the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

How the American family is changing

by John F. Fink

For those of us who grew up as part of traditional families (father, mother and children), and whose adult lives also have been as part of similar families, it's easy to think of such families as the norm. But the U.S. Census Bureau says that those families are now a minority and today's households are much different from those of 25 years ago or so. The changes in U.S. families are significant for the way the Catholic church must minister to its people.

For example, back in 1980, 75 percent of the population was married. By 1975 that percentage had dropped to 65 percent and it is projected that it will be only 55 percent by 1990. That means, of course, that 45 percent of the people will not be married—either never married, widowed or divorced.

People who do get married are doing it at a later age than previous generations. From 1970 to 1983, the Census Bureau says, the proportion of those aged 20 to 24 who were never married increased from 36 percent to 56 percent among women and from 55 percent to 73 percent among men. This is the age span when most marriages used to occur.

FAMILIES WITH single heads (usually the woman) grew by a whopping 69 percent from 1970 to 1983. Out-of-wedlock births increased by 67 percent during the 1970s and the divorce rate shot up by half to become the highest among all Western nations. Today, one out of every five children (and more than half of all black children) lives in a one-parent household.



That family that I've always been a part of (father, mother and children) now accounts for only 28.5 percent of all households, and the formerly so-called "typical" family of father, mother and two children is only 11 percent.

Five years ago I was a member of the Catholic Committee for the White House Conference on Families. One of the first problems the conference had to face was the definition of a family because it was recognized then that the typical family that we had always known was definitely a minority. It is even more so today and apparently will be in the future.

HOW HAS THIS happened? One would think that new families would be in the process of being created at a very fast rate since those in the prime child-bearing age are the so-called baby boomers—those born immediately after World War II till 1946. They are now 21 to 39 years old and they comprise a full one-third of all Americans. Since there are so many of them the expected thing would be for the U.S. population to grow at a fast rate—as it did when they were born.

Those baby boomers, though, are not having children to the extent that previous generations did. The fertility rate dropped from 3.7 births per woman in 1960 to about 1.7 today. If it were not for immigration the U.S. population would start shrinking by the year 2000, when the baby boomers will be past the child-bearing age.

The main reason today's young people are delaying marriage (and having few children) undoubtedly is economic. In our economy children are costly, an economic liability—the exact opposite of the situation in developing countries where there are large families because children are needed to help support the family and care for the parents in their old age.

Today's young people often are not able to match the

living standards their parents were able to provide. Average household income, in constant dollars, is declining—from \$21,400 in 1980 to \$20,600 today. Time magazine reported that "today the combined income of a young married couple, both of whom are working, is likely to be less than what either of their fathers earned at the same age. Baby boomers are not able to afford the houses they grew up in, and home-ownership rates have fallen for the first time since World War II."

The image of the Yuppies, with so much discretionary income, is a myth. They account for only about six percent of all baby boomers.

MEANWHILE, THE older generations are thriving like never before. One out of four Americans is over the age of 50 and those over 65 now outnumber teenagers for the first time in history. Most of them are healthier and more vigorous than previous generations. They control three-quarters of the nation's financial assets and have half of its spending power. Whereas a third of those over 65 were classified as below the poverty line in 1965, only 14 percent are today.

The fast-growing elderly will cause problems for the younger generations, though. As more and more people reach retirement age there will be fewer and fewer working-age individuals, which has serious implications for the solvency of the Social Security system.

The number of widows will continue to grow. It is estimated that soon one out of every four women will be in the "formerly married" category—either widowed or divorced. This is up from 14 percent back in 1960.

With families changing so drastically, it is important that all church agencies look into the future to see how their ministries must change in order to continue to be relevant. Very few of them will be able to maintain the status quo.

Pastoral musicians' association is active

by Richard Cain

A local group, the Indianapolis chapter of the National Association of Pastoral Musicians, is seeking to help pastoral musicians deepen their sense of ministry and musicianship and how the two work together.

"A lot of times those two angles come into conflict with each other," said Tracy E. Tracy, director of the local chapter. "We have spent a lot of time in the past dealing with mechanics but we haven't spent time talking about ourselves as church musicians and balancing being musicians and ministers."

In order to help pastoral musicians better find this balance, the group has scheduled a semi-monthly series of gatherings. The theme of this year's series is "What it means to be a pastoral musician," according to Tracy.

The date of the gatherings alternates between the last Friday and the last Monday of the month. The next gathering is Friday, Sept. 27, at the Catholic Center, 1400 N. Meridian in Indianapolis. Each gathering begins at 6:30 p.m. with a catered dinner in the center lounge which usually costs \$3. This is followed with a short business meeting at 7:15 and the evening program at 7:30.

This month's program will include a panel of four musicians who will discuss their experiences as pastoral musicians. Those gathered will then break into small groups to carry on the discussion.

In addition, a regional convention of the National Association of Pastoral Musicians is scheduled to be held in Indianapolis July 21-24, 1986, at the Radisson Plaza Hotel. Between 700 and 900 pastoral musicians are expected to attend the convention, ac-

cording to Joan Stucker, a pastoral musician at St. Christopher in Speedway and co-chairperson for the convention.

Through all these activities, the local group hopes to strengthen the work of pastoral musicians. "Our goal is to get past the performance aspect and invite the people into prayer," she said. "(In order to do that) first of all you have to be a person of prayer and in touch with your faith life."

In addition to the gatherings, the group

Social justice conference to highlight issues in pastoral

The Indiana Conference on Church and Social Justice, to be held Oct. 11-12 at the Catholic Center in Indianapolis, will highlight many issues which will be encompassed in the bishops' pastoral, "Catholic Social Teaching and the U.S. Economy."

Some of those issues will be the topics of workshops scheduled for the first day of the conference, including: preferential option for the poor, labor unions, feminization of poverty, ethical investing and foreign trade.

On the second day, Donald Carignan will present a dialogue process that can be used not only for study and response to the bishops' pastoral on the U.S. economy, but also for other pastoral letters and issues.

Carignan is specialist for continuing education in ministry at Bergamo, a Marianist conference and renewal center in Dayton, Ohio. The center is dedicated to human development through continuing education of leaders in religious, civic, business and educational communities.

A key presentation and an integral phase of the process will be given by Auxiliary Bishop Peter A. Rosazza of Hartford, Conn. Bishop Rosazza, a member of the committee drafting the pastoral letter, will discuss its rationale and major themes.

Detailed information on the conference will be mailed on request. Call the archdiocesan Campaign for Human Development office at 317-526-1550.

also functions as a support system and information network for its members, Tracy said. "It's a good way to find some musician you may need, such as a flautist."

For more information about the group and its activities, call Tracy at 317-630-7679.

OFFICIAL APPOINTMENTS

Effective Sept. 1, 1985

REV. WILLIAM ERNST, appointed dean of the Tell City Deanery.

REV. JOHN SCIARRA, appointed dean of the Indianapolis South Deanery.

REV. KENNY SWEENEY, appointed dean of the Indianapolis North Deanery.

Effective Sept. 10, 1985

REV. FRANCIS ECKSTEIN, reappointed dean of the Bloomington Deanery.

Effective Sept. 20, 1985

REV. JOHN MEYER, from associate pastor of Our Lady of Perpetual Help Parish, New Albany, to administrator of St. John the Baptist Parish, Starlight, and part-time associate pastor of Our Lady of Perpetual Help Parish, New Albany, with residence at Our Lady of Perpetual Help Parish, New Albany.

REV. VICTOR WALLER, O.F.M. CONV., appointed pastor of St. Anthony Parish, Clarksville.

Effective Oct. 18, 1985

REV. JOHN DEDE, reappointed dean of the Terre Haute Deanery.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Archbishop O'Meara's Schedule Week of Sept. 15

SATURDAY, Sept. 28—Confirmation at St. Andrew Parish, Indianapolis, eucharistic liturgy at 5:30 p.m. with reception following.



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'This Far By Faith' schedule for September-October, 1985

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for September and October. The program can be heard from 2:30-3 p.m. Sundays on WGRT-AM, Indianapolis (810 kHz).

Date	Homilist	Choir
Sept. 22	Fr. Curtis Guillory (New Orleans, La.)	Imm. Heart of Mary (Lafayette, La.)
Sept. 29	Fr. Jay Matthews (Oakland, Calif.)	Rejoice National Choir (Wash., D.C.)
Oct. 6	Bp. Moses Anderson (Detroit, Mich.)	Holy Angels (Indpls.)
Oct. 13	Fr. Kenneth Hamilton (New Orleans, La.)	Imm. Heart of Mary (Lafayette, La.)
Oct. 20	Fr. Clarence Williams (Detroit, Mich.)	St. Rita Gospel Ensemble (Indpls.)
Oct. 27	Fr. George Stallings (Wash., D.C.)	St. Theresa of Avila (Wash., D.C.)

Cathedral renovation project

What the cathedral will look like

by Msgr. Gerald A. Gettelfinger
(Third in a series)

Many have asked about the progress of the renovation of the cathedral in the nearly three years the planning committee has been hard at work. In recent months the question has become more refined: "What will the cathedral really look like?"

In a formal way, the answer can be found in the "Mission Statement for the Cathedral of SS. Peter and Paul" reprinted here. This mission statement is different from a parish mission statement; this is the stated purpose of the cathedral church building itself. It was approved by Archbishop Edward T. O'Meara in June 1983.

What will the cathedral really look like? A walking tour might be helpful in exploring the renovated central church of the archdiocese.

Centered between the massive limestone columns, the beautifully refurbished bronze doors will open easily at touch, revealing newly installed swinging glass doors into the narthex or vestibule. Typically, the bronze doors will be opened each day, all day long, to welcome the worshiper or the curious passerby.

Inside the brightened narthex, the older wood paneled doors leading into the church also have a new look. Wood panels have been replaced with glass, allowing a visitor to see beyond. Guarding the entrance beneath the balcony is the font with

"living" water to remind Christians of their initiation through baptism into the life of Jesus. The font will also be used for celebration of the sacrament for both adults and infants. The person of keen memory will recognize marble from the communion railing creatively reused in the new font.

Struck by the immense beauty of vast space within the place of worship, one's attention is drawn immediately to the center of the church, the table of the eucharist. The cathedral is built in the form of a cross, with the altar of sacrifice located where the cross-members meet. The imposing altar table, made of native oak with an inlaid marble top, commands one's lingering attention.

Almost as impressive is the ambo or lectern. From here the worshipping Christian will be nourished by the Word. From here the Scriptures will be proclaimed by the ministers of the word. From here the minister of the gospel will explain the Scriptures and teach. From here the archbishop, the chief pastor, will exercise his teaching role as the spiritual leader of the Archdiocese of Indianapolis.

Behind the altar and ambo one will note the significant chair of the archbishop, the single person in whom the unity of the archdiocese is symbolized. This chair is used only by the archbishop. When he is not presiding, a simpler yet appropriate chair will be used by the celebrant of the liturgy.

These chairs, too, will be constructed of native oak.

These handsomely crafted pieces of furniture will be enhanced by the harmony of light and color. The sacredness of purpose of the cathedral is even more evident in the treatment of statuary and other artwork. These are considerations for the next article of this series.



Cathedral mission statement

The Cathedral of SS. Peter and Paul is the central church for the Catholic Christians of the Archdiocese of Indianapolis. Each gathering of the assembly of believers is a celebration. The external structure, seen by believers and unbelievers alike, is but a symbol of the sacred space enveloped by it; its sacred nature derives from the believers who celebrate in it.

As the central church, the cathedral is a symbol of unity of the people of the archdiocese. Built of brick and mortar, the cathedral reminds us that we are the living stones of the temple of God brought together through the unity of the Father, Son and Holy Spirit.

As the central church, the cathedral is also the archbishop's church. He in his person is yet another powerful symbol of the unity of the people of God of the archdiocese. As the chief shepherd, he invites his flock to join with him in prayer and celebration of the sacraments in this special place.

The cathedral church is different from all other churches in the Archdiocese of Indianapolis since the archbishop's official "chair" or "cathedra" is located there. It is from this chair that the archbishop both symbolically and personally exercises his leadership as teacher. Hence his chair has a prominent place in the church named for it.

In a special way, the cathedral church exemplifies the twofold nourishment required by each of us if we are to sustain our spiritual life. The "ambo" or place set aside for proclaiming the gospel is clearly visible for what it is: the Table of the Word from which we are nourished with the Word of God. The altar unmistakably draws our attention to its purpose: it is the Table of the Eucharist upon which the holy sacrifice of the Mass is offered and at which we partake of the family meal of the eucharist and are thus nourished with the Body and Blood of Jesus.

SS. Peter and Paul is a parish church in which the parish family celebrates the sacred moments of life through the celebration of all the sacraments. But it is more. It is a church building set aside for all Catholic Christians in the archdiocese. In its noble beauty, each of us is reminded of our own beauty before God.

Beauty found in the fine arts has always been used by the church to assist us to appreciate the beauty of the infinite God. The cathedral church is God's house where such beauty is exemplified: beauty of craftsmanship; beauty of design and color; beauty of sound created by instruments and human voices; beauty celebrated in those performing arts appropriate to the sacredness of the place. To this place all who wish to tarry awhile in God's house are invited.

Testimony given on state relations with private schools

by Jim Jachimiak

Representatives of non-public schools have offered a number of recommendations to a legislative committee studying private education in Indiana.

The recommendations emerged from testimony on Sept. 11, in the third in a series of legislative hearings. They fell into three general areas: a clearer definition of how the state should relate to non-public schools, a new accreditation process for non-public schools, and the establishment of an office for non-public schools in the state Department of Education.

Most of the testimony came from members of the Indiana Non-Public Education Association (INPEA), including Providence Sister Lawrence Ann Liston, director of schools in the Archdiocese of Indianapolis.

INPEA Consultant Steve Noone began the testimony by outlining some of the services non-public schools receive from public schools.

He noted that 16 percent of students in non-public schools in the state are transported on public school buses. Students in non-public high schools are eligible to attend public vocational schools. Students in grades 7 and 8 often travel to public middle schools for vocational classes.

STUDENTS IN non-public schools also benefit from federally funded programs administered by public schools. Noone cited the school lunch program, services for the handicapped and a number of block grant programs. In addition, non-public schools receive the services of a number of public employees—state police officials for school bus inspection, school traffic safety personnel for the certification of bus drivers, teacher training personnel, state and county health officials and fire inspectors, for example.

Sister Liston spoke of her experience as a school administrator, especially her work in urban schools. In Indianapolis, eight urban schools serve 17 parishes, with a total enrollment of 1,888 students this year, she said. The administrators of all eight of those schools are licensed by the state, as are 95 percent of their teachers. The majority of the schools are accredited by the state, Sister Liston said, but "we have encountered two dilemmas."



Sister Lawrence Ann Liston

The first is that some of the schools can not be accredited because their administrators do not have the required four years of experience administering state-certified schools.

The second deals with competency tests introduced this year. Several schools tried to purchase the tests, which are required for accreditation. "They were told that these tests were the property of the state and that they would not be able to purchase them," Sister Liston said. For those schools, the competency test was waived as a requirement for accreditation. But, Sister Liston said, the schools would have preferred to meet the requirement rather than be granted a waiver.

SHE RECOMMENDED a separate accreditation system for non-public schools. She also recommended that the non-public school community be involved in establishing any school guidelines in the future so that similar problems may be avoided.

Al Ticken, director of schools in the Diocese of Evansville, presented an overview of Catholic schools in the state. As of last May, Ticken said, there were 65,000 students enrolled in 222 Catholic elementary and secondary schools in the state. That represents a decline of more than 2,000 since 1980. While the Diocese of Fort Wayne-South Bend showed a 2 percent increase, enrollment dropped in the other (See PRIVATE SCHOOLS on page 27)

Franciscan sisters celebrate mission work anniversaries

The Oldenburg Sisters of St. Francis are celebrating two anniversaries of their mission work, 25 years of work in Papua New Guinea, and 50 years of work with the Crow and Cheyenne Indians in Montana.

A number of events are planned for the celebration. On Friday, Sept. 27, at 6:45 p.m., Capuchin Bishop Firmin Schmidt, bishop of Mendi in Papua New Guinea, will celebrate a liturgy in the convent chapel. Beginning the next day, a historical display of pictures and artifacts of the sisters' work in both missions will be available for viewing at the convent. The Sisters in New Guinea have also had a book containing reflections on their 25 years of work there printed in Hong Kong.

The sisters began their work with the Indians in Montana in 1934 by opening a combination boarding and day school at St. Xavier. Three years later, a similar school was opened at Pryor. Since then, the sisters' work there has focused on teaching. But the methods and techniques used have broadened.

"We have many more chances today of meeting and being with our people in their homes, their tribal games and celebrations," said Sister Mary Claver Ehren in an article published in 1981 and made available by the Franciscans.

This greater involvement in the Indian's way of life has fostered a deep mutual respect between the Indians and the sisters. In their effort to preserve and value the Indians' culture, the sisters have come to realize how much they are ministered to by the Indians, the article said. Aspects of the Indians' culture that the sisters noted included the Indians' oneness with nature, their profound reverence for life and their simplicity of living.

At present there are seven Oldenburg

Sisters working with the Indians, five with the Crow and two with the Cheyenne.

As in Montana, the Oldenburg sisters began their work in Papua New Guinea in 1960 as teachers in a preparatory and primary school in Mendi. But their work soon expanded to include pastoral work and teacher training. The goal became enabling the Papua New Guineans to teach themselves. "A missionary's dream is that someday in the future she is replaced by those she helped along the way," said Sister Cecilia Holohan in a letter to another sister at the Oldenburg Motherhouse.

That goal has begun to be realized with the training of more and more Papua New Guineans as teachers at the Holy Trinity Teachers' College. Already over half the lecturers at the college are Papua New Guineans. The Oldenburg sisters have also helped to found a native order of Sisters, the Franciscan Sisters of Mary.

The presence of the Oldenburg sisters also served as a catalyst improving the lives of the native women. When Sister Naomi Frey (now home on leave) first arrived in Papua New Guinea, she remembered, she saw the women crawl into church on their hands and knees because it was a native custom for the women to be lower than the men. Now the men and women each walk in their respective doors and sit on their respective sides.

At one time the women were seen only in their gardens and at church. Now there are women's clubs and women take part in ecumenical services.

As they begin their 26th year of missionary work, the 17 sisters now serving in New Guinea hope to give more attention to pre-school training, correspondence schools, youth clubs and retreat work.

COMMENTARY

Parish communities need to be awakened to work for social justice

by Fr. Eugene Hemrick

The latest statistics on action for social justice should have some concerned people pointing an accusing finger because of delinquency in the church.

A recent study conducted on the U.S. parish found that helping the poor outside a parish and working toward social justice were ranked very low, while the religious education of youth and helping the poor within a parish ranked the highest.

Before any of us points at others, it must be asked what is envisioned when we speak of social-justice



action? Does this translate into protest marches, night vigils, fasts, sit-down strikes, letters of petition, donating time, money and energy, and employing every other imaginable force that can be brought to bear on injustice?

Without a doubt, all these suggestions are valid and lead to another question: "What is needed to move people into these types of action?"

To answer this question I think we should turn to the Old Testament prophet Amos, who was a great champion of justice. Amos was a simple farmer who lived when the rich were getting richer and the poor poorer. Many Israelite farmers were living marginally with just enough money to meet bills. If a drought came along they were often forced to sell their land and themselves into the service of the wealthy.

One must remember this was the chosen land God had promised to the Israelites. Those living on it were the chosen people who were supposed to be a community working together and helping each other. Instead, greedy Israelites were hoarding land and subjecting their own countrymen to a form of slavery.

The very bonds and strength of the country were being broken and sapped in the breaking of the commandment, "Thou shalt not covet another's goods."

Amos' heart went out to the poor while at the same time his anger raged at the inevitable destruction the selfishness and soft living of the rich would bring to his nation.

In his writings we get the full meaning of the Hebrew word justice.

► It is a burning compassion for the oppressed.

► It is a righteousness that goes beyond justice. Justice is strict and exact. Righteousness implies benevolence, kindness, generosity.

In Amos we see a man with a vision of what is and what should be according to God's plan. The contrast stirs every fiber in him to react regardless of the consequences. He will not regard injustice and misery as an accepted way of life. Life can and should be better.

Amos, like most prophets, is a person of principle. He knows his message is unwelcome, that he may possibly be killed for it, and yet he delivers it.

Now, returning to the question of what is needed to move more people into social-



justice action, Amos teaches us that the original movement comes from a strong prompting by God. This is followed by a vision between what is and what should be, followed by a sense of righteousness that is stronger than the fear of one's own death.

If we believe in these principles we should be very hesitant to point a finger at anyone not into social justice unless we, like Amos, have been called and responded. If that is the case, then a prophetic rage over the recent statistics is not only in place but is a must.

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Comparing salaries of labor and business leaders

by Magr. George G. Higgins

Once a year Business Week publishes a chart listing the salaries and bonuses of the top U.S. corporate executives. A similar chart listing salaries of the top U.S. labor leaders follows in a subsequent issue. Year after year these charts indicate that the income of business executives is astronomically higher than that of labor leaders.

Reacting to this discrepancy, much of the media seem to have a double standard: one for business leaders and a more stringent one for labor leaders. In other words, they seem to think that a business executive is entitled to make as much as the traffic will



bear, whereas they expect a labor leader, as a representative of the working class, to place voluntary limits on income and standard of living.

I go along with this argument, but only half way. I agree that labor leaders ought to place reasonable limits on their income. This is merely another way of saying that trade-union leadership is a vocation that calls for personal dedication and self-sacrifice.

The media does a service to the labor movement in keeping this ideal alive. It will be a sorry day for the labor movement if its leaders ever get the idea that they are entitled to live in the lap of luxury at the expense of the rank and file.

On the other hand, certain papers are unfair to labor and do a disservice to the business community when they fail to point out that business leaders also are expected to place reasonable limits on their standards of living.

To say that the president of a big union ought to be satisfied with a salary of, say, \$50,000-\$75,000 but that the president of a corporation with which he bargains is justified in asking for 10 or even 20 times that amount is flattering to labor but insulting to business. It assumes that the main incentive of the business person is materialistic.

This inconsistency is sometimes justified by the argument that labor leaders are not as well educated or capable as their counterparts in business. But if labor leaders were compensated according to their abilities, a number would be millionaires.

It is also argued that fabulous executive salaries in the business community are justified by the law of competition which, we are told, brings the best people to the top. This again insults business executives by assuming that they respond principally, if not exclusively, to financial incentives.

Finally, it is sometimes argued that big salaries for labor leaders are unjustified because the money is taken from the rank and file. There is something to be said for this argument, but it should be pointed out that the big salaries of business executives in the final analysis come from the same source.

This is not a Utopian or socialist argument for dividing the wealth, nor is it a moral criticism of executive salaries. It is merely a defense of the American business person against his self-appointed friends who would reduce him to the level of the purely economic man devoid of ideals and motivated by pecuniary incentives.

Most business executives of my acquaintance are reasonably dedicated individuals, as are the majority of the labor leaders I have met. Exceptions in either group are open to criticism, but they ought to be judged by the same standard of professional ethics or ideals.

Approach upcoming synod with open minds

by Dale Francis

It is interesting to me that so many people know exactly what the extraordinary synod in November in Rome is going to do. Of course, not all of those who are absolutely certain they know are in agreement.

There are those who say Pope John Paul II called the extraordinary synod to review the years since the end of the Second Vatican Council because he is unhappy about developments since then and he wants to bring trends harmful to the church under control.

There are others who are equally certain the pope called this extraordinary synod because he believes great good has come from the renewal that came through the Second Vatican Council and he wishes to reaffirm and re-energize that renewal.

When I first wrote about this extraordinary synod, called so unexpectedly by Pope John Paul II, I suggested it be approached without any preconceptions and simply with an openness to the Holy



Spirit, its delegates open to wherever the Holy Spirit may lead them.

The way we are, we think of what will happen in terms of what we want to happen. So those who believe that great things have happened in the church since Vatican II quite naturally think the synod will ratify their view, and those who have less enthusiasm for the developments since the council think the synod will affirm their view.

When I say it is best that we pray for the guidance of the Holy Spirit, I'm well aware that it is a fact of human nature that when we pray for this guidance we probably have in mind the direction we'd like for the Holy Spirit to guide us. But I'm still much in favor of praying for the guidance of the Holy Spirit because the Holy Spirit will hear our prayers but not our prejudices.

I'm not really concerned that Catholics hold different views on many things. I can see good coming from progressives and conservatives; in a way they can correct each other.

But not all of these divisions are good. When, on either the progressive or the conservative side, there is a separation from the clear teachings of the church, this is harmful.

Far more harmful is the creation of lack

of charity. It seems to me quite all right for there to be differences of opinion. I'm glad to see those who hold different views within the framework of authentic Catholic teaching, that differ with the views of others, stand by their own convictions strongly.

But what does concern me, what I do believe is harmful to the church, comes when those who hold a position attack those who hold a different viewpoint as if those people have no right to speak at all.

I have in mind some of the reaction to Cardinal Joseph Ratzinger. An Italian journalist published a book in French and Italian, based on some informal interviews with Cardinal Ratzinger. Some excerpts were published in this country that were critical of some developments since Vatican II. That brought a response in opposition to what Cardinal Ratzinger had been quoted as saying. There was nothing wrong in this; differing viewpoints were expressed. But since then there have been writers who have gone on to suggest that Cardinal Ratzinger had no right to speak at all. This is a respected theologian, the prefect of the Sacred Congregation for the Doctrine of Faith. He was speaking informally, not in his official role. It was quite all right to disagree with him but to

suggest he had no right to speak, to say, as one did, that he was "poisoning the well" of discussion, was scandalous.

We do have differences among us, we do have a right to affirm our own convictions, but we must have charity for one another. Diversity without charity can divide us; charity, even with diversity, will unite us.

May the Holy Spirit guide us in the direction of greater unity.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Dragon' offers confused look at Chinatown mafia

by James W. Arnold

"Year of the Dragon" offers a new twist on gangster-family movies by exploring, in a fictional way, the little-known organized underworld of New York's Chinatown and its connections to crime lords and drug kingpins in Hong Kong and Thailand.

All this, understandably, is much to the dismay of mainstream Asian-American groups. Some have already described "Dragon" as "racist, sexist... an irresponsible, hostile film that must be stopped." Well, it may not be that bad and it's certainly not that simple. But it's probably not the movie to see when you want to have a serene evening and bring down the blood pressure.

Despite the title, it's not a kungfu movie or lowbrow exploitation film. "Dragon" is writer-director Michael Cimino's first film



since the "Heaven's Gate" debacle in 1980, and unites him with a fellow Oscar winner, co-writer Oliver Stone. (In 1978, Stone won for "Midnight Express" while Cimino was collecting statuettes for "The Deer Hunter.")

The story, based on Robert Daley's novel, is unlike "The Godfather" because it's built around an outsider, police captain Stanley White (Mickey Rourke, aged to look about 40). He's a violent but honest cop in the "Dirty Harry" tradition, with blue-collar values and an obsessive desire to bring the Chinese mob down. Much is made of the fact that he's a Polish Catholic, but his motives are not merely moralistic. He's an embittered Vietnam veteran with a hatred for orientals, given to Rambo-istic remarks about how he wants to win "this time" and it's always the politicians who get in the way.

It's worth recalling that Cimino once wrote for Clint Eastwood movies, and that there were decided Yellow Peril aspects to his negative portrayal of the Vietnamese in "Deer Hunter." The new film is confusing enough that it can be read as either a

renewed attack on the brutality of orientals or as a partial atonement, since long stretches of dialogue refer to the long history of U.S. prejudice and abuse of Asian immigrants. While White is a racist in some respects, the film message overall is mixed.

White's nemesis in the film is a young Chinese (slick, handsome John Lone) who is simultaneously trying to rebuild the crime family and take it over from the old "uncles" who have mellowed into cautious legitimate business types. The elegant Joey (Lone) is utterly ruthless, with an army of young street punks strongarming the citizens, shooting up restaurants, pushing drugs and extortion, arrogantly threatening to move in on the Mafia territory north of Canal Street. Joey is icily effective facing down an elderly Mafia don on his home turf, and later intimidating a nasty drug supplier in Thailand by dumping the head of his closest rival on a dinner plate.

The movie is essentially the grim combat between these two equally relentless men. It soon becomes a war of attrition, marked by hectic chases and explosive shootouts, with corpses and gore littered over the screen in imaginative ways. White's wife is murdered, a young undercover cop is killed, his girlfriend is raped and his political enemies cost him his job before the final bloody showdown.

The incredible excess of violence—even the dialogue scenes have the tension and decibel levels of the Battle of Normandy—is partially softened by several elements. Rourke's troubled ethnic cop-hero is more complex than most, although Cimino is fuzzy about whether he should be taken as a crusader or a lunatic. Lone is an intriguing antagonist, and the rich Chinatown detail, from the fancy dining rooms and dance halls to the steaming sweatshops and

basement soybean pits, is engrossing. (Remarkably, it was constructed at producer Dino DeLaurentiis's new studio in North Carolina.)

The movie also has several valid and sensitive human relationships. White has a stormy friendship with a fellow Polish officer who has similar values but a more tolerant attitude about the inevitability of corruption. And Caroline Kava gives a gritty performance as the typical policeman's spouse whose hopes for family life are always secondary to the passions of his career. When she dies, it's a cause for genuine extended grief.

Less effective (and totally absurd) is White's liaison with a beautiful oriental TV reporter (fashion model Ariane), who seems to be covering events in Chinatown as if the rest of the world were in hiatus. White spends most of his time in her bizarre modern East River loft. Their hot-cold affair is sexual but hardly electrifying, and seems intended only to provide a silly romantic ending after the carnage, and to allow Cimino a few shots at the media.

How accurate is "Dragon" in exposing the dangers of international oriental crime? One doubts that even Cimino really knows, but it makes a frightening bedtime story.

(Heavy violence, street language, nudity, sexual situations; not recommended.)

USCC classification: O—morally offensive.

Recent USCC Film Classification

Agnes of God A-IV

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

Television programs of special interest to viewers

'Time' looks at Indian mystery

by Henry Herz

What life was like for those who first settled the Southeastern region of the United States is the subject of "Lost in Time," airing Tuesday, Sept. 24, 9-10 p.m. EST on PBS.

This area was first inhabited more than 10,000 years ago by the prehistoric ancestors of the Indians whose cultural development amazed Spanish explorers in 1540.

The descriptions in this Spanish expedition's report are the only written testimony that exist about a highly developed people who suddenly abandoned the region a few decades later, leaving behind only large mounds as evidence of their existence.

Modern archaeology has unlocked many of the mysteries surrounding these early Indians by analyzing the bits and pieces of stone tools and pottery recovered across the Southeast. The documentary shows us these prehistoric artifacts and, through dramatic re-creations, what they tell us about the society that fashioned them.

Archaeologists today explain the sudden disappearance of the mound people as the result of over-expansion. Their centralized cities simply grew too large for their system of overlords and were replaced by small villages and local chiefs.

Produced by Maryanne Culpepper and Bruce Kuerten for Auburn Television, at Alabama's Auburn University, this documentary makes the archaeological past come to life in a clear, meaningful fashion.

It is doubly welcome as public television's contribution to this year's national celebration of American Indian Week.

★ ★ ★

Sunday, Sept. 22, 9-10 p.m. EST (PBS) "Jacob Bronowski: Life and Legacy." Produced on the 10th anniversary of Bronowski's death, the program explores the events that shaped his life, work and values and his contributions to scientific and humanistic thought, especially through his monumental TV series, "The Ascent of Man."

Monday, Sept. 23, 9-10 p.m. EST (PBS) "The Edge of Survival." Filmed in Brazil, Ecuador, England and India, this documentary examines the fundamental problems of daily survival faced by a vast portion of humanity. The program examines why many good, well-executed efforts fail to reach those most threatened by poverty and starvation, and shows how some people in most desperate situations have helped themselves create full and meaningful lives.

Tuesday, Sept. 24, 8-9 p.m. EST (PBS) "Lifeline." This is a rebroadcast of a documentary about the work of Dr.



HONEYMOONERS—The hotel desk clerk barely bats an eye when two colorful New York Prohibition agents, Art Carney, left, and Jackie Gleason, disguised as

aging honeymooners, register for the bridal suite in "Iszy and Moe," a new movie airing Sept. 23 on CBS. (NC photo)

Daniel Smith, chief resident physician of obstetrics at Women's Hospital in Los Angeles, in caring for an 18-year-old awaiting her first child and another expectant mother who faces complications in the delivery of twins.

Wednesday, Sept. 25, 8-9:30 p.m. EST (PBS) "Under Milk Wood." Written originally as "A Play for Voices," this Dylan Thomas work is a poetic impression of a spring day in the lives of the people of a Welsh fishing village. Essentially plotless, this 1971 British film has a large cast of characters,

including the late Richard Burton, Elizabeth Taylor, Peter O'Toole and Glynnis Johns.

Thursday, Sept. 26, 7-8 p.m. EST (PBS) "The Helping Hand." In this rebroadcast of a program in his "Walk Through the 20th Century," Bill Moyers examines how the concept of "big government" grew during the 1930s' Depression by looking at numerous government newsreels and short films and talking with those attending a recent Civilian Conservation Corps reunion.

TO THE EDITOR

The baby did not have to be killed

In response to the letter addressed to Mary Collins' letter entitled: "Church should be an enemy of NOW," by the woman whose daughter had an abortion (The Criterion, Aug. 30), I want to make the following observations:

First of all let me say that I took the time and trouble to locate and read Mary Collins' remarks. There was nothing "ill-informed and vitriolic" in what she said. If this accuser of Mary Collins would get off the emotional trip (as well as guilt trip) she is on and look up the facts she would discover that Mary Collins is "right on," she is accurate. Planned Parenthood, following its founder Margaret Sanger, is as racist an outfit as Nazi Germany ever was, and is just as elitist as Hitler and Company were, and by sheer numbers alone is guilty and responsible for more killings than was Hitler.

Furthermore, this correspondent's attack against the church is unfounded. The current pope is uncompromising on the 2000-year-old teaching of the church. It has been broadcast worldwide and he himself has reiterated it in every country he has visited—even the most populous.

The real problem is that many Catholics have chosen to ignore the pope, with the connivance of disloyal priests, and follow sinful ways. This is very evident in the clergy who refuse to teach and preach that contraception is evil—seriously evil.

The writer observes, "It is a hard cold fact that there are many young Catholic

women who have abortions." So what? Does that make it right? If you read the New Testament you will notice that many people left Christ when they didn't like what he was preaching. Did that make Christ wrong? Or should he, like many of his priests in the contemporary church, water down the truth and make it palatable for people who did not want to change their lives but rather really wanted to have it both ways—as so many sinful and Arian Catholics today wish to do!

If this woman wanted understanding and help there are plenty of dedicated pro-lifers in town who could have helped her daughter have the baby and keep it or give it up for adoption. The baby did not have to be killed. That is not a solution. Among other places, this woman could have found and will find these dedicated pro-lifers every Saturday morning (cold, heat, rain or snow) in front of the so-called Women's Clinic at 2951 E. 38th St.

They could have also found a priest who was "understanding," even though the priest is and would be male! Don't forget that Christ assumed male humanity and no one can accuse him of not being "understanding." The priest could have given her daughter what she really needed, namely, the Sacrament of Penance: absolution for the serious sin and crime of abortion. Consolation, understanding and all the rest are good and important things but charity is giving someone the truth.

Concerning this woman's visit to the

National Organization for Women, it must be observed that "God's love for all of us, no matter what we have done" doesn't originate with NOW but with the church itself which has been preaching it for 2000 years. Prayer and humility would have helped her hear this word a long time ago.

NOW is pro-abortion (it is a logical and practical contradiction to say that one is at once pro-choice and pro-life) and pro-death. Just try to remove abortion from public policy and you'll see how quickly and nastily NOW will come to the barricades to preserve this heinous and barbaric practice. None of us has the right to kill, including women. There is a commandment that applies across the board. Abortion kills babies. That is what it is all about.

In her letter this woman never once mentions the baby who is the victim of the greedy abortionist's bloody machines. She herself is the victim of the contemporary sick psychology of thinking only of ME. When people are involved in abortion they do all they can to forget the baby because the thought of the dead baby is horrible. NOW never talks about the poor defenseless victim of abortion because if it did that would turn people away from its vicious organization. If this woman pursues Christ in his church faithfully she will find all she needs by way of help in this hour of darkness for herself and her wayward daughter.

Leon Bourke

Indianapolis

Oversight concerning Father Fisher

The recent front page coverage in The Criterion of the deaths of three of your diocesan priests riveted my attention. While in grad school at I.U. some years ago, I was blessed with a new friend, Father Chuck Fisher. I knew he had a special uncle who was almost like a father to him, so I quickly read through your article.

I think The Criterion made a blatant

Premarital sex

Subject: The Criterion, Sept. 6, "Is Premarital Sex Always Wrong?"

The question was not answered. Why? Mr. Lennon's answer was beautiful if the question asked would have been, "What should one say if sex is asked for before marriage?" What has happened to the word sin?

Name withheld by request

Are you certain that you are a Catholic publication?

Tom Lennon's column on premarital sex devotes itself to the social reasons for abstinence—VD, pregnancy, sex object, etc., but no moral reason. What happened to God's law? Or did I miss something in Mr. Lennon's column?

F. M. Lipps

Indianapolis

There is no wonder that our young people do not have a clear understanding of the spiritually wrong of premarital sex after one reads the answer given to the question in the youth corner. Why does the church teach that sex before marriage is so bad? Is it really always seriously wrong? The answer was good as far as it went, but should have stated that premarital sex is wrong always because the sixth commandment of God tells us that it is wrong.

Mrs. Augusta Rogier

Tell City

the pope teaches God is fullness of all good and the fullness of all truth

by Pope John Paul II

Today we continue our reflection on the first article of the Creed: "I believe in God."

As we said in the preceding catechesis, the God of our faith is eternal. Indeed he is eternity itself, and thus he is distinguished from all that is material, from all that is subject to time and contingency. As Jesus said to the woman at the well, "God is spirit."

The First Vatican Council elaborated on this revealed truth when it stated: "God is a unique spiritual substance, completely simple and immutable. . . . God is infinite in intellect, will and every perfection." To affirm that God is a spiritual substance means in the language of metaphysics that God is a subsistent being and that in essence he is absolutely spiritual.

Our Lord also teaches us that God is perfect, and that "no one is good but God alone." God is the fullness of every good, just as he is the fullness of all truth. When we say that God is the fullness of every

good this corresponds to the infinite perfection of his will, just as his being the absolute fullness of the truth corresponds to the infinite perfection of his intellect and intelligence.

Our God is an infinitely perfect spirit, infinitely good and the absolute fullness of truth, and he is diffusive of himself. He desires always to give and communicate himself to us. He is the God of covenant and grace.

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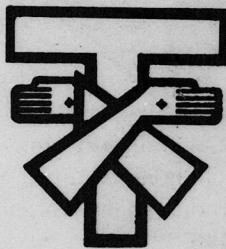
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CORNUCOPIA

There's no place like home

by Cynthia Dewes

The white-knuckle gang is out in force this year. They're traveling abroad, confident that the valuable American dollar will fly them through friendly skies.

The pope does it. Jesse Jackson does it. Even educated fleas do it. And now the rest of us are doing it. We're reading "Europe on \$25 a day," lining up for passport photos and taking crash language courses.

Preparations mushroom as well-meaning acquaintances urge us to visit their favorite disco in the Hebrides or stay at Count Dracula's shared time condo in Transylvania. The mailman develops a hernia from delivering illustrated travel brochures, Eurail schedules, foreign currency tables, handy dandy metric conversion cards, and adapters for electric hair dryers and razors.

Relatives, friends, neighbors and total strangers have given us lists of things to shop for. They need lederhosen, Hummel figurines, Waterford glass, Florentine leather. They ask us to send postcards. They want to know if we can pick up matchbooks for their collections in all the interesting places we will visit.

After much anticipation, we finally manage to take off, burdened with all the requests and advice we can possibly absorb. When we arrive in England or Ireland or another English-speaking country, we find a culture not too unlike our own, so we relax and begin to enjoy.

The food is good and the drink is often better. There is charm in the way other people speak our language. Their houses and clothing seem quaint and attractive.

Then we go to France. Or Germany. The scene is still quaint, but communication is harder. We are forced into broken French or German or Spanish to buy a sandwich whose name and origin we don't even know in English. For real conversation we are stuck with our traveling companion, which may or may not be the ruin of a beautiful trip.

As our journey continues, we gain confidence. We realize that we aren't going to starve or wind up behind the Iron Curtain just because we aren't fluent in the language. Travelers checks help too. Lots of travelers checks.

We begin to seek out other Americans, just to hear their nasal accents. We long for bacon and eggs, Twinkies and Kentucky fried chicken. We sit, as a German-American friend of mine once said, "in the Ritz Bar in Paris, complaining about the other tourists."

Why is it that we spend thousands of dollars and some effort to experience other people's everyday environments? We have seen 362 castles and churches, admired endless cuckoo clocks and porcelains, and eaten our way through 50 pounds of chocolate in one sensuous form after another.

But now we are tired and we want to go home. To paraphrase an old saw, there's no place like it.

vips...

✓ The Santa Maria Circle Daughters of Isabella, New Albany, installed the following new officers for the coming year at their Sept. 9 meeting: Gwen Shirley, regent; Loretta Campbell, vice regent; Sally Brunzman, financial secretary; Helen Shikhorn, treasurer; Dorothy Beck, recording secretary; Frances Day, scribe; Margaret Marley, monitor; Ruth Caulfield, chancellor; Vivian Gayer, custodian; Rita McNeill, first guide; Catherine Bodmer, second guide; Mary Merthorst, banner bearer; Millie Leist, inner guard; Dortha Seng, outer guard; Ellen Harrison, musician; Ruth Cole, three-year trustee; Camilla Martel, two-year trustee; and

Stacia Zurschmeide, one-year trustee. State Regent Dotti Seiler of Shelbyville conducted the installation.

✓ Chatard High School, Indianapolis, announces the following appointments in the athletic department: Ollie Thibodeaux, girls' sports director; Brad Cangany, boys' cross country; Richard Hunt, baseball; Cindy Treadway, boys' swimming; Bill Tucker, boys' track; Dan McNally, boys' tennis; and Joanna Mastaglio, girls' basketball.

✓ Mr. and Mrs. Lawrence McGuertz, Oldenburg, recently celebrated their 50th Wedding Anniversary. Lawrence McGuertz and Dorothy Marie Rudolph were married on Aug. 27, 1935, in Cincinnati. A surprise anniversary party in their honor was held at the Pasta al Dente in Cincinnati on Aug. 25 for their many relatives and friends. Hosts for the event were daughters Patricia Boyls of Woodside, Calif., and Lauren Brinker of Cincinnati, son-in-law Hank Brinker, and grandchildren Larry and Katie Boyle and Joe and Julie Brinker.



✓ St. Catherine's Class of 1942 is planning a 43-year reunion Saturday, Sept. 28, at the Southside K. of C. The evening will begin at 5:30 p.m. with a Mass in honor of the deceased members of the class, followed by cocktails and dinner. Anyone with information or addresses of Clara Bean, Catherine Cron, John Modlin, Daniel Murray, Ray Risley, Gretel Schmidt, Mary Ann Watson, Rosemary Summers, Helen Jobe, Clarence Wetzel or Bernardine Hines Courtney is asked to call Joe Armbruster at 356-6125 or Rosemary Long Collins at 786-2924.

✓ Crossroads, a trio of musicians from Baltimore, will present an evening of contemporary Christian music on Oct. 19 at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St., Indianapolis. The program is sponsored by the Channel of Peace. There is no admission charge; a free will offering will be taken.

✓ New Horizons V, the Fifth Annual Religious Education Conference of the Terre Haute Deanery Religious Education

Center, will be held Sept. 21 from 9 a.m. to 3 p.m. at St. Benedict School, 8th and Walnut, Terre Haute. A general session by Therese Boucher, author of "Becoming a Sensuous Catechist: Using the Arts in Religion Classes," will highlight the workshop. Other speakers will be Carl Wagner, director of youth ministry formation for the Diocese of Fort Wayne-South Bend; Janet Roth, youth minister for Sacred Heart and St. Benedict parishes in Terre Haute; Catherine Siffin, educational consultant for the Center on Aging and Aged at Indiana University, Bloomington; and Joseph Tenerelli and Karen Jones, members of the adult catechetical team at St. Joseph Parish, Terre Haute. There is a \$3 fee for those from the Terre Haute Deanery and a \$5 fee for anyone from outside the deanery.

✓ The St. Francis Hospital Center 1985 Nurse Refresher Program will take place Sept. 24-Oct. 31 at the hospital's Health Support Center, 7216 S. Madison Ave., Indianapolis. The class is offered so that registered nurses out of active service for 5-20 years can polish their skills in order to return to nursing. Classes will be held from 9 a.m. to noon each Tuesday, Wednesday and Thursday. Topics will include mathematics, terminology, review of systems, pharmacology, cardiopulmonary resuscitation (CPR), legal aspects of nursing, and changes in treatments and patient care. To register, call St. Francis Educational Services, 317-783-6151.

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check it out...

✓ The 18th Annual Chrysanthemum Benefit Ball will take place Oct. 12 in the Grand Ballroom of the Hilton at Monument Circle in Indianapolis, to benefit the ambulatory surgery renovation project at St. Francis Hospital Center, Beech Grove. The evening begins with a social hour at 6:30 p.m., followed by dinner. Music will be provided by the Diamond Band. The ball will include a silent auction and the awarding of two fur coats from Vincent's Furs as door prizes. Admission is \$150 per couple. Donors can also select one of the following categories of support: associate, eight reserved seats for \$1,000; benefactor, six reserved seats for \$600; sponsor, four reserved seats for \$400; or patron, two reserved seats for \$200. For reservations or more information, call the Community Relations Department at 783-8949.

✓ An Indianapolis Chapter of Catholic Golden Age has been organized. The first general meeting will be held on Sunday, Sept. 22 at 2 p.m. in the Staff Lounge of the Catholic Center, 1400 N. Meridian St., Indianapolis. Clara Maloney initiated the organization of the Indianapolis chapter, which is led by President Francis J. Cunningham.

QUESTION CORNER

Avoid hardness of heart

Unwed pregnant daughter needs father's support not hate

by Fr. John Dietzen

Q Our oldest daughter, who is not married, is going to have a baby. The baby's father, who is also Catholic, told her to have an abortion, but she refused.

She told her father about the baby and now my husband will have nothing to do with her. He says that she is dead to him, that she is not his daughter anymore because she is going to have a "bastard baby." The baby will be born in November.

I have tried to talk with him and told him we are all God's children, but he doesn't listen. He is making me choose between my daughter and our marriage.

I love both of them and cannot choose. How can I handle all this? Maybe God can show my husband the way through. I pray for them both to be able to handle the problem. (Delaware)

A I must tell you that I prayed much over this answer and am yet not sure I can say anything that will help you accomplish what you wish.

Each time I encounter such a situation, which thank God is not often, it is a



profound mystery to me how a father or very often a mother can bear such malicious hostility to his own child and such hatred for his grandchild who is not even born.

The embarrassment and sense of frustration and perhaps failure which any normal parent is bound to feel in this kind of circumstance is understandable. It is no excuse, however, for the deliberate attempt of emotional destruction of another human being, a member of one's own family.

There cannot, it seems to me, be much spiritual depth in anyone who would act in such a way, but the only thing you can do directly for him is to appeal to whatever faith in God and concern for his own soul he may possess.

Any sin which may have been committed is already forgiven by God if your daughter is repentant. In any case, not even God treats sinners as brutally as your husband is treating his daughter and grandchild.

If there is any time when parents experience a test of the genuineness and the sensitivity of their love for everyone concerned, including God, it is such a time as you are experiencing. Appeal to your husband for some humility and patience, as he must certainly have had to ask God for patience and forgiveness in his own life.

If he persists in his present attitude, he

will create a hardness of heart in himself that perhaps he will never be able to overcome.

Whatever your husband does or does not

do, you must do what is right and supportive for your daughter. You cannot let your husband in such a circumstance dictate the kind of mother you will be. At least two lives, your daughter's and her baby's, depend much on you right now and obviously will for some time into the future.

You have an enormous task, but with God's help and a lot of courage you will do it.

(A new brochure, "Baptism: Catholic Practice Today," is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)



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FAMILY TALK

A child's right to privacy has several clear limits

by Dr. James and Mary Kenny

Dear Mary: My husband's two teen-age sons came to live with us a year ago. The 15-year-old has been accused of being a drug seller (pills) by some students and, in a subtle way, by his brother. There have been other signs, such as secretive phone calls and kids stopping by "just to pick up something."

I have tried to get my husband to take this seriously, but he shrugs it off, not wanting to believe that of his son.

He says he doesn't believe his son would be involved in anything like that, and even if he was, there is nothing we can do. What should I do?—New York

Answer: You have good reason to be distressed. Your stepson is approaching adulthood, but is still a minor. You cannot dismiss the problem by ignoring evidence or pleading there is nothing you can do.

Children are entitled to privacy. However, the right to privacy is not license to do anything unbeknownst to parents or other adults. When you as a parent have the responsibility for minor children, you also have the right to invade their privacy in certain instances.

There are three occasions when a parent's right to know overrules a child's right to privacy: when there is evidence the child is involved in crime; when there is strong suspicion of pregnancy with possible plans for abortion; or when the child is likely to attempt suicide. Your stepson fits the first category.

If you believe you have sufficient evidence to suspect drug dealing, you have the right and duty to look further. Search his room for addresses and telephone numbers, unexplained money and direct evidence such as pills, powders or drug paraphernalia.

Ideally you and your husband would be united in approaching this very serious problem. Perhaps you can enlist his sup-

port by asking him to search with you. If he objects to "snooping," mention the arguments above. Searching together makes you witnesses for each other regarding what you find. It also prevents the child from using one parent against the other.

If you find no evidence but are still suspicious, continue to be watchful and control your stepson through curfews and attention to where he spends his time.

If you find further evidence, you need to confront the offender openly. If your husband has not yet become involved, try again to enlist his support. Confront the child, destroy everything that clearly indicates drug dealing and initiate discipline designed to stop the behavior permanently. You might have an early and strict curfew which can be eased as the child stays free of drug use and drug dealing.

Demand he fill his hours in ways you believe will help keep him away from drugs. You might insist on a certain period for homework each night. You might insist he get a part-time job.

Warn that if he ever uses his room to store or use drugs, you will remove the door to his room. Most teens would be very upset at losing the right to close their room door.

If you do not think you can control his behavior, use the legal system. Go to the probation officer and tell him or her what you have found and done. Your stepson might be placed on informal probation in addition to the discipline of your family. Informal probation means the child agrees to accept probation as an alternative to charges being pressed.

In the face of a serious problem, collect the evidence available, confront your son, make firm and clear rules and stick to them. Make every effort to enlist your husband's support. Good luck!

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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3

Through the woods to church we go

By Father Lawrence Mick
NC News Service

"I don't need to go to church," she insisted. "I can talk to God taking a walk in the woods on Sunday morning." She was young, in college and in love with the outdoors.

I cautioned myself not to seem impatient as I began to answer. It was a fresh concern for her, though I had heard the same objection hundreds of times before in numerous variations: "I can find God better along the seashore...or watching a beautiful sunset...or just being with someone I love."

I tried to explain once again that Christian worship is much more than simply my personal relationship with God. God has called us into a community, into the body of Christ, and we gather as that body to worship together and to support one another.

At the same time, I wanted to affirm very strongly that there is something fundamentally Christian about the insight that we can find God in the material world, in creation at all levels and especially in human beings.

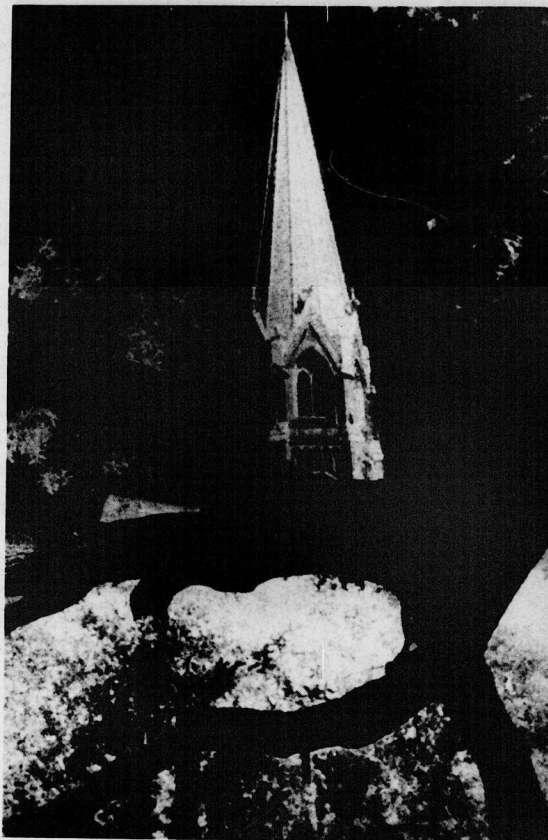
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Father Ed Hays, in a recent edition of "The Forest Letter" (Shantivanam Press, Easton, Kan.), says: "Christianity is the only truly materialistic religion. And with Christianity we would include her holy mother, Judaism."

Calling Christianity "materialistic" probably would have shocked my young friend. But it is really just another way of saying that Christianity is an "incarnational" religion.

Our religion is radically based on the incarnation, the astounding fact that the Son of God took on human flesh and forever united heaven and earth. The fullest revelation of God that we have been given was found in Jesus in the form of a human being, the capstone of creation.

Even before the coming of Jesus, the Jewish people knew that God had created the world and "saw that it was good." In contrast to other world religions, the Judeo-Christian tradition does not



What would you say if people told you they could find God without going to church? That aspects of the divine can be found in the beauty of the sea and the green of the forests? Father Lawrence Mick faces that question often and offers one answer here.

seek to escape from the material world but to find God at the heart of creation.

Our tradition is not materialistic in the sense that it limits God to the material world but it does take the material, created world seriously as a primary means of encounter with God.

This insight is the basis of the sacraments celebrated in the church. God has chosen created things (water, bread, oil) and human encounters (sharing a meal, forgiving, anointing) as the means of divine grace. It is in and through creation that God is revealed to people and that God

touches, heals and nourishes people.

□ □ □

The liturgical renewal in the church has led us to an emphasis on the importance both of deepening our appreciation and our experience of the rich realities we call sacraments. In order that the symbols themselves can speak to us in all their richness, the church urges us to use them more fully and abundantly.

We now receive both bread and wine; we use sweet smelling oil for anointing; we impose hands in penance and in the anointing of the sick; we use water in abundance for baptism, even baptizing by immersion at times.

The more we appreciate each of these symbolic gestures, the richer our worship becomes. The richer our worship becomes, the deeper our appreciation of the world around us becomes.

□ □ □

Thus, the church's worship invites people to embrace a sacramental vision of the world. The sacraments we celebrate are meant to be a deep and intense experience in which God can be met through creation and especially through human encounters.

Walking in the woods or watching a sunset or talking with a friend are not substitutes for worship with the assembly that is the church but they are linked to that worship.

In fact, such experiences of God's presence in the world around us can prepare us to experience the sacraments more fully. What's more, sacramental worship ought to make us more aware of the God who can be found at the heart of the creation.

"So go often to the woods and share deeply with all who cross your path through life," I told my young friend. "Then come and bring those rich experiences to our common worship, where together we can praise the God whom we meet in the most surprising places — sometimes even in church!"

(Father Mick is a pastor and author in Glynnwood, Ohio.)

A Vision for the World

By Katharine Bird
NC News Service

Across the fields of wild flowers, he looked down on the weary faces of the 5,000 who had followed him onto the hillside. Some, tossing their sandals aside, leaned against each other for support. Their garments, stained with dust and sweat, showed the effects of a long day in the steaming spring sun.

Beyond the crowd rippled the waves of the Sea of Galilee, an occasional fish jumping up to say mockingly, "Come. Join me! It's cool here." The sweet scent of orange blossoms perfumed the air.

The people were fascinated by this great teacher and miracle worker. They were all talking about his power to cure the sick and heal the maimed. He taught about the kingdom in simple stories tuned to the life they knew so well.

He knew the crowd was hungry and thirsty. But he also sensed that the people needed more than physical nourishment, for he noticed how each group closed ranks against the strangers all around.

"Where shall we buy bread?" he asked his disciples. They replied, discouragingly, "It's impossible. Not even 200 days' wages would be enough to feed so many."

Hearing that exchange, a small boy stepped up with a basket of five barley loaves and a couple of dried fish. "These were for my family," the boy said to the man. "They are yours now."

Seeing this, two adults near the boy reached into their cloaks, pulled out bread and figs and offered them to the people nearby.

Soon the hillside rang with chatter as people began to share food with those who had none.

At the meal's end, the disciples gathered up what remained.

That retelling of the multiplication of the loaves and fishes is a favorite of Jesuit Father Peter Henriot, who turned to it in a recent homily. Recognizing that this is only one possible approach to the account, he said he likes it because it helps him to focus on the story's meaning.

The meaning of this story — that Jesus nourishes people so they in turn can nourish others — has interested the church in a special way for many centuries.

Scripture scholar Father John Castellet commented on the feeding of the 5,000. Scripture scholars would agree, he said, that Jesus fed the people in an incredible and wondrous manner. But, Father Castellet added, these

scholars don't know in a detailed way exactly "how" the multiplication happened and have speculated about it in a number of ways.

Father Henriot thinks it is truly wondrous that "people's hearts were changed" by this event. He is director of the Center of Concern, a peace-and-justice research and education group in Washington, D.C.

Father Henriot noted that the miracle is told in all four Gospels. This shows that the disciples and the first Christians recognized its importance.

Long considered a foreshadowing of the Eucharist, it is a key to Jesus' vision for the world, Father Henriot said.

"The scene is one of compassion: Jesus had pity on hungry people and responded to their needs," the priest said. But Jesus "saw deeper than their physical needs. He spoke to their need to grow in love of each other." Jesus satisfied their hunger to be "more fully human by being more fully loving and sharing their gifts," he added.

That vision of Jesus holds true for today as well.

"We gather in the Eucharist to be fed, not simply for our own nourishment, but to go out and feed others," Father Henriot suggested.

"Celebrating as a community strengthens us to share our gifts with others," he concluded.

(Ms. Bird is associate editor of Faith Today.)

By David Gibson
NC News Service

From the crest of Bald Knob Mountain a panorama unfolds to transfix and excite you. From one end to the other, the valley below spans a distance of some 13 miles. From your elevated viewing point, one mountain's top yields to another and another, as far as the eye can see.

The first settlers in this valley deep in West Virginia's Alleghenies must have believed it was like the promised land that flowed with milk and honey. So they named it Canaan, after the place the Israelites settled thousands of years ago: "a land of hills and valleys that drinks in rain from the heavens, a land which the Lord, your God, looks after" (Deuteronomy 11:11-12).

To reach the crest of Bald Knob you ascend first past forested

mountainsides and sloping fields richly decorated with millions of wild daisies. This winter paradise for skiers affords the luxury of a ski lift, even in summer.

But when the lift ends, the hiking begins in earnest. And just as young children begin to tire of their walk along a rocky forest trail, it opens onto a grassy field leading to the mountaintop.

You proceed along paths teeming with blueberries and raspberry bushes — more than anyone could imagine.

Children quicken their pace now, invigorated by the fresh air and a sense of adventure.

Reaching the mountaintop you scan the valley setting. But, as you contemplate it, something more is happening — something mysterious: It's as if creation speaks back, making its own impact, communicating a sense of peace or a feeling of refreshment.

In the Land of Canaan

Is this what you hoped for when you left home? Were you hoping a few vacation days would leave you rested...that you'd come home with a different perspective on problems...that you'd return with renewed energy?

Were you hoping your spirit would be renewed?

It's no wonder that in its sacramental celebrations the church draws upon and transforms so many natural symbols in creation: the fresh grains bread is made of...the colorful grapes that become wine...the flowing waters of baptism — riches of the promised land. For you might say that

•The world has its own language: It can speak loudly.

•God's world is irresistibly attractive: It exerts a powerful draw.

•The world possesses a power: It can make quite an impact on people.





Archdiocese has new marriage policy

The church has a serious obligation to prepare its young people fully for marriage

A new marriage preparation policy, long under discussion, has been approved by Indianapolis Archbishop Edward T. O'Meara. It will take effect January 1, 1986.

The policy itself is short and is published on this page. In addition, we present this introduction, a rationale for the policy, and a list of goals for marriage preparation.

Introduction

Until recent times, marriage was regarded primarily as a contract, pertaining to rights and duties that spouses owed each other, i.e., the exclusive right over the other person's body, rights of progeny, inheritance, etc. Over the centuries, however, and especially since the Second Vatican Council, the church has articulated a deeper, richer understanding of marriage.

In his apostolic exhortation on the family, *Familiaris Consortio*, Pope John Paul II used biblical imagery to describe the married couple's relationship as a reflection of God's faithful love for his people and of Christ's sacrificial love for the church.

Canon 1055 of the Revised Code of Canon Law defines marriage as "a covenant by which a man and woman establish between themselves a partnership of their whole life . . . ordered to the well-being of the spouses and to the procreation and upbringing of children. (It) has, between the baptized, been raised by

Christ the Lord to the dignity of a sacrament."

Marriage, then, is seen not merely as contract but as a covenant relationship.

A man and woman marry and they pledge fidelity, permanence and a generous openness to give life and nurturance to children. Their marriage is their Christian vocation, a call from God to enhance and enrich each other and their offspring. Their home is the "little church," the smallest cell of Christian living where individuals may grow to fullness in Christ and in generous service to the larger community.

The church, therefore, has a great stake in the successful marriage of its young people and a serious obligation to help them prepare fully and well for their vocation. It is in this pastoral spirit that the Archdiocese of Indianapolis provides a marriage preparation policy. This policy is not intended as a legalistic document but as a helpful and normative guide to priests, parish communities and to couples who are

The new policy

The Archdiocese of Indianapolis is committed to the policy that all couples preparing to marry in the church will receive sufficient preparation prior to their marriages.

The following are minimal norms for such preparation:

1. All couples desiring to marry in the archdiocese will notify the priest as soon as they become engaged or at least six months before the desired wedding date.

2. Parish-level programs will be the primary form of marriage preparation, and these will utilize the priest and a trained married couple as team.

3. A couple-relationship inventory shall be used for purposes of dialogue and discernment.

4. The engaged couple and priest will plan the wedding celebration according to liturgical guidelines provided by the Archdiocesan Office of Worship.

The priest, with appropriate assistance from others in the parish and diocesan community, shall be responsible for implementation of this policy and for pastoral discretion in its application.

preparing for marriage and who seek to live Christian married lives amid the challenges and complexities of today's world.

Rationale for policy

The marriage policy of the Archdiocese of Indianapolis has been developed based on the following rationale:

1. The policy reflects a post-Vatican Council model of church and vision of marriage.

In the revised Code of Canon Law, Canon 1063 obliges pastors to ensure that their own church community assists in the preparation of the young for marriage. This is one reason why parish-level programs using married couples are mandated in the policy. Further, Canon 1064 places ultimate responsibility for marriage preparation on the local ordinary, suggesting that he will "consult with men and women of proven experience and expertise" in this process.

Pope John Paul II echoes this theme in *Familiaris Consortio*: "The Christian family and the whole of the ecclesial community should feel involved in the different phases of the preparation for marriage. . . ." He states that married couples have a "unique place" in assisting young couples, giving witness to the holiness of the married vocation and sharing their wisdom and experience both before and after the engaged couple's marriage.

2. The policy is congruent with national trends and tested processes of other dioceses throughout the country.

According to Preparing for Marriage, a 1983 survey of the National Center for Family Studies at The Catholic University of America, 85 percent of all dioceses now have a marriage policy. The survey revealed that most dioceses use laity extensively in preparation programs; most dioceses require four to nine months' advance notice from engaged couples, and evaluation of the couples' readiness to marry is seen as an important aspect of the process. Eighty-eight percent use a couple inventory.

Evaluations by several dioceses report a very positive response to their policies by both priests and engaged couples.

3. The policy uses the findings and tools of social science and the experience and common-sense approaches of those already in this ministry.

a) The six-month notification period allows for an unhurried and reflective preparation program. If the couple is to learn more deeply about marriage as sacrament and about themselves in relationship, they need such time prior to the hectic final weeks before the wedding. If any serious problems surface, there is adequate time to work things out, to postpone the wedding, or even to call it off without undue hardship or embarrassment. Studies show that the earlier marriage preparation begins, the greater the number of couples who decide not to marry.

b) Parish-level programs involving priest and married couples as team offer more effective learning situations based on personal contact, greater trust, opportunities to question and to share freely, marriage models and practical, not abstract principles. They also provide the marrying couple with a stronger bonding and sense of belonging to the parish community, perhaps a source of help in the future.

Several recent studies evaluated the effectiveness of various preparation programs. Results indicated that large lecture courses, used alone, are minimally effective. One study (Norem, et al, 1980) assessed five six-to-eight week programs. Although well-conceived and presented, they produced no attitudinal change in attending couples by their conclusion. This is a compelling reason why lecture-only formats should not be used.

c) The use of a couple relationship inventory will uncover issues and potential conflicts which a couple needs to discuss before marriage. It can provide the couple and team with opportunities to problem solve and develop skills of communication and negotiation. It also can help the preparation team to evaluate the couple's readiness for marriage, and provides the priest with insight and knowledge about the couple more quickly than would normally be possible.

The couple inventory is not in-
(See MARRIAGE POLICY on page 21)

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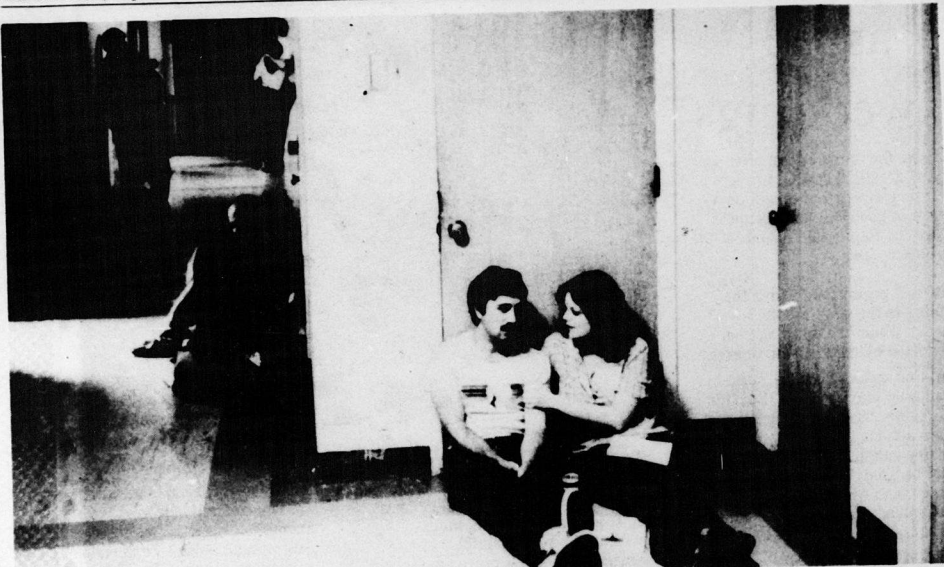
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Couples find time for reflection at an Engaged Encounter weekend.

Engaged Encounter

Weekend experience for engaged couples

by Ken and Carolyn Gardner

"We thought we had talked about everything before we came. Now we know there is much more to talk about. . . ."

"We got the time to talk together without interruptions. . . ."

"We heard about marriage in a positive way. . . ."

These are some typical comments

of engaged couples after attending the Engaged Encounter weekend.

As Engaged Encounter, we are a group of couples and priests committed to working in the Archdiocese of Indianapolis through an apostolate to the pre-married. We offer within this apostolate an experiential weekend that calls engaged couples to a sacramental way of life through the vocation of marriage.

Engaged Encounter began in 1975; however, we did not hear about it until 1980. We attended a Marriage Encounter convention at Kent, Ohio, where friends were talking about this weekend experience for engaged couples. We got excited at the thought of having Engaged Encounter available in our archdiocese. Our Marriage Encounter weekend had helped us grow closer after 12 years of marriage and we could just imagine how a weekend for engaged couples could help deepen their commitment from the very beginning of their marriages.

A lot of prayer, work, and time have passed since we first heard of Engaged Encounter. Just five short

years later Engaged Encounter is available in our archdiocese, not so much because we wanted it but because God had a plan. We did a lot of work, but only he could have moved the mountains it took to make this possible.

On the EE weekend, free from the pressures and distractions of daily living, the engaged couple has the opportunity to concentrate exclusively on each other. The couples are encouraged to explore mutual strengths and weaknesses, goals, aspirations, and attitudes concerning family life, children, sexuality, finances, the church and society. They are urged to communicate in terms of planning a marriage, not only a wedding day celebration, for, "A wedding is a day, a marriage is a lifetime."

The presenting teams consist of two couples and a priest, who share their personal experiences of marriage and family living. The teams are well prepared with consistent and balanced presentations.

On a weekend with six to 20 couples, it is not unusual for a couple to postpone or even cancel their wedding plans following the experience. While not the goal of the program, this strong decision-making aspect is certainly evident. Most couples, however, come away with a deeper commitment to each other and to their faith.

Although working with Engaged Encounter takes our time and energy, we must admit we believe sometimes we gain as much as the couples, because we experience the weekend with them. We've grown in our relationship as a couple and as a family. We have been married almost 20 years and have six terrific children, ages 17 to nine. We thank God for the opportunity to be involved in Engaged Encounter.

Programs offered in the Indianapolis Archdiocese for engaged couples

The Archdiocese of Indianapolis has the following programs to assist engaged couples in preparing for marriage:

1. **Sponsor Couple Program**, available in more than 50 parishes. It provides engaged couples with a trained married couple who invites the engaged into their home, speaks of their own journey of marriage, answers questions, encourages the couple to share their expectations and concerns about marriage.

2. **Pre-Cana Conference**, available in several locations in the archdiocese. The one in Indianapolis is a half-day program which features married couples speaking on communication, money in marriage, natural family planning and related topics, and a priest who discusses spirituality, sacramental marriage and interfaith unions.

3. **Tobit Weekend**, held at Alverna Retreat House in Indianapolis and in other locations on request. A team of Christian married couples and clergy make presentations and encourage individual reflection by engaged couples. Billed as "a weekend to give you a unique opportunity to grow in your knowledge and love of each other . . . enables you to enter into a deeper personal relationship with Christ and to build your marriage on him." A Friday night through Sunday program. In its 11 years of existence, more than 1,600 couples have benefited from Tobit Weekends.

4. **Engaged Encounter**. A relatively new weekend program available in various locations in the archdiocese. An outgrowth of the

Marriage Encounter weekend, featuring married couples and priest. Aim is for each engaged couple to explore, deepen and develop their understanding of all aspects of marriage and their relationship.

5. **Evenings for Engaged**. A parish-based program of six sessions featuring a team of married couples, priest and/or religious who share with four to six engaged couples in weekly sessions. Dialogue, personal and small group discussion and presentations are used.

6. **Natural Family Planning Classes**. Held in various locations in the archdiocese. Held on a monthly basis at the Catholic Center under Family Life Office sponsorship. Taught by a certified couple, who offers follow-up assistance.

7. **Inventories**. Three are currently in use in the archdiocese: Pre-Marital Inventory (the oldest and most widely used), Prepare-Enrich (used in about 15 parishes, a computer-scored inventory), and Focus (a new inventory just beginning to be used).

These inventories all have one purpose, to help the engaged couple assess their strengths and potential areas of conflict. All are administered individually to couples, each partner answers a wide variety of questions on such topics as sexuality, communication, conflict resolution, in-laws, personality issues, spirituality, recreation, etc. The results are used as the basis for discussion and a deeper probing of the topics. Under the new marriage

policy, use of one of these instruments will be required.

8. **Pre-Cana II**. A new program sponsored by the Family Life Office. This is a lecture/discussion/process program which currently is held twice a year for couples marrying a second time in the church, either following divorce/annulment or death of a spouse. Twice-married couples, a psychologist and a priest are part of the presenting team.

9. **Personal counseling with parish priest**. This is the most basic and universal pre-marriage preparation

format. It includes determination of the couple's freedom to marry in the church, discussion and dialogue of their attitudes and expectations toward marriage, consideration (if appropriate) of interfaith marriage, assessment of readiness for marriage, and any other necessary issue.

For more information about any of these offerings, contact the Family Life Office at the Catholic Center, 1400 N. Meridian St., P. O. Box 1410, Indianapolis, Ind. 46206. Telephone 317-236-1596.



A couple discusses their approaching marriage.

Questions often asked about Catholic weddings

by Valerie R. Dillon

What's more delightful—and more complex—than planning a wedding? The bride's magazines try to answer all the practical and fashion questions for neophyte parents and their marrying offspring. But here are a few concerns you may not see in the periodicals:

Q. Whom should we contact first? How do we get started planning the wedding?

A. Before you see the florist, photographer, caterer or musical group, make an appointment with your pastor, and do so as soon as the engagement takes place. Traditionally, the bride's parish priest officiates, but it's also proper to ask the groom's pastor or a relative or special friend. The church is the canonically correct place for a wedding (not your backyard, a garden or the amusement park where you met!).

Q. If it's a mixed marriage, can the other clergyman be involved?

A. Yes, although this is at the discretion of the officiating priest. He should issue the invitation, though you should let the minister know the invitation is coming. In most

dioceses, the minister can offer a word of greeting, special prayers or a blessing. His presence will be a gesture of good will and openness toward the family and friends of the non-Catholic party.

Q. Is it permitted to have the wedding in the non-Catholic's church? Would the marriage be recognized by the Catholic Church?

A. For serious reasons, such permission may be given. But this must be discussed with your pastor well in advance. If approved, the minister and his denominational rite would be used. If permission is granted, and two baptized Christians are involved, the church recognizes it as a sacramental marriage.

Q. Can non-Catholic friends be in the bridal party?

A. Yes. They may even be maid of honor or best man, although one official witness should be Catholic to represent the church. Non-Catholics can be bridesmaids, ushers, readers (some dioceses forbid this), musicians or they can serve as host/hostess who sees that the guest book is signed at the church and reception.

One warning: don't invite anyone to read who doesn't have some ex-



Photo by Jerry Goldberg Photography

A bride and her flower girl share a light moment.

perience. The Word of God should be proclaimed with feeling and clarity. Too often, a nervous and inexperienced reader mumbles or whispers those Scripture passages so carefully chosen by the couple.

Q. Should we have a Mass?

A. Ideally, yes. Two Catholics should want to celebrate their union within the liturgy of the Eucharist, which signifies unity. But in an interfaith wedding, it may be more sensitive and thoughtful to have the ceremony within the Liturgy of the Word. This will eliminate that uncomfortable moment when one side of the church files up to Communion while the other side remains in their pews. Intercommunion is rarely possible; consult your priest.

Q. We'd like to have some popular music at our wedding, but are told we have to use church music. Why is this?

A. Liturgists discourage the use of music that doesn't reflect Christian values and meanings within its lyrics. Listen to the songs you want to include. Do they express the ideals of fidelity, permanent commitment, faith in God? Do they match up to the prayers and vows you will be saying? Popular songs, "your" song can be used more appropriately before the ceremony begins or perhaps at the reception. Also, be careful about involving friends or relatives who are not thoroughly experienced in church music. A great "pops" singer or musician may feel quite uncomfortable in a liturgical music setting.

Q. We've written our own marriage vows and this is very private between us. Do we have to say them so everyone can hear?

A. But that's the whole point of a wedding—to publicly proclaim your covenant with each other, your promise of lifelong love and fidelity! This is the key moment of the ceremony which will touch all who are present. Ideally, the bride and groom should be placed at the altar so they can best be seen and a microphone used which will pick up the prayers and vows.

Q. Father says our friends can't throw rice at the end of the wedding. Isn't this unreasonable?

A. Have you ever tried to sweep up stepped-on rice or to clean it out of a carpet? Despite it's wonderful symbolism (fertility), it really does complicate matters at a parish where a Saturday night Mass follows the wedding. And when it rains, rice is slippery and a definite hazard

underfoot. Birdseed is better, but still is a cleanup nuisance. Also, pastors tell me that florists' candles used without shields can drip on and permanently stain altar linens and carpeting.

Q. What rules are there about flowers in church?

A. Only that they shouldn't obstruct the view of the altar nor of the ceremony itself. Flowers add to the festive mood and are a beautiful symbol of life and growth. Of course, real flowers carry the symbol better than artificial ones.

Q. Everyone in our family has always put flowers at the Blessed Virgin's statue. Do I have to do this too?

A. This ritual is meant to express devotion to Our Lady and to ask her intercession in your marriage. But it's an act which should be a sign of something real, of feeling deeply meant. If you don't feel motivated or sincere about it, don't do it.

Q. Our photographer promises to get photos of every key moment, but we don't know what's allowed.

A. Ask your priest. The pet peeve of most clergymen I know is the photographer who interferes with the ceremony, who pokes a camera in too close at an intimate moment or who interferes with the bridal party as they come down the aisle. Also to be avoided: overlong picture sessions in the church after the ceremony which keeps guests waiting at the reception and can even interfere with the parish's Saturday evening Confession schedule or Mass. You need to clearly indicate to your photographer what is permitted and what you personally would find objectionable.

Q. How can we keep the rehearsal from becoming a rowdy affair? We've seen this happen at other weddings.

A. Many priests agree that the rehearsal too often involves horseplay and frequently fails to achieve its purpose: to prepare all participants for the next day's ceremony. Here are some suggestions:

Ask each member of your bridal party and others (readers, musicians, immediate family) to be on time so the evening's plans can go according to schedule. Have copies of the wedding booklet available and ask someone to distribute one to each participant. Ask the priest to start the practice with a prayer or Scripture reading and a brief ex-
(See QUESTIONS on page 15)

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Finding harmony in mixed marriages

It takes special initiative to maintain the different beliefs harmoniously

by Fr. Chuck Fisher

Harmony can be achieved in interfaith weddings/marriages but not without work. Although our social conditions have changed over the years, the Catholic Church remains convinced that marriages within the religion afford a greater percentage of marital success.

All of us know that responsible couples who are of different faiths can and do enjoy successful marriages. The church helps these couples strengthen their religious identities as well as assists the couple as they form a good, solid marriage.

Differences of any kind must be faced and shared from the outset of the planning. Both partners must be willing to compromise by reaching a consensus on religious issues. Contacting the local pastor 6-9 months in advance of the wedding is encouraged.

The first goal is to emphasize areas within the two religions that are similar and can be shared (Scripture, prayer, service to the community, and ecumenism). The second goal is for the couple to know precisely what the differences of religion are and to work toward adjustments in arranging weekly worship and the religious development of their future children.

The possibility of conflict exists when one spouse feels confident she/he can change the partner. In addition, potential conflict comes from one or both of the families. In both instances, a meeting with the pastor or sponsor couple and the families can help encourage all parties to recognize and respect the engaged couple's responsibility for their own marriage, their religious identity and that of the children.

Essential to the planning of the wedding is the pastor's sharing with the couple the church's policies regarding mixed religion marriages and an awareness of the Catholic Church—in general terms—that enhances the understanding of the non-Catholic partner. The couple would be encouraged to do the same with the minister of the non-Catholic spouse. This kind of orientation to the different religions is not necessarily lengthy nor too in-depth. The goal here is a sharing of similarities and differences so that this information can assist with the process of formation prior to the marriage.

Following these efforts, the couple spending a weekend together at a Tobit Weekend or Engaged Encounter I view as singularly helpful, coupled with the interfaith couple's resolve to work together for a successful marriage.

Preparing for the wedding is the next step and this opens more areas of potential conflict. There can be serious difficulties observing the Catholic canonical form due to very good reasons. Pastorally, it is advisable for the couple to explore with the pastor the concerns of the couple about the Catholic Church or the non-Catholic church, the presence of the non-Roman minister or the priest, a Mass or not, etc.

A dispensation from the Catholic form can be given for a just reason: to achieve family harmony or to avoid family alienation. If a dispensation is given, then the wedding can take place in the non-Catholic church. The presence of the priest is not required. In this case, it is the non-Catholic minister who presides.

If the couple decides the wedding will take place in the Catholic church, it is recommended that the sacrament of marriage be celebrated outside the Mass. Many pastoral reasons apply, chiefly to encourage a feeling of inclusion rather than exclusion (at communion) and to promote unity for the couple and their families. The presence of the non-Roman minister is not required. An invitation to the minister to participate is appropriate.

What is so very important is that the couple begin their marriage with a minimum of frustration, and share, as much as possible, a mutuality of the Christian faith. It takes special initiative and responsibility not to water down each other's religion, but to maintain the different beliefs harmoniously. Occasionally going separate ways in religious practice does happen and should be accepted without guilt. The bottom line here is to pray together and to share as much as possible. A successful interfaith marriage is possible, especially when both partners are baptized and practicing Christians.

Those couples who have entirely separate religions create different and more difficult problems (Catholic/Jewish and other Catholic/non-Christian marriages). Although these marriages are not as common, special care must be taken to promote harmony and a good

marriage. Consulting the local pastor well in advance (8 months to 1 year) will benefit the couple as they prepare for their marriage.

In any case, participate fully in the pre-marriage preparation process and include the families as often as possible. The more information, the less misinformed, and the greater the harmony.

Some Books for Interfaith Marriage

Building a Successful Inter-marriage. Man Keung Ho, Ph. D. Abbey Press, St. Meinrad, Ind. 47577. A detailed and practical study of how to prepare for, get the most out of and resolve problems in marriage across religious, social, ethnic or racial barriers.

Mixing: Catholic-Protestant Marriages in the 1980s. Barbara D. Schiappa, Paulist Press. A guidebook for couples and families, especially good in practical examples and in providing a historical understanding of the issue.

Beginning Your Marriage, Interfaith Edition. John L. Thomas, S.J., Buckley Publications. A classic for engaged couples, with special sections on the many forms of in-

terfaith marriage and how to build strength out of the mix.

When Love Unites the Church. Richard M. Lawless, Abbey Press, St. Meinrad, 1982. The author, vicar for education in the Diocese of Syracuse, N.Y., draws upon his own 14-year marriage to an Episcopalian wife in dealing in a head-on, yet supportive, manner with the delicate questions interfaith couples face.

Living the Faith You Share: Ten Ecumenical Guidelines for Couples in Roman Catholic-Protestant Marriages. Massachusetts Commission on Christian Unity. Available from Whittemore Associates, Inc., 3 Oxford St., Needham Heights, Massachusetts 02194. 60 cents.

"Marriage Counseling of Christian-Mixed Marriage Kit." Joint Working Group of the Canadian Council of Churches and the Canadian Conference of Catholic Bishops. Available from Canadian Council of Churches, 40 St. Clair Ave. East, Toronto, Ontario M4T1M9 Canada. \$2.50.

Mixed Marriage, Between Jew and Christian. Rabbi Samuel M. Silver, Arco Publishing Company, Inc., 219 Park Ave. South, New York, N.Y. 10003. A longtime counselor of the engaged and ecumenical leader, Rabbi Silver offers straightforward advice and caution to engaged preparing to intermarry. He also describes interfaith marriages he has conducted.



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Questions frequently asked

(Continued from page 14)
planation of why rehearsal is important. Be sure your own actions and demeanor are dignified so that others can follow your example. It's traditionally an exciting and joyful occasion, but a good rehearsal will allay many fears and tensions on the day of the wedding.

Q. Should our priest be invited to the rehearsal dinner as well as the reception?

A. Certainly, it's customary, but be sure that he knows he's invited—don't assume this. Also, place him with the family or other guests whom he knows. Often, the rehearsal dinner is a more intimate, "family"

affair which Father may enjoy more than the larger party.

Q. What's the usual stipend to give to the priest and the church?

A. This varies widely, ranging from \$25 to \$300, according to your local custom. Ask the pastor what the church fee is; most parishes have a set amount. Others depend on the free-will offering of the couple. As for the priest, consider the time he has spent with you in marriage preparation, rehearsal, etc., as well as in relation to how much you are spending on the total wedding.

(Reprinted with permission from Valerie Dillon's "Family" column in Columbia, published by the Knights of Columbus in New Haven, Conn.)



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In the following interview, Father David Coats, Archdiocesan Director of Priest Personnel, is interviewed by Valerie Dillon, Family Life Director. Father Coats speaks about Sacramental Marriage at the Indianapolis Pre Cana.

DILLON: Father Coats, you make special mention of interfaith marriage in your Pre Cana talks. Is this because you come from a mixed religion family?

COATS: I really didn't grow up in an interfaith home. My father was not Catholic at the time of the marriage, but he entered the Church about the time I made my first Communion.

DILLON: As a young boy were you aware that he wasn't Catholic?

COATS: I was—as much because the rest of his family wasn't Catholic as because I recognized it in him. He frequently attended Mass with my mother and was very supportive of church activities my mother became involved in. So, it really was not a tense situation at all.

DILLON: How did you respond to the fact that your dad went to church but was unable to go to Communion?

COATS: It's curious because I was so young, but it did strike me that there was a difference. But I can also say it never bothered me that he wasn't a member of the church. I was so struck by the fact that he was a good man and a good father and someone that I loved very much. I think it was love for my mother that prompted him at first to want to be a part of everything that was important to her.

He was tremendously struck by the faith of my grandparents. I remember us visiting them and following their nightly ritual of turning off the radio and kneeling down and saying the rosary in their living room. He was greatly touched by that act of faith. Later, obviously, he became very attracted to the faith itself.

DILLON: Is respect an important issue in an interfaith situation?

COATS: Well, I think the interest and support of one another is critical. People have to feel respected and I don't think a difference in religious affiliation should ever be allowed to become a divisive issue that affects the solidity and the marriage covenant itself.

DILLON: What about the promises that an interfaith couple have to make?

COATS: Many young couples tend to view the church's insistence that the Catholic party sign a statement of commitment to the Catholic faith as a prejudiced position. I think that's an unfortunate interpretation. It focuses the attention on the Catholic faith. But the Catholic party is the only person the church has a right to direct its attention to. You can't be forcing things on anyone else.

DILLON: Of course, when your mom and dad got married, he was the one who had to sign the promises.

COATS: That's right. I think it's significant that the church has changed this. That was not the best way of getting to the point.

Facing the special problem

DILLON: Which is?

COATS: It seems to me that this difference of faith should not be a factor that could ever, except under the most extraordinary of circumstances, affect the commitment of these two people to one another.

DILLON: Doesn't it also seek to protect the faith of the Catholic party?

COATS: I think it says to the non-Catholic that the person you are marrying is extremely committed to the faith community in which they've grown up and that they intend to continue living that faith life and you should accept that in the marriage.



Photo by Valerie Dillon
Father David Coats at Pre Cana

DILLON: What about the promise to raise one's children Catholic?

COATS: The specific wording is: I will do everything in my power to see to it that my children are baptized and raised as Catholic.

DILLON: What, then, about the non-Catholic Christian who wants to share his faith with their children?

COATS: Well, I always begin by telling the non-Catholic that I would be thrilled if their minister would ask of them, too, that they commit themselves in some public way to their own faith. It would not bother me at all if a Catholic were marrying a Methodist, and the Methodist said up front to the Catholic: I intend to continue living as a good Methodist. I promise to do all within my power to share this faith with our children.

DILLON: But a child couldn't be raised as both a good Catholic and a good Methodist.

COATS: The sacramental life of the Catholic Church is very much an issue here. It is a central part of our heritage and it's what any Catholic would like to see their children benefit from and participate in. Many Protestant denominations do not share the same sacramental context and they aren't going to be so concerned about First Communion, for example. The realistic fact is, somewhere down the line little Sally or Johnny will have the

Pastor makes distinction between preparing for wedding and marriage

by Fr. Martin Peter

It is now estimated that nearly 40 percent of all first marriages will end in divorce. Of the 1 million marriages that ended in divorce in 1981, the average marriage lasted less than six years, and nearly two out of 10 ended before the second anniversary. As you can tell, these statistics released by the government indicate that divorce rates in the United States are at a historic high.

Because of this and because the Catholic Church believes that marriage is a sacrament and a lifetime commitment, we feel that preparation for marriage is crucial. When a couple comes to see a priest

about getting married, they are usually thinking about preparing for the wedding. I make a distinction between preparing for the wedding, which will be a half-hour to an hour of their lives, and preparing for the marriage, which is the rest of their lives together. Preparing for the marriage is much more important.

At St. Malachy Parish in Brownsburg, as in many other parishes in the archdiocese and throughout the country, we have a program for marriage preparation that involves "sponsor couples." We have married couples prepared for this ministry by the Family Life Office of the archdiocese.

Each couple who wishes to get married will take a pre-marital inventory called PREPARE, which identifies strengths and work areas for the couple. The results of this inventory will be given to a sponsor couple who will then work with the engaged couple. This inventory is not a test, but it is a good "discussion starter." It offers the couples the opportunity to focus on such crucial relationship issues as realistic expectations, personality issues, communication, conflict resolution and finances.

On the front of our parish bulletin each week it says: "Marriages: Please contact your priest at least

six months in advance." This request does not indicate a "waiting period" but rather allows the priest and sponsoring couples time to work with the engaged couple to help them prepare for a good marriage. To have a good marriage in today's world requires a lot of work.

Because we believe marriage is a lifetime commitment and because of the reality of the statistics quoted above, we consider marriage preparation as essential for celebrating a marriage in the church. We are finding a lot of enthusiasm about this preparation program among our engaged couples and our sponsor couples.

Couples are seeking the meaning of Christian marriage

by Father James Farrell

Married couples come in a variety of packages, some married just a short time, others married 30 to 50 years or more. Some couples dated for many years, others for just a short time prior to their marriage. Some couples had several relationships prior to choosing their lifelong partner; others may find themselves in a second marriage by reason of death or divorce.

All of these couples are seeking the meaning of Christian marriage.

Married couples come in another assortment—they come with a variety of stories. Stories that tell of their relationship with each other and with the Creator.

Some are newly married with different faith backgrounds, trying to learn how to bridge the gap that is created by two different ways to

relate to God. Some are in mid-life, dealing with a lot of personal growth issues and having a difficult time maintaining interest in or energy for their spouse.

Some couples find a burden is laid on their relationship when one spouse is "turned on to" religious experience and grows impatient while the other continues a slow, steady developing relationship with God, or even more challenging, has no relationship with God.

Still others may find that the adjustments required for this particular season in their life—by guiding children through the difficult time of adolescence, adjusting to life without children or responding to the needs of aging parents—can make the blessedness of married life seem like something only found in the movies. All of these experiences of married life, and more, confront the

couple with questions relative to the spirituality of marriage.

HOW DO we together approach the Holy? How do we become holy? What do we do when we feel overwhelmed by the experiences of life and want to surrender? How do we keep our relationships ever new?

Questions such as these surface among married couples for they have to do with what is essential in married life. Many couples, perhaps, have great expectations about what they want in married life, yet settle for much less. Some try to tell the story of marital intimacy yet are met with skepticism.

A significant relationship with one's spouse is realized only through hard work. Things of value come only through the painful experience of dying to self and making room for others in one's life. This is certainly

true in marriage where the hard work of self disclosure, and achieving the delicate balance between challenging communication and respecting another's space is the substance of life together.

Frequently the message is heard today that communication is the lifeline to a healthy marriage. Yet many still seem doubtful. There are no short cuts, no secrets known only to a few members of "the club," no easier ways to remain always in love with your partner than to put your love into action by sharing your story. Disclosing yourself through the sharing of your thoughts and feelings will help to weave your lives together. Take the first step now if you haven't already, and if you have but have somehow lost the way, come back to the main road that will channel your life together with your spouse into the life of Christ.

ns of interfaith marriages

opportunity to make his or her own decision about what church they are going to attend. When that occurs, the Catholic Church is most interested in being able to believe that the child has seen lived out in one of his parents what it truly means to be a Catholic and he will choose a commitment of faith on the basis of sound knowledge and life experience.

DILLON: What kinds of reaction do you get from couples when you explain the promises?

COATS: It tends to relieve their concern. It can't be taken as quite so prejudicial when I am willing to have the non-Catholic make an equal commitment of faith. Of course, there are real differences and I am not so naive to think mixed religions don't create a natural tension. But I don't think it is a tension that can't be worked out. It can become a very healthy tension so that it creates a very good environment for a child to grow up in with the experience of two parents who are very loving and committed with many doctrines of their Christian faith being shared across the board.

DILLON: Would you mention some of the points you make at Pre Cana on the interfaith issue?

COATS: Unfortunately, I don't think many couples going into marriage perceive religious difference and the Catholic's promise of continued commitment as an important issue. They don't take it very seriously. Some couples may say and do whatever is necessary so they can walk down the aisle and have their wedding in the church.

Then comes the day the school sends home a letter to second grade parents, announcing the children are preparing for the reception of the sacraments of Penance and Communion and the parents are to be involved. Suddenly, the non-Catholic may start rebelling, declaring this is not what he wanted to have happen. And the Catholic may discover that

the faith means more to them than they thought it did.

The church wants people to deal with this issue up front prior to marriage because this later occurrence can be very serious and divisive and the consequences can have far reaching effects.

DILLON: How do you feel about witnessing the marriage of a Catholic who is only lukewarm?

COATS: There often is a strong Catholic identity even in those who don't practice the faith very much. It is part of who I am whether I go to church or not.

DILLON: But how do you feel about witnessing the marriage if that person clearly doesn't intend to go back to Mass or the rest of the sacraments? Does it pose a problem or do you take it as a good sign they are coming to seek the church's blessing on their marriage?

COATS: I can answer yes to both of those. I think it's a good sign, and yes, it does pose a problem. I discuss with them why are they choosing to have their marriage recognized by the church. Further, I explain, it isn't enough that the church is the nostalgic place of my childhood and a beautiful building. There is more to it.

DILLON: How do they respond to this?

COATS: If they tell me those are not the reasons and there is a much stronger commitment, I challenge them to make that commitment visible . . . and remind them attendance at Mass is the minimal way in which I am Catholic. It is not all I can do—it is the least I can do.

DILLON: Tell me what you say to couples to give them a clearer image of how they can grow spiritually.

COATS: The statistics are abundantly available about the success rate in marriage, indicating that staying together over the long

haul is not an easy task. Therefore, I try to help couples understand that as Christians in general and specifically as Catholics, we firmly believe that God becomes involved in their exchange of vows, and he adds through his presence some of what is necessary to make that commitment work and endure all the days of their lives.

I analyze the words of the commitment they make to each other and try to give an interpretation to these words, encouraging them to continue to discuss them and understand what they are actually saying. And I remind them if they can see their pledge for what it really is, and if the potential stumbling blocks become a little more clear—then the need for God's presence in their marriage and of their relating to God as individuals and as a couple also comes through more clearly.

DILLON: Sacrament is a hard concept for them, isn't it?

COATS: More so for non-Catholics than for Catholics. It is not always a part of their tradition. The point I try to make is that sacramental marriage makes marriage something more than just a contract or agreement for two people to do certain things for one another for a period of time.

We invite God to participate, and God being the faithful creator that he is and being in love with his creation, he adds something to this marriage that is very unique and special. By his continued gift he is present to the couple throughout the marriage.

DILLON: What are some practical suggestions for a couple entering into an interfaith marriage?

COATS: One important concept is: When a Catholic marries another Christian, a great deal of faith is being shared from the beginning. They need to emphasize what they hold in common as Christians instead of what divides them as members of different denominations. I think this opens up all kinds of possibilities for common shared prayer.

Our Catholic tradition has lots of prayer forms that can be attractive

to other people. I think of the rosary or other prayers that express the thoughts of the saints across the ages. Or maybe devotions like the Stations of the Cross—they have a message that is not uniquely Catholic. On the other hand, other denominations have their own style, their own traditions and expressions of faith that couldn't help but enhance the faith life of the Catholic.

So I would urge sharing. Also, I encourage the Catholic to find out more about the denomination of his or her spouse and try to understand what that person is really committed to.

DILLON: What about the notion of "this week we'll go to my church and next week to yours"?

COATS: I think that suggests that it really doesn't matter what you believe as long as you're sincere, and we all kind of bounce around from one place to another. I don't agree with that. I believe there are real differences and they can't simply be swept under a rug. It can become an instrument of growth for us to understand the different views we have.

On the other hand, I don't think that either person should expect the other simply to compromise what they believe in order to participate in the other's religious worship.

DILLON: Do you see the idea becoming prevalent that it doesn't matter what we believe as long as we're sincere about it—a kind of watered-down Christianity?

COATS: I think there are positive and negative sides to that. We've come a long way from when there was outright hostility and antagonism between one denomination and another and that's a good thing. We now positively accentuate things we do agree on and don't dwell so much on those things that tend to separate us.

On the other hand, I do think we settle for less than we really should. I don't believe anybody is strengthened when their beliefs and values are diluted. It is the open, respectful sharing of those things that will keep us strong and together.

The Solands' message after 50 years of marriage: 'Work together'

by Jim Jachimiak

For Emerson and Betty Soland, the Great Depression was not all bad.

Emerson Soland and Betty Kidwell were married on Feb. 4, 1935, in the midst of the Depression, in St. Simon's Church in Washington. He was a young optometrist from Sacred Heart Parish in Indianapolis; she was from the Washington area in southern Indiana. They now live in Christ the King Parish in Indianapolis.

"We figured we were starting on the bottom—financially, at least—and we had no place to go but up," says Dr. Soland. As a result, "today we appreciate what we have more because we had to work for it. It taught us that we had to work together."

While they recall the difficulties of the Depression, the Solands also point out that things could have been worse for them. Unlike many others at that time, Dr. Soland had a job. He had already begun working as an optometrist in Indianapolis, and continued to do that until retiring about three years ago. "I was making very good money compared

to what a lot of people were," he says. "We always seemed to have plenty of food on the table."

Looking at the bright side seems to come naturally to the Solands. "Everything isn't a bed of roses," Dr. Soland says. "When things go wrong you've got to brush them over and look for the good things."

He and his wife say that is one principle they have tried to follow in their 50 years of married life. In marriage, Mrs. Soland says, "You take the bitter with the sweet. It's bound to come to everybody. We're not going to get out of this world without that."

But the Solands agree that there has been relatively little of the "bitter" during their years together. "The Lord has been good to us," Mrs. Soland says. She mentions their two children and four grandchildren. Her husband notes the fact that "we've always been blessed with fairly good health."

Mrs. Soland has a number of ideas about what it takes to make a successful marriage. She says, "You have to live for each other and your family. You have to give and take. Things will work out if you stick with



Photo by Jim Jachimiak

Dr. and Mrs. Emerson Soland with Archbishop Edward T. O'Meara

it and work together. That's the important thing—work together." She thinks a little longer and adds, "You have to respect each other, too."

Her husband's advice is similar. "Just work together and remember that there are good things in life and there are bad," he says. "You laugh together and you cry together."

The unique problems of blending two families after second marriages

It takes love, time, patience, communication and a sense of humor

Remarriage in the church after the death of a spouse or divorce/annulment is increasingly common. But unique problems can complicate the marriage, especially when children are involved. Below are some observations by Charley and Carol Murphy of Little Flower Parish, based on their own personal experiences. The Murphys are parish sponsor couples and speak at Pre Cana II.

by Charley and Carol Murphy

We would like to share with you some of what we have learned through trial and error in our own remarriage of 11 years.

We have an assortment of children—yours, mine and ours—with a range in age from 3 to 27 years. Some of these suggestions aren't our

success story, but what we've learned may have been more helpful after we've made the mistakes. Other ideas are from other couples' experiences and the observations of professionals with whom we've worked.

1. Beginning with when you first tell the children there will be a remarriage, let them know you realize it will not be easy for them. Tell them you really do want to know how they feel and what they are thinking. It's not very helpful to say such things as: "Oh, it will be okay," or, "Everything will work out, you'll see." Instead, acknowledge what concerns they have shared with you and encourage them to tell you more about what they feel. Enlist their

ideas for possible solutions to the problem. This will help bring them back to you the next time.

2. Give the children of your new spouse permission to call you by your first name. Don't expect them to call you Mom or Dad. It may happen in time; it may not. One day, my stepdaughter introduced me as "my mom." The next time, it was back to my first name. If you hear them calling your former spouse's new partner Mom or Dad—don't be upset. It is not a reflection of their love for you becoming less, nor of their being disloyal. Children want to be like everyone else with a mom and a dad.

3. Don't be surprised if a good relationship with your stepchildren—to be changes as the wedding draws near. They may become distant, strange or tearful. Research has shown that children often fantasize that the wedding really won't happen, and when they know that it will, they can react in some unexpected ways.

4. Where to live, especially if you will be combining two sets of children, can be a problem. One couple told us that it was better for them to each sell their own homes and buy a third house so it could be "our house." This helped avoid conflict over sharing space and rooms that had once belonged to the set of children who lived there first. If this is economically impossible, prepare for occasional resentments over turf, having to share and over people moving in and changing things around.

5. If stepchildren only visit at certain times, it helps if they have places and things to call their own. It is hard on the child who lives in the home all the time to be expected to share his or her room and toys. Respect the right of the live-in child to have some things designated "off limits." Hostilities will be lessened if the other children recognize that not all their possessions are available to them.

6. Discuss ahead of time as many potential problem areas as you can. When feasible, include the children in these discussions. Agree to back up each other in front of the kids, and work out any conflicts later in private. Otherwise, you may be signaling to them that they can divide and conquer. When they tell you, "But Daddy lets us do it at his house," you can acknowledge this, but bring it back to: "This is what we expect of you here." This may be a difficult thing to do without some anger or resentment.

7. There often is an inclination to be prejudiced toward your natural child. This is understandable and comes with the territory, but beware of it. This tendency is likely to be more apparent in the non-custodial parent. In any case, it needs to be talked about and worked on together. It is hard to discipline when you only see a child one day a week, but for the child's sake it should be done. Be open to hearing how your spouse sees you behaving. This may not feel good, but consider his or her perception and face the question: Is it the truth?

8. Be respectful of the absent parent regardless of your feelings. Don't express criticism to the

children about their father or mother. This only forces them to defend the parent and may encourage them to idealize your former spouse out of all proportion to reality. If the other person is a "turkey," the kids eventually will figure it out for themselves and it won't help your cause to keep saying it. Remember—you have divorced the spouse, but they haven't divorced their parent!

9. If the other parent has died, realize the pain and hurt of seeing someone else in their place. Tell the children you know it must be difficult and that you are not trying to replace the parent who is dead. If they seem to be critical of you, this may be their pain talking. Encourage them to share feelings.

10. Communicate with a former spouse directly. Even though you might wish you never had to talk to this individual again, don't use the children as a go-between. Messages will get mixed up or lost and there will be anger. It is very upsetting to children to be put in the middle between hostile parents.

11. Holidays: if you thought it was difficult with two sets of grandparents to please, just wait. Life will get more confusing as the list of possible interested parties multiplies. We found it better when the children were small to let them stay in their own home with their own new toys on Christmas. For a time, they wanted us to come see their presents which was painful because, back then, there were some bad feelings among all of us. But the children would have been hurt had we refused.

Thanksgiving was difficult because no matter what time the children were to eat at the first stop, the time always was later than anticipated. When they reached the next place, Grandma found it hard to understand why they either weren't hungry or got sick when they did eat again. In later years, we got smarter and changed some family celebrations to the next day or closest weekend. It may not have been exactly as we wanted, but it was easier all the way around.

12. Don't forget other relatives such as grandparents who may still wish to see the children, but may not feel comfortable going to their former son- or daughter-in-law's home to visit. Or they may not feel free to call up the children to invite them over. Do encourage these special relationships to continue. If your spouse has died, his or her family may need encouragement to feel easy with your new marriage. They also may harbour resentment. Or they may simply need to hear that they are still welcome.

Some situations may resist a solution. In one family we know, there was a remarriage with children involved, and the parents of the wife never were able to accept her new husband's children because they barely could accept the remarriage itself. Sometimes, you just can't change people's feelings, but it is difficult indeed to help children understand this.

We guess, by now, you've got the idea: To make a blended family work, it takes much love, time, patience, communication, a sense of humor and sometimes just being the adult when no one else is. It does get better if you persevere and keep on talking and trying. It helps to remember that the two of you are in love, but the children are not.

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A marriage quiz

The word today in Christian marriage is "covenant," not contract. This means that when a couple marries, they are pledging themselves to a lifetime of faithfulness, forgiveness and a willingness to invest in a second, third, fourth or fifth marriage to the same partner, entering each new phase of life together with enthusiasm and hope.

If you are preparing to marry, here is a little quiz for you and your partner to answer as honestly as possible and to share with each other. Possible answers are Agree, Disagree, Unsure.

1. My future spouse and I agree that a sacramental marriage means we intend to pledge love under all circumstances. A D U
2. We agree that forgiving each other is essential to our relationship. A D U
3. We have discussed and agree on what faithfulness will mean in our relationship. A D U
4. I consider a personal faith in Jesus Christ an important ingredient in our marriage. A D U
5. I am comfortable asking my future spouse to pray with me. A D U
6. I have difficulty sharing my faith and ideas on religion with my future spouse. A D U
7. I believe that a Catholic who wants to marry in the church should

- be practicing his/her religion. A D U
8. Our close friends do not share our values on marriage. A D U
 9. We have ways of getting emotional support from others for living the kind of married life we value. A D U

The "best" answers and an explanation of each follow:

1. Agree. Pledging love under all circumstances does not mean passive acceptance of destructive behavior or putting aside responsibility to change in beneficial ways. But it does mean accepting each other's differences and limitations. It does mean bearing with times of crisis, misunderstanding and boredom and working constructively to resolve conflicts. It means dealing respectfully with the new person your partner will become as your life unfolds.
2. Agree. The only way to avoid all conflict is to avoid all intimacy because living closely with another person inevitably brings hurt and misunderstanding as well as joy. Over and over you will need to forgive one another and accept the other's forgiveness.
3. Agree. In an earlier time, this question would hardly have been asked. Today, men and women frequently work together in

- professional and social situations and many forms of unfaithfulness are possible and commonplace. How do each of you define fidelity? Sexually? Emotionally? Intellectually? A clear and mutual understanding will help you deal with future situations and temptations which could possibly arise.
4. Agree. When such faith is the basis for action, Christ's model of forgiveness, unselfish love, patience and humility are a marvelous blueprint for married life. Faith in Christ can enable you to face sorrow and doubt; it can enhance and enrich your sexual union. The faith of one's marriage partner has been clearly demonstrated to be a most significant factor in the growth of one's own faith.
 5. Agree. Sharing your prayer life is a way to bring greater intimacy to your relationship. Furthermore, statistics on divorce indicate that couples who pray and worship together have much greater chances of success in marriage than those who do not.
 6. Disagree. This is not uncommon among young couples. A certain shyness or embarrassment, an unsureness about one's own convictions, a fear of sounding foolish may inhibit individuals from freely expressing religious feelings. This may be so particularly when the man and woman are of different faiths and fear conflict or hostility from their partner. But the engagement period is the optimal time to talk

about differences and to deal with potential problems, to work at developing respect and acceptance toward the other's beliefs.

7. Agree. By marrying in a church, a couple is seeking the church's blessing on the union, is asking the community to witness and affirm the marriage. However, some couples merely seek to use the church space for the ceremony. A fair question is: If it has no meaning for you, why do you want to be married in the church? Too often, a church wedding is the result of parental pressure or social convenience.
8. Disagree. One of the biggest challenges faced by newlyweds today is lack of a support system. Living in a society which often contradicts Christian values, today's young people need family and close friends to provide encouragement, counsel and affirmation as they try to live out the vows they took at the time of their wedding.
9. Agree. If support is an important need of early marriage—and experts say it is—then you need to identify those individuals and groups which work against your important values and beliefs. You also need to discover sources of support and allow these to nurture you as you build a strong foundation of marriage.

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Sponsor couples an important part of new marriage preparation policy

Their role in the process is to provide friendship, support and their seasoned advice

by Valerie R. Dillon

Once upon a time, a young couple fell in love, married, and settled down no more than 50 miles from their families and the place of their birth.

There were aunts and uncles, older brothers and sisters, parents, cousins and grandparents nearby to counsel them, support them and be there in moments of crisis and triumph.

No more. Today's newly married couples may still live near their families and friends. But, more often, they meet in school or in the workplace, may come from different areas of the country and they are ready to take a new job a thousand miles from home right after the honeymoon.

And whether it's recognized by them or not, they will begin their married life without the strongest support-system they can have—one

which family experts claim is a significant help in the often-difficult adjustments of the first two years of marriage.

But a new form of extended family has begun to develop with the advent of parish-level marriage preparation programs. Married couples, used as Sponsor Couples or in the Evenings for Engaged program, are filling the void, providing friendship, support and sometimes their seasoned advice.

THE NEW Marriage Preparation Policy promulgated by Archbishop Edward T. O'Meara states that trained married couples are to play a role in the preparation of engaged couples prior to marriage in the parish. This provision of the policy not only has solid practical reasons behind it, but it also has a basis in the new Code of Canon Law which states that the entire parish community is responsible for preparing

the young for the vocation of marriage (Canon 1063).

According to the new policy, married couples are to function as a preparation team with a priest. They do so in several ways:

- by providing the young couple with an authentic and realistic view of married life;

- by providing them time to reflect on and to share their hopes, expectations and concerns about their coming marriage with one another and with a married couple;

- by giving them an opportunity to ask questions and discuss the many practical aspects of married life with someone who already has faced these situations;

- by assisting the priest in the evaluation of a couple's understanding of and readiness for sacramental marriage;

- by welcoming them, as a "new family," into the parish and on behalf of the church community;

- by celebrating with them, offering friendship and the promise of support as they begin life together.

In many reported cases, the newly married couples contact their sponsoring couples in the early months of marriage to seek encouragement or advice.

THE FORMAT of the Sponsor Couple program is simple. After an engaged couple meets with the priest who will witness their marriage, they are assigned to a married couple from the parish who becomes their "sponsors." This couple then invites the engaged couple to their home for a series of three or four (occasionally more) visits.

The two couples will spend part of their time together talking about the engaged couple's responses to the relationship inventory which they have individually completed, also a requirement of the new preparation policy. Couples may take any one of three such instruments: the Pre-Marriage Inventory (PMI), Prepare or Focus. All cover the man's and woman's attitudes on such topics as communication, marriage expectations, sexuality, children, in-laws, finances, religion and other significant topics.

In a relaxed, non-threatening setting, the engaged couple has an opportunity to explore areas where they differ or where they haven't talked at all. They are helped, too, by the married couple who may share their own journey as husband and wife, and who have discovered workable ways to resolve conflicts, to deal with differing needs for communication, personal space or privacy, or how to get along on limited funds.

By the conclusion of the visits, usually spaced one to two weeks apart, the two couples have become friends and may celebrate in some small way, by sharing a meal or perhaps going out for pizza. More often than not, the married couple is invited to the wedding.

THE SPONSOR couple program already is widely available in the archdiocese. More than 50 parishes presently use married couples in this format, and many more programs

are being started. Among parishes with long-standing programs are Holy Spirit, Immaculate Heart and St. Thomas Aquinas in Indianapolis, St. Michael's in Greenwood and Sacred Heart in Jeffersonville. All of these are at least five or six years old.

Another experienced group is at Our Lady of Perpetual Help, New Albany, which recently evaluated the program. Actually, the evaluation was done by two seminarians from St. Meinrad School of Theology, Adolph Dwenger and Dan Atkins, during their residency at the parish.

They interviewed both sponsor couples and now-married couples who had gone through the program.

"We really appreciated it," was the general response, even though some went into the process hesitantly—or angrily. Said one future groom: "I didn't think the church should put us through this." But by the program's end, the newlyweds almost without exception saw the experience as valuable.

FOR MANY, the sponsor couple program filled a void several couples described as "social isolation." They felt abandoned by former friends, and "we thought it was our fault," said one.

"We had no Christian couple to share our problems with," said a couple. "Some friends we were close to had their own marriage problems and they really had no Christian values and no serious commitment to the marriage."

The sponsor couple, then, became the "Christian couple" the engaged were seeking.

Taking the inventory also was termed "valuable" as it revealed to the couples their areas of strength as well as areas of potential conflict. Some admitted surprise at the responses of their partners, but discussion of these helped them draw closer to each other.

ON THE OTHER side, sponsor couples also affirmed the experience, although most wished they had "more expertise," more training and more opportunity to share with other married couples in the program.

They and their parish priests, Father Larry Voelker, pastor, and Father John Meyer, associate pastor, came up with these insights about an effective program:

- The sponsor couples must have a good marriage relationship and communication between themselves plus good communication skills;

- They can be married any number of years, and "if you're married 40 years, that's okay, as long as you're still young in spirit;"

- Both the priest and married couple need to openly share their vision of faith with the engaged and offer practical suggestions for spiritual growth;

- The total preparation process shouldn't be rushed; should be done over a period of time and not crammed into a single weekend, and should be completed several months before the wedding day.

In a final assessment, the married couples reported an unexpected dividend: their own marriages have been enriched by their ministry to the engaged. As they prepare for their sessions—examining their own relationship and life together, they gain new knowledge and insights and discover with amazement just how far they have come along the path toward healthy, holy matrimony.

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Marriage preparation policy

(Continued from page 12)
tended to predict future marriage success or failure. However, a recent study designed to test the predictive validity of the instrument clearly demonstrates the value of such a

tool. Druckman et al (1980) showed that the inventory is most effective when administration was followed by feedback counseling, in which case it yielded an 86 percent accuracy rate with couples who eventually divorced



"He chased her 'til she caught him" may be the message of this bride as she gives a triumphant smile and sign while hugging her new husband.

and 78 percent accuracy for later happily married couples.

d) A wedding liturgy should reflect the Christian vision of marriage in its readings, its prayers, its music and its locale (the church). Ideally, it will be a joyful yet dignified ceremony, one which fosters an understanding of marriage as a permanent and loving union of two people who are or become a sign of God's faithful love for his people. While the wedding liturgy is a special celebration for the couple and their families, it also is an act of public worship, a liturgy in which the parish community can participate. Therefore, liturgical norms can help to ensure that the ceremony meets these criteria, even as it retains the unique and joyful spirit of the celebrating couple.

Goals in marriage preparation

- 1) To enable the engaged couple to better understand and value the nature and elements of Christian marriage and their particular responsibilities in undertaking it.
- 2) To allow the couple, assisted by the marriage preparation team, to reflect on and assess their individual readiness to marry and the appropriateness of marriage to each other now and/or in the future.
- 3) To provide the couple with varied opportunities to discuss and reflect on their expectations of marriage, their expectations of each other and the gifts and limitations they bring to this new life.
- 4) To encourage the couple to grow

in knowledge and skills concerning married spirituality, communication, sexuality, responsible parenthood, finances and other aspects of married life.

5) To assist the couple in special needs or circumstances, i.e., pregnancy, immaturity, non-practice of the faith, interfaith union, validation, second marriage, etc.

6) To help the couple to experience "church" in its shared-responsibility model and to grow in rapport and trust toward the parish community.

7) To offer guidance in the preparation of the wedding liturgy.

A comment on goals: Realistic expectations are necessary. No policy, no matter how well-conceived or implemented, can guarantee a successful marriage. The six-months period will not automatically insure a couple's readiness for marriage, radically alter their attitudes or improve personality weaknesses.

In fact, the engaged couples who are now seeking to prepare for marriage actually have been involved in such preparation for many years—since their days in the home when they did (or did not) receive the love, nurturance and formation which now enables them to enter this challenging vocation.

The above goals, however, are reasonable goals, and the marriage policy—applied pastorally—can strengthen the couple's readiness and motivation as well as their ability to weather the early stages and adjustments of marriage.

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The new marriage policy and special circumstances

by Valerie R. Dillon

When a couple marries in the Catholic Church, often there are circumstances which require special attention and assistance from the priest who prepares them for marriage.

Pastoral guidelines for handling these special situations are being developed by the Family Life Office and will include the following issues:

YOUTHFUL MARRIAGES. If one or both of you are under 19 years of age, your priest probably will encourage you to delay setting a date. His concern rises out of the great many such marriages which fail—reportedly as many as three-fourths. He wishes to protect you from taking a step (sacramental marriage) which you may not be fully ready to

enter and which may have minimal chances for success.

At the least, he probably will want to talk about the marriage with both sets of parents and to plan extra sessions with you. In most cases, your priest will not set a final wedding date until he is convinced you are sufficiently mature to cope with the many responsibilities of marriage.

PREGNANCY. If a pregnancy exists, you can expect the church to be very cautious about marrying you, even as it recognizes the difficult circumstance you are in. Many young people feel that marriage in this situation is the most honorable thing to do. They want their baby to enter life with two parents to raise it. But all too often, couples get married because they are pressured to do so by parents, by one another or out of

their own embarrassment and fear of censure.

Some couples manage to overcome all the odds against successful marriage, but the vast majority fail, especially those who are quite young or who didn't seriously plan to wed until the pregnancy occurred. Divorce reportedly is 90 percent when one or both partners are in their teens.

All of this does not mean the priest will refuse to witness your marriage, but at the very least, it means he will want to probe your reasons for wishing to marry, evaluate your general maturity and readiness, and he will expect you to go through what he regards as the necessary steps in preparation.

INACTIVE CATHOLICS. If you or your future spouse are Catholic but have stopped practicing the faith, you can expect your priest to spend additional time with you. He will want to discuss your understanding of and feelings about the church and to assist you in renewing your religious life.

If you have no serious plan to become actively Catholic again, he may well want to discuss your feelings and reasons for marrying in the church.

INTERFAITH COUPLES. Half, perhaps more, of all Catholic marriages these days involve an interfaith union. While stern attitudes toward such marriages have softened, the church still generally prefers two Catholics to marry one another.

A marriage of a Catholic and another Christian is normally seen as less problematic than marriage between a Catholic and a non-Christian because the latter are likely to differ so fundamentally on so many key value issues. If you are an interfaith couple, you can expect extra counseling during your marriage preparation.

The priest will explain and expect the Catholic party to sign promises that he/she intends to continue living as a Catholic and will do all in his or her power to raise their children as Catholics. These promises are to be made in the presence of the non-Catholic partner, and both of you will be urged to discuss their meaning and implementation in your life together.

COUPLES GEOGRAPHICALLY APART. Always a difficulty, it arises when the man and woman work in different cities or when one is in the service or at college. If this is your situation, the parish will try to work out a realistic plan for adequate preparation, at least for you in the archdiocese. The person living away should be encouraged to seek some form of preparation by contacting the parish or family life office locally.

At the least, the two of you should try to schedule some unhurried and private time together before your wedding day. There are two weekend programs in the archdiocese which offer this opportunity: the Tobit weekend, held each month at Alverna Center in Indianapolis, and Engaged Encounter, regularly scheduled in various locations (contact Family Life Office for details). Less desirable, but also a possibility is a one-day Pre Cana Conference, held in Indianapolis each month (except December) and in other locations.

OLDER COUPLES AND SECOND MARRIAGES. The church seeks to show special sensitivity to such couples, although this doesn't mean they are exempt from some form of preparation. Often, in fact, those who have been married before are in need of special counseling because of attitudinal carryovers from their previous relationships.

If you are marrying late in life or are entering a second marriage in the church, the priest will adapt the marriage preparation policy to your individual circumstances and needs. He may recommend attendance at Pre Cana II, a special one-day offering available twice a year at the Catholic Center in Indianapolis. This program deals with special issues such as personal flexibility, family attitudes toward the marriage, attitudes carried into the new relationship, more complex financial decisions, and the blending of two families.

VALIDATION. If you previously have married without church sanction but now wish to have your marriage validated by the church, your parish priest will assist you. You should know, however, that marriage outside the church does not exempt you from preparation which the priest feels best meets your needs.

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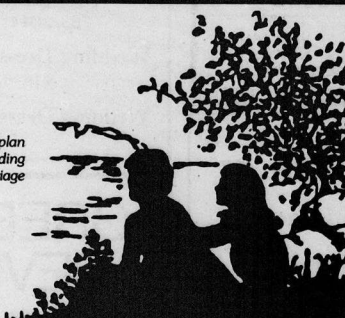





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The spiritual heritage of American Indians

By Joe Michael Feist
NC News Service

To American Indians, said Father Collins Jordan, "all of Mother Earth is considered sacred, and whatever she produces. The environment is sacred and there's a feeling that it's better not to disturb what God created. Rocks and animals are sacred, so much so that Indians will even take the name of an animal."

In a real sense, he added, the spiritual heritage of Indians reveals a sacramental vision.

Father Jordan is a descendant of the famous Chief Red Cloud of the Oglala Sioux and of Chief Hollow Horn Bear of the Brule Sioux. In June he became the first native American to be ordained a priest for the Diocese of Rapid City, S.D.

A teacher and basketball coach for more than 40 years, Father Jordan, 68, ministers to the Spring Creek and Two Strike communities on the Rosebud Indian Reservation in south-central South Dakota.

In an interview, the priest described the spirituality of Indians as "almost pantheistic" — the doctrine that all physical laws and forces and manifestations are God.

But in another sense, Father Jordan commented, the religious beliefs of Indians are similar to the Catholic belief in sacramentality — the idea that God is present and works on our behalf in and through visible, material realities.

You can't discover all there is to know about the church's sacramental vision by sitting on the crest of a mountain somewhere and allowing the goodness of God's world to make its impact on you. But you might find a clue.

Does God speak back to people through the world around them?

At the beginning of each sacramental celebration, the world around us includes the celebrant and the people together, the bread and the wine for the Eucharist or the water for baptism, the society beyond the church.

Where does God wait in this world? How will our entry into this world God created restore and renew us?

(Gibson is editor of Faith Today.)

"Yes, (Indians) would see that — using sacrament as a sign of divinity, seeing God in everything around them," agreed Jesuit Father Ted Zuern. He is associate director of the Bureau of Catholic Indian Missions, which represents the church in its apostolate to American Indians.

The bureau is headquartered in a red brick house, once owned by philanthropist Katharine Drexel, in downtown Washington, D.C.

Father Zuern, who has worked for more than 30 years in social, pastoral and educational concerns in a number of Indian communities, noted that Indians never lost the feeling of mystery and awe associated with the universe.

Moreover, he added, they are "a people capable of living with that mystery. In our modern world, there is something that dislikes mystery. We're always seeking a technical answer to everything."

That mystery, he indicated, translates to a reverence for all creation. To Indians, he said, everything is a gift that should be used carefully.

"The way our modern world looks at nature is as a treasure trove that you can exploit so long as you have the technology," Father Zuern said. "Indians are closer to the seasons, the cycles of life. With them it's more a case of adjusting to what the Creator has provided."

Father Zuern indicated that the Caucasian culture could learn much from many aspects of Indian culture. And he indicated that missionaries need to know how to build on many of these religious values among the people.

In addition to the reverence for all creation, he cited the importance of the extended family to Indians, the great sense of community and the respect and love for older generations.

The idea of family was, and is, paramount, he said. In the Sioux tribe, he said, children addressed the brothers of their father as father. All the sisters of the mother were also called mother. Therefore, he continued, you had no first cousins, only brothers and sisters.

Also important, he added, is the Indians' sense that prayer is proper at all times. "They had a sense, no matter what they were doing, of giving thanks. There was a living with a sense of the Creator at all times. And there was a relationship there between the Creator and themselves."

(Feist is associate editor of Faith Today.)

FOOD...

...for thought

Society needs a "whole new way of thinking and acting" that would amount to a revolutionary shift "in our present patterns and habits of life," said Father Philip Murnion, director of the New York-based National Pastoral Life Center. He spoke to a recent convention of the National Federation of Priests Councils in San Antonio, Texas.

"There lie in the heart of the church the capacities not only to build the community of the church, but also to help form the human family," Father Murnion stated.

The "basic qualities of our sacramental tradition offer a belief and perspective, a way of thinking and acting that are desperately needed today," Father Murnion explained. Here he pointed especially to the value placed by the church on the bonds among people — the community.

It boils down to a question of values, he indicated: How do you evaluate the success of things? Which matters more, relationships among people or the acquisition of belongings?

Father Murnion said he did not claim that the Catholic Church alone possesses qualities vital for today's society. But, he observed, qualities vital for society are intrinsic to the church.

He expressed concern about some current values in society —

for example, a trend toward radical individualism or a tendency to evaluate people and things only in light of their usefulness.

"What is missing" in our society, he contended, "are the ingredients of a moral community in terms of which we can decide how to use our capacities and resources for a common good."

Worshiping together draws people into a community, Father Murnion suggested, helping them to learn that a bond connects human beings — a bond to one another and to God.

Participating in the sacraments and especially the Eucharist helps us see that "to be distinctively Catholic is to be committed to the intrinsic link between the individual and the community," he added.

In the community, people learn to live "within a structure of faith and worship which undergirds all action and gives all life meaning," Father Murnion said.

Of course, he added, the church community itself needs to reflect "its sacramental condition" in the many ways that a parish addresses the joys, problems, challenges and crises of human life, in the many efforts to bring people together in fellowship and action."

...for discussion

SECOND HELPINGS

In a new encyclical, Pope John Paul II highlights the role of Sts. Cyril and Methodius, the ninth-century Greek brothers. He believes strongly that they are saints whose lives bear a message for the modern world. Men of Hellenic culture and Byzantine training, they were "the connecting links or spiritual bridge between the Eastern and Western traditions," the pope writes. The saints' work of evangelization contains a model of what today is called "inculturation, the incarnation of the Gospel in native cultures and also the introduction of these cultures into the life of the church." Their example stands us in good stead even today, the pope said. (The encyclical appeared in the publication titled *Origins*, NC Documentary Service, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Single copy, \$3, prepaid; multiple-copy rates on request.)

1. When Father Lawrence Mick spoke with a young woman who said she didn't need the church because she could find God by taking a walk in the woods on Sunday morning, how did he respond?

2. Father Mick suggests that Christianity is a "materialistic" religion. What is the special way he uses the term "materialistic"?

3. David Gibson thinks that "God speaks back to people through the world around them." And he suggests that God addresses people through the world that is around them when the sacraments are celebrated: the priest and the other people, the bread and wine for the Eucharist or the water for baptism, and the society beyond the church. What does the writer mean?

CHILDREN'S STORY HOUR

Lost in a storm

By Janaan Manternach
NC News Service

"I'm lost!" Jim said to himself with a shudder.

"The path must be over there," he thought. "The deer ran straight from the path to here."

He searched out what he thought was the path he took when he ran after the young deer. He walked for five minutes. There was no sight of the path. There was no sound of his friends.

"I'll go back to where I lost sight of the deer," he decided. But he could not guess in which direction that spot was. So he just walked through the shadowy woods hoping to find a way out.

The woods became darker and darker. He began to hear sounds he had never heard before. His heart beat faster. Then the soft pitter of rain dampened the other sounds, except for the distant rumble of thunder.

"A storm is blowing up," Jim told himself. As the rain fell more steadily, Jim found a small hollow in a large rock formation. He crouched down, safe from the

rain.

Just as he breathed a sigh of relief, a tremendous thunderclap made him jump. A lightning bolt struck nearby, lighting up the woods. Jim trembled in awe and fear.

"God, be with me!" he prayed. Jim felt God's power close to him as another lightning bolt crashed into the forest.

Soon the storm passed. The rains stopped. "I've got to find my way back to the troop," he decided. So he began again to pick his way through the darkness. The leaves on the ground were soft and wet.

The deep darkness of the woods slowly seemed to brighten with moments of moonlight. After about half an hour Jim walked out of the woods into a large clearing. He looked up. The moon sailed silently above a few remaining clouds. The rest of the sky was dotted with sparkling stars.

Jim stared in wonder. "I've never seen anything so beautiful," he sighed. He could not take his eyes off the black sky with its thousands of diamond stars and

the gliding silver moon.

He felt linked in a strange way with each star, with the whole world. "They are so far away but feel so close," he thought. Jim stood there for a long time. God felt very close to him. He felt like praying but couldn't think of what to say.

He tried to count the stars but there were far too many. "I wonder if God knows how many there are," he thought.

Suddenly a familiar voice broke his contemplation. "Jim, thank God we've found you!"

It was his Uncle Marvin, the scoutmaster. A forest ranger was with him. They had strong flashlights.

Jim ran to his uncle. They held each other for a few moments. Jim began to tremble with relief and joy. "I was scared," Jim admitted. "But God seemed closer than ever."

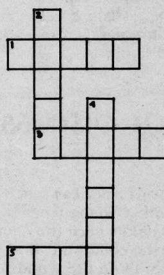
(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)



Word Game

Read this week's children's story.
Then work the puzzle based on the story. The clues will help you fill in the blanks.

1. Jim was lost in the ____.
2. When it began to rain, Jim hid among some ____.
3. The sky was filled with ____.
4. Jim's uncle was named ____.
5. The ____ sailed overhead.



Answers: 1. woods, 2. rocks, 3. stars, 4. Marvin, 5. moon.

HOW ABOUT YOU?

☐ In our story, Jim wanted to pray but couldn't think of words to say. How do you think he could have prayed at that moment?

Children's Reading Corner

"Maroo of the Winter Caves" by Ann Turnbull tells of a family living at the end of the last Ice Age in Europe 25,000 years ago. Maroo and her family are hunters who follow the reindeer on their long seasonal migrations. The father dies and Maroo and her brother undertake a courageous trek over the mountains in search of help. It is an amazing story of how a family's vision gives hope and meaning to their lives, enabling them to do what is necessary no matter how fearful they are. (Ticknor and Fields, Houghton Mifflin Co., 52 Vanderbilt Ave., New York, N.Y., 1984. Hardback, \$10.95)



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work is demanding, frustrating, rewarding—and vital. But their team is too small to succeed alone. It needs you.

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The SUNDAY READINGS

25TH SUNDAY IN ORDINARY TIME

SEPTEMBER 22, 1985

by
Richard
Cain
Wisdom 2:12, 17-20
Psalm 54:3-6, 8
James 3:16-4:3
Mark 9:30-37

This Sunday's first reading comes from the first part of the Book of Wisdom. One of the last of the Old Testament books to be written, Wisdom was composed by a Jew in Alexandria to encourage other Jews to keep to their faith despite the attractions of popular worldly philosophies.

The first part of the book consists of a kind of loose debate between the "just one" and the wicked. The first reading is taken from the first speech of the wicked. They have taken a stand against the "just one" because the example of his life forces them to see the injustice of their own ways. Since the just one claims God as his defender, they decide to test him with revilement, torture and a shameful death.

The writer was probably speaking primarily in metaphor about his own suffering and that of all who stand up for justice in the face of evil. But these words were prophetic in that they were literally fulfilled in the life of the true "just one," Jesus Christ.

There is a challenge and an encouragement for us here. One of the beatitudes says: "Blest are those persecuted for holiness' sake; they shall be called sons of God." (Matt. 5:10) Are we manifesting justice and holiness enough in our lives that those who deliberately seek injustice are confronted by our example? When we are made to suffer for our example as Christ did for his, then we can take comfort in this evidence that the spirit of the "just one" is at work in us.

If the first reading is the response of the wicked to the just one, then this Sunday's gospel reading is the response of the just one to the wicked. The reading may be broken into three parts. First, Jesus made a prediction to his disciples. Second, the disciples misunderstood. Finally, Jesus responded to their misunderstanding by giving an insight.

The prediction Jesus made concerned his coming suffering, death and resurrection. After Jesus made it, we are told that though the disciples "failed to understand his words, they were afraid to question him." Why were they afraid? We are not told. But instead of bringing that fear to Jesus, the disciples went off and

argued about who was the most important among them.

How mixed are the motives of men! Part of the reason the disciples followed Jesus is that they wanted to be important. Jesus was the messiah who would usher in a glorious kingdom and they wanted to get in on the ground floor. Perhaps they didn't want to deal with his prediction because it would completely upset their whole plan for becoming important.

Jesus responded by giving them a new insight into what made one important: "If anyone wishes to rank first, he must remain the last one of all and the servant of all."

According to Jesus, God's concept of importance is exactly the opposite of our human concept. Contrary to what we think, importance comes not in receiving honor but in giving service. For the more we give, the more dependent we are on God. The more dependent we are on God, the closer we are to him. The closer we are to God, the most important being in the universe, the more he is able to work through us. And the more he is able to work through us, the more important we become in the unfolding plan of God's creation.

Then, by hugging a child, Jesus offered a second insight into the nature of importance: "Whoever welcomes a child such as this for my sake welcomes me. And whoever welcomes me welcomes not me, but him who sent me."

Jesus had just told the disciples that, like him, they must become the servants of others. In the Aramaic that Jesus spoke, the word for "servant" and "child" are the same. Through his action, Jesus was saying that the disciples should become the servants of servants, those who are most lowly in the world's eyes. For to God, those that the world regards as least important are most important to him and in a special way are his representatives.

How do we measure importance? Who are we serving? And why? It is a great comfort to know that we do not need to worry about our importance. For if we let go of it by serving others, especially those that are unimportant in the eyes of others, we shall be finding our true importance.

the Saints *by Luke*

ST. VINCENT



VINCENT, ALSO KNOWN AS MADELAIRE, MAUGER, AND VINCENT OF SOIGNIES, WAS BORN IN STREPY LES BINCHES, HAINAUT, IN 615. ABOUT 635 HE MARRIED ST. WALDRU. THEY HAD FOUR CHILDREN. ALTHOUGH DETAILS OF HIS LIFE ARE SKETCHY, HE PROBABLY WENT TO IRELAND AND BROUGHT BACK SEVERAL MISSIONARY MONKS.

AROUND 643 HE BECAME A BENEDICTINE MONK AT AN ABBEY HE HAD FOUNDED IN 642 AT HAUTMONT. (HIS WIFE WAS TO BECOME A NUN). HE TOOK THE NAME VINCENT AND LATER BECAME ABBOT.

VINCENT ALSO ESTABLISHED A MONASTERY ON HIS ESTATE AT SOIGNIES, BELGIUM, WHERE HE DIED ON JULY 14, 677. HIS FEAST IS SEPT. 20.



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THE ACTIVE LIST



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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1416, Indianapolis, IN 46206

September 20

Separated, Divorced and Remarried Catholics will meet at 7 p.m. at The Catholic Center, 14th and Meridian, Indianapolis, for a pitch-in dinner. For more information, call 317-236-1596 (day) or 317-259-8140 or 317-255-3121 (night).

A natural family planning class will be offered at the Catholic Center at 7:30 p.m. The fee is \$15. To register, call 317-236-1596.

September 20-21-22

A Basic Enneagram Workshop will be held at the Beech Grove Benedictine Center. It will be conducted by Father Pat O'Leary. For information call 317-788-7581.

A Marriage Encounter Weekend will be held at Mount St. Francis in Floyd's Knobs. For information, call David and Susan Knight 812-282-4547, Ward

and Pam Weber 812-283-0931 or Mount St. Francis at 812-491-8563.

A Women's Serenity Retreat will be held at Fatima Retreat Center, 5553 E. 56th St., Indianapolis. For more information call the center at 317-545-7681.

September 21

An Adult Dance will be held from 8 p.m. to midnight in the parish hall at St. Maurice, Decatur County (four miles north of I-74 between Batesville and Greensburg). Tickets are \$10 per couple including a buffet meal at 10:30 p.m. The band "Country Express" will provide the music. Call Harold Kramer, 812-663-6448, or Karrom Feed Mill, 812-663-4343, for tickets.

The Catholic Widowed Organization will have a steak cookout at the 4th Estate starting at 5:30 p.m. Dinner will be served at 8:30 p.m. Register by Sept. 18 by calling the Family Life Office 317-236-1596.

"St. Francis: Troubadour of God's Peace," an award-winning one-man drama performed by Leonardo DeFilippis, will be presented at Marian College at 8 p.m. Admission is free. For more information, contact Alverna Retreat Center (317) 257-7338.

September 21-22

A vocation retreat weekend for women (high school seniors and older) will be held at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. For more information contact Sister Marian Yohe 317-787-3287.

September 22

Knights of Columbus Council No. 6923 and its Ladies Auxiliary will host an Oktoberfest from noon to 7 p.m. at St. Louis de Montfort, 11441 Hague Rd., Fishers. There will be live music, German food, crafts, games, balloon rides and other events. Admission is free. Tickets for food and games can be purchased at the fest. Local artisans can rent exhibitor space for \$10 or a table for \$4 by writing to P. Stack, 410 Oakham Place, Noblesville, Ind. 46060.

An open house will be held following Mass at 2 p.m. at Sacred Heart Church, 1530 Union St. in Indianapolis for those interested in finding out more about the Secular Franciscans of the Sacred Heart Fraternity. Everyone is invited. The open house will be held in the parish hall.

September 22-23

Workshops on "Spirituality," "Psychology and Spirituality" and "Peacemaking" will be offered at the Franciscan Hermitage in Indianapolis by Scott Peck. For more information call the Hermitage at 317-545-0742.

September 23

The fifth of six Children of Divorce programs will meet from 7-9 p.m. at the Catholic Center, 1400 N. Meridian in Indianapolis.

A Mature Living Seminar for senior citizens, "Emotions: Energizers vs. Inhibitors," will be offered from 10 a.m.-2 p.m. in Marian Hall, Rm. 251, at Marian College. A small donation is suggested. Bring a bag lunch or purchase a lunch at the cafeteria.

Franciscan Sister Olga Wittekind, professor of psychology at Marian, will discuss managing the emotions of guilt, fear, anger and depression.

Separated, Divorced and Remarried Catholics will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. in Indianapolis for a pitch-in dinner. For more information, call (317) 236-1596 days or (317) 255-3121 evenings.

September 24

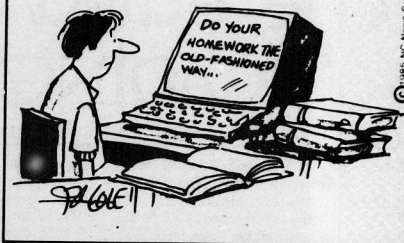
A Natural Family Planning class will be offered at St. John's, 3410 W. Third St. in Bloomington, at 7:30 p.m. The fee is \$15. To register or for more information, call (812) 339-6006.

September 26

A Bible study evening will be held from 7:30-9 p.m. at Alverna Retreat Center, 6140 Spring Mill Rd. in Indianapolis. The theme is Jesus' birth and infancy and is based on the Gospel of Matthew.

September 27

The Indianapolis Chapter of Pastoral Musicians will meet at 6:30 p.m. for a social at the Catholic Center, 1400 N. Meridian in Indianapolis. Dinner will follow at 7 and a business meeting at 8 p.m. All involved or in-



terested in music for worship are invited to attend. For dinner reservations, call Tracy E. Tracy (317) 630-7679 or Denise Cunningham (317) 271-0239 by Sept. 23.

September 27-28

A Country "Fare" will be held at St. Malachy, 328 N. Green St. in Brownsburg and will include a hog roast, country music, bingo and booths. Times are Friday, 6-10 p.m., and Saturday, noon-10 p.m. For more information call Gary Wilson (317) 852-8331.

September 27-28-29

A Six Roads to Inner Peace Retreat will be held at the Fatima Retreat House, 5553 E. 56th St. in Indianapolis. For more information, call the house at (317) 545-7681.

The Mt. St. Francis Retreat Center will hold a retreat for women. For more information, call the center at (812) 923-8817.

A Tobit Weekend for engaged couples will be held at the Alverna Retreat Center, 6140 Spring Mill Rd., in Indianapolis from 7:30 p.m. Friday to 3 p.m. Sunday. For more information call (317) 257-7338.

September 28

A Indianapolis North Deanery Catechist Training Workshop will be held from 9:30 a.m.-3:30 p.m. at Christ the King Religious

Education Center at the corner of Kessler and Crittenden Avenue. There is no charge for North Deanery catechists.

The St. Andrew Grade School Class of 1965 will hold a 20th reunion at 6:30 p.m. in the atrium of the downtown Hyatt Regency Hotel in Indianapolis. For more information, call Peggy McGuinness Dermody (317) 844-9015.

The Sisters of St. Francis at Oldenburg invite friends and their families to a day of picnicking, games, fun and friendship at the motherhouse in Oldenburg. The day will begin at 11 a.m. and end around 5 p.m. after liturgy.

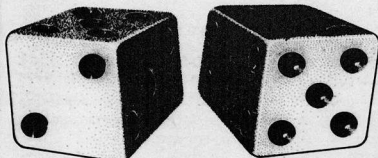
A Las Vegas Night will be held at St. Simon, 8400 Roy Rd. in Indianapolis, from 8 p.m.-2 a.m. There will be games, food, refreshments, free draft beer (8-11 p.m.) and door prizes. Admission \$1.

September 28-29

A Country Store with many handcrafted items, including Halloween and Christmas decorations, and homemade canned goods and baked items will be offered by the Women's Club at Our Lady of the Greenwood Church, 335 S. Meridian St. in Greenwood. The store will be open Saturday 10 a.m.-6:30 p.m. and Sunday 8:30 a.m.-1 p.m. (Continued on next page)

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For information write: Daughters of Isabella, 1328 Main, Parkville, MO 64152 or phone (816) 931-2677 evenings or weekends. The cost of the call will be refunded with the brochure. Another pilgrimage is proposed for March '86. 5-day extension returning via Lourdes and Paris.

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Report to synod on church in U.S.

(Continued from page 1)

"cultural factors originating outside the church and the council account for many recent problems in Catholic life in the United States, as in many other countries."

He added that "there are grounds for thinking that such factors would have done more harm to Catholic life than they have, were it not for the council and postconciliar renewal."

He also said, however, that church leaders had sometimes harmed implementation of the council when they "either resisted the Vatican II reforms or advanced personal agendas in the name of renewal."

While generally praising the council itself and the quality of its implementation in the church in the U.S., Bishop Malone acknowledged numerous problems and rough edges and an unfinished agenda. One of the greatest needs, he argued, is for "renewed, serious efforts at all levels in the church to learn and interiorize" the council's teachings.

"Fewer people have studied the council's doctrine than speak of it," he wrote, "and fewer have made it fully their own than have studied it."

The 1962-65 council issued 16 official documents on major areas of church life, starting one of the most thoroughgoing programs of renewal in the history of the church.

Among major benefits flowing from the

council in the United States, Bishop Malone cited the extensive renewal in liturgy and worship, including greater appreciation of Scripture, spiritual renewal among priests and Religious, ecumenical and interfaith understanding, and strong Catholic education in the country which "continues to maintain the world's largest system of Catholic schools at all levels."

He also praised "a healthy emphasis" on social justice alongside personal morality in moral teaching and said that collegiality and shared responsibility have been developed in the U.S. church to the point that "listening, dialogue and consultation are now taken for granted and significantly enhance the involvement of Catholics in the church."

On the other hand, while praising the expansion of ministries and developments in lay leadership, Bishop Malone also warned of "a blurring of the roles of the ordained and non-ordained."

In liturgy, he said continuing renewal "remains a high priority." He noted a decline in Mass attendance among U.S. Catholics in years following the council, but he said that it was "not directly attributable to the council" and is still "encouragingly high" when compared with rates of Mass attendance in other countries.

He focused on catechetics and conscience formation as key issues in postconciliar years but said that "a working

consensus... has begun to emerge" on "how to strike the right balance between 'content' and 'experience'" in religious education.

He said there is a need "to re-instill in Catholics generally a commitment to evangelization and a sense of mission, as well as a correct understanding of ecumenism."

He also argued for "increased doctrinal and moral content" in homilies without undercutting the emphasis on Bible-based preaching recovered by Catholics since the council. One way to strengthen doctrinal and moral content in homilies, he suggested, would be to place more emphasis on the second reading at Mass, which is usually drawn from the letters of the apostles to early Christian communities.

On U.S. religious life, Bishop Malone praised the "fine work being done by a

special commission chaired by Archbishop John R. Quinn" of San Francisco to bring U.S. bishops and men and women Religious together. He urged "prudent openness to continued adaptations and experimentation" in continuing the renewal of religious life, and he called for "the further incorporation of women Religious into policy-making and overall direction of the church."

Addressing continuing tensions over the proper role of bishops' conferences in the postconciliar church, Bishop Malone recalled that collegiality, or the shared authority of bishops, was the topic of the only previous extraordinary Synod of Bishops, called in 1969 by Pope Paul VI.

He urged fuller implementation of recommendations from the 1969 synod to strengthen the role of the Synod of Bishops itself.

He also raised a possibility of "a national bishops' synod or plenary council to conduct a postconciliar assessment paralleling the extraordinary synod's."

Private schools testimony

(Continued from page 3)

Indiana dioceses. The largest decline, 8 percent, was in Gary.

He noted that because they are subsidized by tuition rather than by the state, "private schools in Indiana save the state over \$180 million annually." For that reason, he recommends a tax credit for educational expenses, which would apply to parents of public and non-public school students. Such a law in Minnesota was upheld by the U.S. Supreme Court in 1984.

Others testifying for INPEA included Al Vanden Bosch, executive secretary of District 3 of Christian Schools International and president of INPEA; Erv Henkelmann of Lutheran Schools, Fort Wayne; Ron McGraw of Heritage Christian School, Indianapolis; and William Wood, attorney for the Indiana Catholic Conference.

Wood's testimony involved what he called "the constitutional line of demarcation in aid for non-public schools." It is a myth, he said, "that a state can not have any involvement with non-public schools or make any accommodations for non-public schools."

Two types of payments have been allowed by the Supreme Court: tax deductions for educational expenses for parents of students in public and non-public schools, and reimbursement to non-public schools for expenses connected with testing and record-keeping. Some types of payments have been ruled unconstitutional: salary supplements to non-public school teachers, and tuition reimbursements and tax credits which apply only to parents of children in non-public schools.

Public schools can provide bus service to non-public schools, but not for field trips.

Textbook loan programs for both public and non-public school students are allowed; loans of educational materials and equipment to non-public schools and their students are not.

Diagnostic services (nursing, dental, optometric, speech and hearing) can be provided on the site of a non-public school. Therapeutic and remedial services for speech, hearing, psychological disorders, guidance, reading and math can be provided to non-public school students, but not at the site of the school itself.

The Active List

(Continued from page 26)

September 29

A Lecture "What Catholics Always Wanted to Know About Divorce, But Were Afraid to Ask," will be held from 5-9 p.m. at St. Luke, 7575 Holliday Drive (two blocks west of Meridian St.) in Indianapolis. The speaker is Fr. Jim Farrell. There is no cost for the lecture and light supper but a donation is suggested.

A Shooting Match for beef, pork, ham and turkey will be held at St. Mark on S.R. 146 six miles north of Tell City in Perry

County. There will be food, refreshments, games and a country store. Handmade quilts will be raffled.

A Leadership Conference will be held from 9 a.m.-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. in Indianapolis for all members of the Catholic Widowed Organization.

A golf outing will be held at 8 a.m. at South Westway Golf Course for members of the Kevin Barry Division 3, Ancient Order of Hibernians and the Magr. Downey Council of the Knights of

Columbus. The course is located at 8400 Mann Rd. For information, Hibernians should call Jack McGinley at 317-255-5933, or 317-359-9123, and K. of C. members should call Carl Edwards at 317-748-8445 after 5 p.m.

A Knights of St. John Ladies' Auxiliary No. 308 card party will be held at 2 p.m. at the St. Therese of Lisieux (Little Flower) parish center, 1300 N. Bosart in Indianapolis. There will be door prizes, coffee and pie. Admission is \$1.25. All are welcome.

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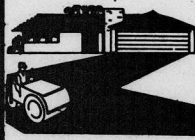
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YOUTH CORNER

Three youth retreats scheduled in archdiocese

There will be a weekend retreat for juniors and seniors Nov. 8-10, at the CYO Youth Center, 500 E. Stevens St. in Indianapolis. The retreat is called Search for Christian Maturity. The retreat is open to all youth in the archdiocese. The cost is \$25. The retreat begins at Friday at 7 p.m. and ends Sunday at noon right after Mass. For more information and to register, call the CYO Office, 317-632-9311.

There will be a weekend

Peer Leadership Experience Oct. 18-20 at the Aquinas Center, 707 W. Highway 131 in Clarksville. The focus of the experience will be enabling youth to be good leaders as retreat team leaders, parish CYO officers, youth council members, student council officers or class officers. The cost is \$10. The experience begins Friday at 7:30 p.m. and ends Sunday at 4 p.m. For more information and to register, call the Aquinas Center, 812-945-0354.

There will be a weekend retreat for all sophomores in the Tell City Deanery Oct. 12-13 at St. Plus, located on State Road 66 just west of State Road 545 in Troy. The retreat begins Saturday at 6 p.m. and ends Sunday at noon. The cost is \$5 per person. To register, send name and fee to Rick Etienne, Tell City Deanery Office of Youth Ministry, 101 Eighth St., Cannelton, Ind. 47520. For more information, call the office at 812-547-2728.

New youth ministers in Terre Haute and Shelbyville

New youth ministers have been hired at St. Patrick in Terre Haute and St. Joseph in Shelbyville.

Hired at St. Patrick is Joe Wolfia who has replaced Eileen Raftery. He graduated from St. Meinrad College this past May. His previous experience in youth work includes volunteer work at St. Catherine and St. James in Indianapolis and St. Mary in North Vernon. His goals include developing a peer ministry program and keeping the social activities and social action work going. He is also working with Janet Roth, youth minister at St. Benedict and Sacred Heart in Terre Haute, to develop a support group for youths affected by divorce.

Hired at St. Joseph in Shelbyville is Vicki Clem. Her title is coordinator of religious education, but her

job description includes youth ministry and youth catechesis. Her previous experience in youth work includes working for the past three years with the junior CYO at Holy Spirit Parish, Indianapolis, teaching CCD

and serving as a Girl Scout leader. Her goals include establishing a youth ministry team of adults and youths "that will not be dependent on one person," and getting more youths involved in their parish.



Joe Wolfia



Vicki Clem



MEETING THE GOVERNOR—Mark Ivcevic (left) and his brother, Jay, stand beside Gov. Robert D. Orr at St. Luke School in Indianapolis. The boys' mother, Kay, made the highest bid on a visit from Orr at the Holiday Mart, an annual auction sponsored by the Junior League of Indianapolis. On Sept. 18, Orr spoke to Mark's fifth grade class and Jay's eighth grade class about the importance of education. (Photo by Richard Cain)

Why do some relationships start well then get stormy?

by Tom Lennon

Question: I would like to know why in some relationships people get along well for the first month or two and then later it becomes constant fighting but they still stay together? (Virginia)

Answer: In the early days of a friendship people reveal themselves little by little. Often they make a conscious effort to be on their good behavior. Their finer qualities are all that appear.

As time goes on, however, relaxation sets in. The two people are more at ease with one another and they feel free to be more fully themselves. Perhaps they express opinions that they would have kept hidden in the earlier days.

Gradually the two people discover that they not only have much in common but also that there are some sharp differences.

Each is a unique person and it's not surprising that these differences should appear.

Later, serious disagreements can arise and a crisis may occur in the relationship. If the differences are big enough and if the two persons get angry enough, the relationship may come to an end.

But, in some cases, two people may enjoy fighting. You may not, and I don't, but some people apparently thrive on sessions of angry words. So they stay together.

But it's difficult to see how a permanent and wholly satisfactory relationship can be built amid disagreements and fights.

What is satisfying is the peaceful resolution of disagreements. In this happy state of affairs two people agree to disagree, to allow the other person to be herself or himself and to be at peace with one another. Or better

yet, one person begins to see that the other was right after all.

For such a happy outcome, however, some give-and-take is necessary.

A husband, for example, may have to give up some of his hours of watching football on television, and the wife may have to reconcile herself to the fact that he will not give up all viewing of TV football.

Young people thinking about marriage should be aware that at some point terribly serious differences are likely to develop. Just as a crisis often comes in an ordinary friendship, so also in a marital relationship.

Frequently serious trouble comes in a marriage along about the fifth or sixth year, and the husband and wife may feel like strangers to one another.

"Is this the same man I married?"

"Can this be the woman I wed?"

At that point married love will become really solid if there is an intense spirit of give-and-take, a spirit of prayer and a spirit of willingness to search and struggle again for ways to resolve things.

The search may be long. Seldom is it easy. But it is well worth the effort, the tears and the pain.

The result can be a lifetime of love.

CYO dance planned Sept. 29 for youth in four Indy Deaneries

A CYO dance is planned from 7-10 p.m. in the cafeteria at St. Therese (Little Flower), 4720 E. 13th St. on the eastside of Indianapolis. The dance is \$2 and is open to all youth in the

four Indianapolis deaneries. Music will be provided by a disc jockey. Each youth is encouraged to wear his or her favorite hat. Prizes will be awarded for the most unusual hats.

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Bps. hit Catholic Charities for Cuomo invitation

by Julie Asher
NC News Service

The bishops of Pennsylvania have criticized the National Conference of Catholic Charities for inviting Gov. Mario Cuomo of New York to speak at the NCCC's annual convention in October.

The NCCC defended the invitation, although Cuomo canceled his speech to attend an anticipated special session of the New York Legislature.

Cuomo was scheduled to discuss "A Just Tax System and the Church" at a general session of the convention to be held Oct. 25-30 in San Francisco.

In a letter sent Aug. 9 to Msgr. J. Jerome Boxleitner of St. Paul, Minn., president of NCCC, the Pennsylvania bishops expressed "amazement and distress" at the selection of Cuomo.

"No other politician has so elaborately rationalized opposition to the bishops' efforts to correct our nation's abortion policies as this prominent and gifted Catholic political leader," said the letter, signed by Bishop William H. Keeler of Harrisburg, Pa., president of the Pennsylvania Catholic Conference.

The letter said the Cuomo invitation had been discussed by the bishops at the Pennsylvania Catholic Conference's Aug 7-8 annual meeting.

IN A RESPONSE sent Sept. 11, Msgr. Boxleitner said he regretted that Cuomo had to cancel his speech.

"I believe that he has great insight into the discussion of tax reform confronting the country," said Msgr. Boxleitner.

"Gov. Cuomo is opposed to abortion. New York state has more pro-life, tax-supported programs than any other state. He doesn't agree with us on how best to end it (abortion)," the NCCC letter added.

Cuomo, a Catholic, has said that trying to legislate abortion policy might result in a loss of religious freedom. He traded comments in 1984 with Cardinal John J. O'Connor of New York on abortion and the propriety of Catholics voting for candidates who favor abortion.

FATHER THOMAS Harvey, executive director of NCCC in Washington, said in an interview that inviting Cuomo did not mean that NCCC was easing its "vigorous campaign against abortion," and added that "there's no organization in the country that spends more than the NCCC for pro-life activities."

Msgr. Boxleitner added in his letter that the Pennsylvania bishops' criticism "calls into question the right of a person to speak to a group if we don't agree with his philosophy."

Bishop Keeler's letter described Cuomo as "a man who not only refuses to use his great power and influence to help end abortion on demand in the United States, but even

supports the use of taxpayers' dollars to kill unborn children in their mothers' wombs."

The letter said the invitation would be similar to the National Association for the Advancement of Colored People inviting a racist "as an honored guest speaker at one of its national meetings."

THE LETTER to the NCCC was not the first time that bishops in Pennsylvania have criticized Catholic institutions for issuing invitations to Catholic politicians who disagree

with church views on abortion. Earlier this year Bishop James C. Timlin of Scranton refused to attend commencement exercises at Jesuit-run University of Scranton when the university gave an honorary degree to House Speaker Thomas P. "Tip" O'Neill Jr., D-Mass.

Matt Monahan, a spokesman for Cuomo, said the governor had canceled all out-of-state engagements from mid-October through November because "a special session of the state Legislature is expected to be held to deal with crucial issues."



'REPRESSION' PROTEST—In Manila, children light candles beside barbed wire and crosses bearing names of priests and other church workers who have been killed, abducted or arrested in the Philippines. Led by priests and

nuns, about 300 demonstrators marched to the presidential palace to protest "systematic church repression." (NC photo from Reuter)

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Bps. help in release of Cuban prisoners

WASHINGTON (NC)—The efforts of a group of U.S. bishops have "in good measure" convinced President Fidel Castro to release 75 political prisoners, the National Conference of Catholic Bishops announced Sept. 16.

But the list of those to be freed includes only about 20 of the 150 prisoners whose release was sought by a delegation of bishops who visited Cuba last January, said Msgr. Daniel Hoye, the NCCB's general secretary.

Msgr. Hoye said the news of Castro's decision and the U.S. bishops' influence on it was conveyed by Cuban bishops visiting the United States Sept. 9-12.

The NCCB official said the bishops' Migration and Refugee Services was ready to coordinate resettlement of the prisoners in the United States.

He said that last January, three U.S. bishops visiting Cuba presented Castro with the names of 150 political prisoners for whom they were seeking release. The list had been compiled from information gathered by U.S. church sources and included many prisoners with serious medical problems.

Msgr. Hoye said he was "very happy" about the release of the 75.

The Cuban bishops who visited the United States were Archbishop Jaime Ortega Alamino of Havana; Archbishop Pedro Mercurio Estiú of Santiago de Cuba; and Bishop Adolfo Rodríguez Herrera of Camaguey, president of the Cuban bishops' conference. Msgr. Carlos de Cespedes, the conference's general secretary, also was in the delegation.

During their visit, the bishops met with NCCB leaders as well as with a group of priests, Religious and lay leaders who work with Cubans in the United States.

They also met at the White House with Robert McFarlane, national security adviser, and at the State Department with Elliott Abrams, assistant secretary of state for inter-American affairs.

The NCCB president, Bishop James W. Malone of Youngstown, Ohio, said the Cubans' visit provided "a unique opportunity for each of us to know and understand better the ecclesial reality of our two countries."

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Book review

Sorting out question of lay ministry

CARING FOR SOCIETY: A THEOLOGICAL INTERPRETATION OF LAY MINISTRY, by Father Robert L. Kinast. Thomas More Press (Chicago, 1985). 165 pp., \$9.95.

Reviewed by
Joseph R. Thomas
NC News Service

Father Kinast's stimulating study of ministry presents something of a paradox: an attempt to enlarge the definition of ministry so that it incorporates the lay experience of service in a secular sphere even though most lay people do not see themselves in ministerial roles.

To add to the problem, many lay professionals in the church do see their work as ministerial and would nod "amen" to the lay-clergy

tensions Father Kinast alludes to. In part, he holds, this is because the clergy insist on defining ministry (to the exclusion of the laity) and yet here we have a priest telling those who are quite content without such a title that in fact they are called to ministry.

None of this, of course, detracts from the force of Father Kinast's arguments. He develops a ministerial model and all the pieces fit extremely well, although he seems to strain when he argues a link to liberation theology and defines the minister as one "whose work has a liberating effect." He would downplay a ministry of orders—a ministry which gives rise to a hierarchical structure where the lay role is subservient—and replace it with a social ministry.

Inasmuch as Father Kinast is engaged in theological speculation, "Caring for Society" is bound to be controversial, kindling the ire of those who object to raising such issues in the public forum rather than in quiet theological journals. However, because the ministerial issue deserves a thorough airing prior to the 1987 world Synod of Bishops on the role of the laity, Father Kinast has performed a service with his timely treatise.

At the same time, one is pained by the scenario he concocts in jumping from the theoretical to practical implementation. To show his interpretation in action he gives us "Anne and Jim," proprietors of a successful restaurant business who are so agonized by questions of justice that one wonders how they ever found time to serve a meal, what with boning up on all the relevant church documents and then consulting churchmen directly when their employees—all released felons—want to form a union.

More released felons are engaged when Anne and Jim branch out into catering and then win the contract to provide food for the local school where the ex-cons become buddy-buddy with the students and help steer

them away from drugs and other nasty doings. Speculative theology can't hold a candle to such imaginings.

Nevertheless, "Caring for Society" is exciting in that it challenges the status quo,

revealing in that it illuminates historical reality, and stimulating in that it offers a way out of the lay-clergy morass. It is also inadequate in that it does not totally satisfy and offers some arguments that are a mite frail. Nevertheless, it is a well-organized, clear and rational presentation.

(Thomas is editor in chief of The Christophers.)

Book on suicide criticized

VATICAN CITY (NC)—The Vatican newspaper L'Osservatore Romano has sharply criticized a book by a U.S. author who describes helping her cancer-stricken mother commit suicide.

The book, "Last Wish" by Betty Rollin, ignores the responsibility people have to help the dying discover the meaning of life and suffering, said a front-page editorial in the newspaper on Sept. 13.

The act of keeping "lender company" with the dying is more important than merely canceling pain, the editorial said. It was signed by Father

Dionigi Tettamanzi, a teacher of moral theology in Milan and a collaborator of the newspaper.

The book, with its sympathetic portrayal of euthanasia, represents "a mentality that is gaining ground," the editorial said. The desire to "program" the mystery of death, it said, was symptomatic of a culture that is increasingly centered around man and that has lost the spiritual sense of life.

The editorial also questioned whether a person who helps someone terminally ill to commit suicide

is really doing it for the sick person.

"Who do we want to free—the other or ourselves?" it said.

"Even in the most diminished conditions of humanity, every life can remain a vehicle of love. Who knows what passes in the heart?" the editorial said.

In the book, the author describes how she helped her mother plan her suicide, and how she and her husband procured the pills used in the death. She said she never encouraged her mother to take the pills.

MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **BELL, Margaret Mary**, 77, St. Andrew, Richmond, Aug. 23. Mother of Clara Jewett, Alma Bailey, James R. and Arthur; sister of John Kremer.

† **CHESTERTON, Callie B.**, 76, Little Flower, Indianapolis, Sept. 4. Wife of Clarence O.; mother of Edgar T., Richard L., Steven M., Jan Gates, Jean Kenter, Mary Jo (Jody) Erlenbaugh and Ruth Ann Kiemeyer.

† **CLARK, Mary Frances**, 61, St. Philip Neri, Indianapolis, Sept. 5. Mother of Cathy A. Smith; daughter of Marguerite M. Mitchell; sister of John, Ron, Dottie Gordon and Judy Mitchell.

† **GASPER, William J.**, 59, Christ the King, Indianapolis, Sept. 8. Husband of Betty; father of Theresa, Mary Smith, Helena Radez and Daniel M.; brother of Louise Dant and Rosemary Mackell; grandfather of six.

† **GEORGE, Frances E.**, 82, St. Mary, Rushville, Sept. 11. Mother of Mildred Smiley and Maxine Bianchini; sister of Charlotte Hinchman.

† **GRAVES, Edward**, 72, St. Paul, Tell City, Aug. 29. Husband of Josephine; father of William and Danny; brother of Alton Melton, Agnes Evrard, Olive Shellenburg, Betty Dowell and Leo; grandfather of five.

† **HAGAN, Robert J.**, 54, St. Michael, Indianapolis, Sept. 8. Husband of Nancy K.; father of Donald J., Richard J., Robert J., Michael J., Timothy J., Martin J., Philip J., Jeffrey J., Gregory J. and Mary M.; son of Roberta Rogers; brother of Donald J., Thomas J., Marilyn Neville, Joan Weimer and Kathy Jarboe.

† **HAINING, Florence J.**, 78, Holy Guardian Angels, Cedar Grove, Aug. 22. Wife of William; mother of Bonita Beck.

† **HOEING, Rose M.**, 80, St. Mary, Rushville, Sept. 9. Wife of Leo; mother of Wilbur, Loretta Busald, Ann Reuter, Eileen Settles, Catherine, Dorothy Wagner and Mary Schneider.

† **MOLTGRAVE, Victor H.**, 63, St. Anthony, Indianapolis, Aug. 23. Husband of Mildred; father of Richard, Herbert, Tony, Linda Wells and Betty Welch; son of Anna.

† **HUBER, Albert George**, 63, St. Lawrence, Lawrenceburg, Sept.

7. Husband of Jean; father of Mary Ann, Janet Marie and Linda; brother of Mary Agnes Buddenberg and Robert; grandfather of five.

† **HUGHES, Avelina J.**, 96, St. Augustine, Jeffersonville, Sept. 3. Mother of Jo Ann Ethridge, George, James and William; grandmother of 18; great-grandmother of 21.

† **JARBOE, Paul**, 84, St. Anthony, Indianapolis, Sept. 4. Husband of Blanche A. (Ogle); father of Jean Knarr, Paul R. and Edmund J.; brother of Helen O'Bryan, Robert, Caldwell, I.D., Bernard and James; grandfather of seven.

† **KELLY, Edith E.**, 76, St. Anthony, Indianapolis, Aug. 27. Mother of Beverly Jennings, Mary E. Minneman, Regina Bullens, Joseph B. and John A.

† **KENNINGTON, Viola A.**, 72, Little Flower, Indianapolis, Sept. 11. Wife of Anthony A. Rindner; mother of Mary A. "Tom" Herselman; sister of Harry L., John R. "Pat", George M., J. Charles, Wanda Glenn, and Marianne Wuensch.

† **MCGAUHEY, Cecilia**, 75, St. Lawrence, Lawrenceburg, Sept. 6. Mother of Carole Miller and Kathleen Randall; stepmother of Charlotte Burns, Marian Dennis and Layman P. McGahey Jr.

TERRE HAUTE—Funeral services were held here Monday for Father Joseph A. Terstegge, a priest of the Diocese of Evansville who served several parishes which are now part of the Archdiocese of Indianapolis.

Father Terstegge, 81, had been living at Canot since his retirement in 1974. He died Sept. 13 in Putnam County Hospital, Greenscastle. The funeral liturgy was celebrated in St. Ann Church, Terre Haute.

Father Terstegge was ordained in 1928 for what was then

the Diocese of Indianapolis in St. Meinrad Church, St. Meinrad. In what is now the Archdiocese of Indianapolis, he served as pastor of churches in St. Meinrad, Terre Haute and Indianapolis, and in Ripley and Johnson counties. He also served as Navy chaplain at the Crane Naval Ammunitions Depot.

He was born in Terre Haute and lived in Indianapolis for several years. Survivors include a brother, Tom, and a sister, Providence Sister Georgianna Terstegge.

† **MEHRING, Martha A.**, 70, St. Gabriel, Connorsville, Sept. 10. Mother of Mary Ellen Mehring and Jason Corne; sister of Kate Evans; grandmother of three; great-grandmother of four.

† **MULLER, Carl J.**, 94, St. Mary, New Albany, Sept. 9.

† **RIEHL, Martin**, 78, St. Nicholas, Ripley County, Sept. 1. Husband of Albertine; father of Susan Hornback, James, Norbert and Thomas; brother of Anthony, Edward and Dorothy.

† **RYAN, Derroth**, 75, St. Catherine of Siena, Indianapolis, Sept. 10. Mother of Bob and Jim; grandmother of several.

† **SELL, Russell**, 55, St. Andrew, Richmond, Sept. 9. Husband of Marjorie; father of Michael, Matthew, John, James, Mark, Ann Evans, Carol and Faye; brother of Bobby J.; grandfather of one.

† **SPARKS, Elsie E.**, 81, St. Mary, New Albany, Aug. 30.

† **SMITH, Mary Evelyn**, 55, Our Lady of the Greenwood, Greenwood, Sept. 13. Mother of Steven, James, Debra, Cynthia Byrnes and Linda Ramsey; sister of Ervin Ahrens, Robert Ahrens, Velma Davis and Irlie Wendelin.

† **WILLIAMS, Edward J.**, 66, St. Andrew the Apostle, Indianapolis, Sept. 9. Husband of Hazel; father of Jan Carol Desin, Edward J. Jr. and James R.

Fr. Terstegge buried Sept. 16

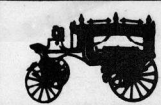
Edmund R. Miltz, the father of Father Karl Miltz, died Sept. 9 in Indiana University Hospital, Indianapolis. The funeral liturgy was celebrated Sept. 12 at St. Anthony Catholic Church, Indianapolis. Burial was in Calvary Mausoleum, Indianapolis.

Miltz, 75, was a retired sheet metal worker. He was active in local German groups, including

the German Soccer Club in the 1960s and 1960s.

Survivors include his wife, Mildred; two sons, Father Miltz, a full-time instructor in the religion department of Secunia High School in Indianapolis, and Richard E.; two sisters, Susan Worlick and Inge Carl; and a brother, Josef.

Edmund R. Miltz dies Sept. 9



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New testimony scheduled in papal shooting trial

Testimony will look at Agca's connection with other Turks not charged with complicity in plot

by John Thavis

ROME (NC)—The trial of eight men accused of plotting to shoot Pope John Paul II resumed Sept. 18 with a look at new testimony gathered during a two-month recess.

An Italian court planned to bring Yalcin Ozbey, one of four Turks questioned during the summer break, to a courtroom confrontation with Mehmet Ali Agca, the 27-year-old Turk serving a life sentence in Italy for the shooting.

The pope was seriously injured in the May 13, 1981, attack in St. Peter's Square. On the basis of Agca's later cooperation with authorities, four other Turks and three Bulgarians have been brought to trial.

Agca has told the court that Ozbey knew about the shooting beforehand, and in fact had been asked to participate in the attack. When Ozbey refused, another accomplice was chosen, Agca testified.

Ozbey was questioned in mid-August by the trial's prosecutor and chief judge in a West German prison. According to the prosecutor, Antonio Marini, his testimony was "revealing and significant" about the alleged plot.

But Giuseppe Consolo, a lawyer representing Bulgarian defendant Sergei Antonov, said transcripts showed there was "nothing new or significant" in the testimony. "The testimony will be read in court when the trial resumes."

Ozbey was questioned twice in 1984 by Ilario Martella, the Italian magistrate who conducted a two-year investigation into the alleged plot. Martella considered Ozbey's testimony too unreliable to include in his 1,200-page indictment report.

THE TRIAL, which began in May, has increasingly centered on characters peripheral to Martella's investigation. During the summer recess, the court also questioned two more Turks who have not been charged in the shooting but who Agca now says were his accomplices.

One of the Turks, Sedat Sirri Kadem, was brought to Rome Aug. 7 for a special courtroom session. Like previous confrontations in the trial, this one was inconclusive. Kadem, who has known Agca since childhood, denied involvement in the attack on the pope and called Agca "mentally deficient." Agca stuck to his version but produced no conclusive evidence to support it.

The other Turk, Omer Ay, was questioned in a Turkish prison by Marini. The results of that interrogation have not yet been made public. The court hopes to bring Ay to testify in Rome this fall.

Marini also traveled to Holland during the summer break to question Aslan Samet, a Turk arrested there in June. Samet reportedly was carrying a gun from the same Austrian arms cache as the pistol used by Agca. Agca has not named Samet as an accomplice, but Italian authorities are investigating allegations that he traveled to Italy and his possible role in the papal attack.

On Sept. 10, Marini went to Paris to question yet another Turk, Abdullah Catli, who was arrested last year on drug charges. According to Agca, Catli traveled to the Turkish-Bulgarian border in 1980 to consign a false passport to Agca, which Agca later used to enter Italy.

The first two months of the trial centered on Agca, the

prosecution's main witness. But instead of sticking to what he told investigators during a lengthy probe, Agca frequently contradicted his own testimony, exasperating judges, prosecutor and defense lawyers.

Agca eventually increased the number of alleged plotters to include at least seven other Turks, the three Bulgarians and a Soviet diplomat. His testimony, which changed daily in key details, was punctuated by emotional outbursts in which he claimed to be Jesus Christ.

Agca has told investigators that the plot was hatched by the Bulgarian secret service and that he was aided in Rome by three Bulgarians who worked for their government at the time of the shooting.

The case against the Bulgarians, however, is based on Agca's word rather than hard evidence. Italian investigators were impressed with Agca's mostly accurate descriptions of the three Bulgarians and his selection of their photos from an album. However, no independent verification of Agca's story has so far emerged at the trial.

The same is true of the alleged role played by the indicted

Turks, with the exception of Omer Bagci. Bagci, one of three Turks present for the trial, said Sept. 10 that he expected the court to continue probing the alleged roles of other Turks in the shooting. He said Agca's links with an array of Turkish terrorists and criminals was "practically ignored" by Martella's investigation.

Consolo said that because of the number of new figures being added to the alleged plot, a follow-up trial would be likely after the present one is finished. Such trials are not uncommon in Italy. The current trial is expected to last several more months.

The court of two judges and six jurors has been questioning the four defendants on hand for the trial. Defense lawyers will have their turn, followed by testimony by about 120 witnesses.

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Malone appoints fact-finding committee on CRS

'The intention is simply to clear the air so that CRS can get on with its important work,' Malone said

WASHINGTON (NC)—A fact-finding committee, headed by Cardinal John Krol of Philadelphia, has been established by the National Conference of Catholic Bishops to study the operations of Catholic Relief Services after allegations that the agency misled donors about the use of funds for African hunger relief.

Bishop James W. Malone of Youngstown, Ohio, NCCB president, announced formation of the ad hoc committee in a letter to U.S. bishops released Sept. 16 in Washington. CRS is the U.S. bishops' overseas aid agency.

"Although I have asked the committee to study recent public charges made against Catholic Relief Services, I emphasize that the intention is simply to clear the air so that CRS can get on with its important work," Bishop Malone said.

"The establishment of this fact-finding committee implies no prejudgment of any kind concerning CRS operations," he said. The committee was formed in consultation with Bishop Daniel P. Reilly of Norwich, Conn., chairman of the CRS board, and the CRS board executive committee, Bishop Malone said.

Other members of the ad hoc committee are Bishop John R. Keating of Arlington, Va., and Bishop William H. Keeler of Harrisburg, Pa.

In August, The New York Times reported allegations that CRS misled donors about the use of funds for Ethiopian relief and that instead of using the money to get as much food as possible to the starving, it kept much of it for long-range development projects.

Former CRS staff member James MacGuire, cited by the Times as a principal source for the story, was quoted as saying that CRS and the U.S. government's Agency for International Development "have permitted hundreds of thousands to die whilst, despite ample funds available, they squabbled over who would pay for what in Ethiopia."

CRS director Lawrence Pezzullo called the Times story a "gross distortion" of the agency's response to the crisis in Ethiopia.

He said at an Aug. 7 press conference that a disagreement between CRS and AID over who would pay for inland transportation of food was resolved in CRS's favor and that "at no point was any food offered to us allowed not to move because of not paying inland transportation."

Pezzullo said at the press conference that it was not possible for CRS to get any more food through the "pipeline" in Ethiopia than was going through.

MacGuire said Sept. 16 that in a letter to Bishop Malone in May he had suggested that the U.S. Catholic Conference investigate CRS. The USCC is the public policy arm of the NCCB.

"The formation of the committee can only be a step forward for the church and for the good men and women of CRS loyal to the agency's true mission and, most of all, for the poor whom they seek to serve," MacGuire said in

reaction to the new panel. He pledged "complete cooperation" with the bishops' committee.

When the charges were made, Bishop Malone issued a statement saying that the NCCB had been aware of the allegations.

"I am satisfied that CRS has acted responsibly, both in its handling of funds and in fulfillment of its mandate to assist the needy," Bishop Malone said at that time. "The agency has an outstanding record of service in Ethiopia and many other countries. Its staff and directors have my full confidence," his early-August statement said.

In Indianapolis, Archbishop Edward T. O'Meara, CRS treasurer, said at that time that "I have studied very carefully the issues raised in the recent past by former employees of CRS and they have not in any way disturbed

my conviction that the organization is functioning extremely well, that it is an organization distinguished by its honesty, integrity, and fidelity to the wishes of its benefactors, and that it is rendering a service this very moment in East and Central Africa that is unparalleled in its own history, and also unparalleled in the history of private voluntary organizations in general."

The Sept. 16 announcement said Bishop Malone has told the ad hoc committee to submit its report in time for the bishops' Nov. 11-15 meeting in Washington and said the results of the report will be made public.

He said he has asked Cardinal Krol and the committee to retain the services of specialists in accounting and relief and development activities and to take all other necessary steps to conduct a full and professional study.

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