

Graduate of St. Joan of Arc grade school and Cathedral High School James Muller shares Nobel Prize

by Jim Jachimlak

An Indianapolis native now living in Boston was a co-founder of the organization which won the Nobel Peace Prize last Friday.

In 1980, Dr. James E. Muller was one of the founders of International Physicians for the Prevention of Nuclear War, which has members in the United States and the Soviet Union. Last Friday, the group was named as the winner of this year's Nobel Peace Prize.

Dr. Muller is the son of Dr. Paul F.

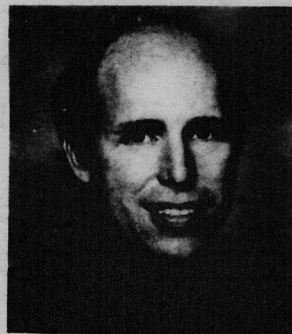
Muller, a retired medical director of St. Vincent Hospital in Indianapolis, who now serves as medical director of the Indiana Peer Review Organization. The younger Muller is a cardiologist on the faculty of the Harvard University medical school in Boston; his father's work was in obstetrics and gynecology.

Other co-founders with Dr. Muller were Dr. Eric Chivian, staff psychiatrist at the Massachusetts Institute of Technology; Dr. Bernard Lown, professor of cardiology at the Harvard School of Public Health; and three Soviets, Dr. Yevgeny Chazof, Dr.

Mikhail Kuzin and Dr. Leonid Ilyin. Dr. Muller served as secretary of the group.

The goal of the physicians' group is to educate citizens of both countries about the effects of a nuclear war. Members believe that the medical profession must inform the people of both countries that they can not survive a nuclear war. Money from the Nobel prize will finance that work.

The organization became widely recognized in 1982, when Dr. Muller and two other American doctors appeared with Russian doctors on Soviet television. The
(See DR. MULLER on page 3)

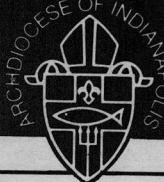


Dr. James E. Muller

The CRITERION

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Committee named for pastoral on women



COMMITTEE NAMED—The steering committee for the consultation on the pastoral on women meets with Providence Sister Loretta Schafer, assistant chancellor. From left, they are Ellen Healey, chairperson; Sister Loretta, Ella Wagner, Ann Wadleton, Providence Sister Marie Kevin Tighe and Valerie Dillon. (Photo by Jim Jachimlak)

Five women have been named to an Archdiocesan Steering Committee for the Consultation on the Pastoral on Women.

Archbishop Edward T. O'Meara announced the appointment of Mrs. Ellen Healey as chairperson and Mrs. Ann Wadleton, Mrs. Ella Wagner, Providence Sister Marie Kevin Tighe and Mrs. Valerie Dillon as steering committee members.

Their charge is to provide women of the archdiocese with an opportunity to be part of a nationwide consultation called for by a U.S. bishops' committee preparing a pastoral letter on women.

"In providing for consultation in the archdiocese, I believe I have taken a step which will be welcomed by all, men as well as women, and from another point of view, laity, religious and clergy," Archbishop O'Meara stated in announcing the committee.

"With eagerness, I look forward to some participation in these hearings, and even more await receiving what the women of the archdiocese wish to say."

Using a six-question format, women will be invited to talk about their experience in both the church and society, to express how they feel both appreciated and oppressed, healed and abused. They also will be asked what issues they believe the bishops should address in its pastoral.

The Bishops Pastoral Letter Committee on Women in the Church and Society is seeking such response at all levels of the church, from lay and religious women, from active and inactive Catholic women, from women of all ages, background, professions and ethnic groups. They plan to use this input in their pastoral, scheduled for completion in 1988.

(See LOCAL COMMITTEE on page 3)

Archdiocese gives grant to Urban Parish Coop

The Urban Parish Cooperative, composed of 14 center-city parishes in Indianapolis, has received a special grant of \$100,000 from the archdiocese.

Archbishop Edward T. O'Meara presented a check in that amount to officers of the UPC board of directors last week. The purpose of the grant, Archbishop O'Meara said, was "to show the support of the Archdiocese of Indianapolis in the cooperative's goal of maintaining the presence and growth of the church in the

center city." The grant was made from the archdiocesan general fund to assist the UPC with the cost of initial projects and programs.

Harold Hayes, UPC board president, said the cooperative's initial projects are the education and training of parish staffs for service and church growth and the designing of programs to improve the management and efficient use of buildings owned by center city parishes.

(See GRANT TO COOP on page 3)



\$100,000 GRANT—Archbishop Edward T. O'Meara gives a \$100,000 check for the Urban Parish Cooperative to, from left, Charles Green, Morna Patrick, Harold Hayes and Immaculate Heart Sister Mary Kinney. (Photo by Jim Jachimlak)

Looking Inside

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Bp. says pastoral seeks to make system better for all

by John F. Fink and Jim Jachimlak

The objective of the U.S. bishops' pastoral on the American economy "is to see how our economic system can work better for all people," Bishop Peter A. Rosazza said Saturday at the Indiana Conference on Church and Social Justice held at the Catholic Center in Indianapolis last Saturday.

Bishop Rosazza, the auxiliary bishop of Hartford, Conn., is a member of the committee that has published two drafts of the proposed pastoral. It was his idea that the pastoral should be written, and "he pushed the idea through the bishops' conference," said Indianapolis Archbishop

Edward T. O'Meara in introducing Bishop Rosazza.

Rosazza was one of two bishops who gave keynote addresses at the two-day conference, which was sponsored by the Campaign for Human Development (CHD) of the Archdiocese of Indianapolis. The other was Bishop William B. Friend of Alexandria-Shreveport, who is chairman of the bishops' committee for CHD. He told the success story of CHD in the context of the church's involvement in social justice.

A third keynote speaker was James Jennings, associate director of the national office for CHD, who spoke on "Social Sin, Secular Grace, and Reconciliation," using
(See SOCIAL JUSTICE on page 21)

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Examining the archdiocese's financial report

by John F. Fink

The financial report for the Archdiocese of Indianapolis for the fiscal year that ended June 30 can be found in the middle of this week's issue of *The Criterion*. We invite you to study it carefully because it is an accounting of the money that you and other Catholics contribute to the church here in Indianapolis.

The publication of financial reports for dioceses is a relatively recent event. In the "old church," people had no idea how their money was spent. There was not the accountability that there should have been, and that there is today. Here in the Archdiocese of Indianapolis, the financial report was first published in 1978. At that time, the report was unaudited.

After Archbishop O'Meara came to Indianapolis, he saw to it that the financial books are audited and this is done by the respected accounting firm of Price Waterhouse. The one who supervises the finances for the archdiocese is Joseph Van Camp, chief financial officer.

The archdiocese cannot, of course, be looked on just as a business operation because making a profit is not its prime objective. But it is important that its funds be managed wisely and prudently so it can carry out its responsibilities. Some people don't seem to be able to understand that. They criticize the church for investing money instead of giving it to the poor. They fail to understand that giving that money to the poor would be a one-time event and then it would be gone. Money that is invested creates income that can be used to help the poor while preserving the money invested.



Although the archdiocese is not just a business operation, it doesn't hurt to examine the financial report as if it were. And this year's report to the stockholders (that's you and me) shows the company to be in pretty good shape.

FIRST OF ALL, the archdiocese had an excess of revenue over expenses (that's a profit, but it isn't called that in a non-profit corporation). It wasn't a huge amount, but it was 4.7 percent of total revenues. It was down from last year's 6.7 percent. Part of the reason for that is that \$291,000 more was spent for Catholic Social Services than the year before. That's a pretty good reason.

Total revenue for our company increased by 4.3 percent over last year, to \$15,312,400, despite the fact that bequests were down \$881,800 (because of a large gift received in FY 1984) and the Archbishop's Annual Appeal was down \$41,800.

As in most companies, total expenses were also up last year—by 6.6 percent. This was primarily in the area of social and pastoral services where the increase totaled \$1,074,200—a 13.7 percent increase.

The financial report shows the expenditures for each of the 25 agencies that perform the archdiocese's social and pastoral work. You can see which agencies increased their expenditures and which cut back. The report also briefly describes the purposes of each agency, the types of expenditures and the sources of revenue.

As you would expect (or at least hope), the greatest expenditures were for the various agencies that come under the umbrella of Catholic Charities. A total of \$3,132,000 was spent by Catholic Social Services offices, Terre Haute Catholic Charities, St. Elizabeth's Home, St. Mary's Child Center, and the Catholic Salvage Bureau. The series of articles in *The Criterion* this year is trying to give you an idea how it is being spent.

The *Criterion* had the second largest expenditures last year—\$865,000. That's what it cost to produce and distribute this newspaper and the Archdiocesan Catholic Directory and Yearbook, and to do printing for some of the other Catholic agencies, parishes and schools.

ONE OF THE things that, unfortunately, is not shown adequately in the report as printed in this paper is the revenue received by each of the agencies. There just isn't enough room, so the revenue sources have to be described pretty generally. Therefore, let me give you a bit more information about *The Criterion's* revenue during the fiscal year which ended June 30.

Against the \$865,000 in expenses, we had \$504,000 in circulation income, \$190,000 in advertising income, \$18,000 in directory income, \$39,000 in composing income, and \$119,000 in printing services income. That left us with \$5,000 excess of revenue over expenses—actually, \$4,857.09 to be exact.

That's cutting it awfully close and we have done everything we can think of to contain costs as much as possible. Unfortunately, though, those costs continue to rise—especially printing and postage expenses.

A huge 30 percent postage rate increase was narrowly averted the end of October when congress passed, and President Reagan signed, a continuing resolution to continue funding a postal subsidy. That resolution will expire on Nov. 14 and we are holding our breath to see how large an increase we will have at that time. A 30 percent increase would have meant about \$32,000 a year.

Whatever increase in postal rates we get hit by, we must increase our subscription rate this coming February. We've been able to maintain the same rate for three years, but it will have to go up in February. Our board of directors approved a rate increase at a meeting two weeks ago.

Separate standards for non-public schools?

by Ann Wadelton

(Third in a series)
(Related article on page 23)

For non-public schools, the question of whether to seek accreditation poses a real problem. While having major advantages, accreditation by the Indiana Board of Education forces the school to fulfill many requirements which are expensive and may not further the school's educational goals.

But that problem may be on the way to a solution. Sen. Richard Thompson, chairman of the legislative committee studying the relationship between the state and non-public schools, has submitted a proposal directing the state board of education to develop separate standards for accreditation of non-public schools. If approved by his committee Sen. Thompson's proposal would likely be introduced as a bill before the Indiana General Assembly.

Specifically, Sen. Thompson's proposal would require the state Board of Education to develop standards for voluntary approval of non-public schools and to establish an advisory committee to assist in establishing the standards. The advisory committee would be made up of 10 members who are non-public school practitioners, one appointed by each member of the Board of Education.

Separate standards have been recommended by members of the Indiana Non-Public Education Association (INPEA) during several days of testimony since the committee convened in July. INPEA includes the superintendents of schools of each of the five Indiana dioceses as well as leaders of the majority of other religious and private schools throughout the state.

STEVE NOONE, former director of schools for the Indianapolis Archdiocese and coordinator of INPEA's work with the legislative committee, stresses that INPEA does not want less demanding standards, but ones which recognize the unique differences in philosophy and funding between the public and non-public schools. The current checklist was developed specifically for public schools and includes items both impractical and sometimes even unavailable to non-public schools, he said.

In the opinion of the INPEA, separate accreditation standards would encourage more non-publics to seek state accreditation and assure some basic levels of accomplishments.

Non-public schools have increased 43

percent since 1981. Department of Education records show 461 non-public elementary and secondary schools in 1981. By January 1985, the figure was 818 and by August 1985, the number had increased to 861. Total enrollment for the non-publics during the 1984-85 school year was over 106,000 students. Of those numbers, 222 schools are Catholic elementary and secondary schools with about 60,000 students.

Basically, according to Noone, separate standards would involve the state reviewing the purposes and goals of non-public schools, their methods, and evidence of educational progress. "Outcome," i.e., progress in learning, would be stressed in preference to the current method of measuring "input," i.e., facilities, resource materials, etc., intended to encourage learning. That same concept of stressing "outcome" was advanced for measuring public schools by Department of Education head H. Dean Evans as he announced plans for a major overhaul of that department.

IN TESTIMONY before an October 9 committee meeting, Noone told of the experience in Illinois where separate standards have been used for several

years. Before requesting certification, which is voluntary, said Noone, a non-public school defines its purpose, then documents the curriculum, teacher qualifications, instructional strategies, testing program and evaluation of student performance. Then the state coordinates a review team to study the documentation and observe the educational programs, then offers recommendations for improvement. If the school meets the state's standards, it is awarded a certificate of approval.

The final meeting of the legislative committee is scheduled for Oct. 23, when members will vote on recommendations. The meeting, open to the public, will be from 1 to 4 p.m. in the Senate chamber of the State House.

OFFICIAL APPOINTMENT

Effective October 8, 1985

REV. ROBERT BORCHERTMEYER,
appointed dean of the Indianapolis East Deanery.

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

Archbishop O'Meara's Schedule Week of October 20

SUNDAY, October 20—Confirmation for the parishes of St. Anne, Hamburg and St. John, Enochsburg, to be held at St. Anne Parish, Eucharistic Liturgy at 2 p.m. with reception following.

—Confirmation at St. Joseph Parish, Shelbyville, Eucharistic Liturgy at 7:30 p.m. with reception following.

MONDAY, October 21—Confirmation for the parishes of St. Francis Xavier, Henryville and American Martyrs, Scottsburg, to be held at St. Francis Xavier Parish, Eucharistic Liturgy at 7:30 p.m. EDT with reception following.

THURSDAY and FRIDAY, Oct. 24-25—The Holy See seminary visitation, St. Meinrad Seminary, St. Meinrad.

Archbishop's letter for Mission Sunday

Today the poor of the world are crying to us for help. Listen to the voices of the hungry in Cambodia, Latin America, Africa, India, in our country, and throughout the world as they ask to share our food. There is no language barrier when a need is expressed in eyes filled with pain and by arms outstretched for help.

Once we Americans were poor, beseeching other countries for help; and we still have areas of dire poverty in our country. However, many of us are now in a position to share with others as a token of our gratitude to God for his great favors to us.

The church has designated a day for this special kind of giving: World Mission Sunday, Oct. 20. Please come prepared that day to give to the poor through the Propagation of the Faith. Your monetary giving and your prayers will make a difference. A child will have bread because of you.

Your generosity in the past, I know, is an indication of what you will do for the love of God and your neighbor this Sunday.

Sincerely yours in Our Lord,

Edward T. O'Meara

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



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Local committee named for pastoral on women

(Continued from page 1)

The consultation process is not envisioned as either a discussion or a debate, but a time for honest sharing and receptive listening. Bishop Joseph Imesch of the Joliet Diocese, chairman of the bishops' committee, acknowledged that in national and local consultations, he found he had difficulty in "simply listening."

"... I had to hear things several times before I was really able to 'listen.' But it was only when I was really able to listen—without feeling the need to respond or to be defensive—that I began to experience some of the frustration, the pain—yes, even the anger, which some women felt..."

"I found that what I heard was very helpful to me. I didn't agree with all of it, but I did learn from it."

At its first meeting, the Archdiocesan Steering Committee set parish-level meetings as the primary way to consult with women. These meetings will be held during November as "listening sessions."

"The parish seems the ideal place to hold these consultations," Archbishop O'Meara stated. "The parish is where our people are. It is the community in which Catholics live out their faith commitment and pursue their eternal salvation."

While some dioceses have titled their consultations "hearings"—designed along lines similar to those held for the bishops' earlier peace and economics pastorals—the local committee chose to call the archdiocesan consultation "listening sessions" to better express their purpose: to hear what

women are saying—not to debate or discuss participants' views.

Parish responses to the six questions will be compiled at each parish, with a reporting system through the deaneries back to the steering committee. The Archdiocesan Council of Catholic Women will provide contact persons in the deaneries.

Ultimately, a synthesis of personal responses of all women taking part will be sent on to the bishops' committee.

The attendance of men—priests or laity—at the consultations has been a point of debate nationwide since the various types of consultation were designed. According to one view, the presence of men—and one's parish priest especially—could be inhibiting and threatening to some women, to such an extent that they would not feel free to voice their opinions. Others would discourage male participation on the grounds that "the issue is women. It doesn't concern men."

But another viewpoint holds that by excluding men, women simply would be continuing what some consider the exclusionary policy that many of them find dehumanizing.

The local committee, Mrs. Healey said, decided that men will be welcome to attend. However, they will have their own discussion groups and their comments will be considered separately from those of women.

Packets of materials for use in conducting the listening sessions are being sent to parishes as well as to other pastoral

units such as retirement homes, Catholic colleges and religious communities.

In an explanatory letter, Archbishop O'Meara urged cooperation of parish leadership in implementing the consultation. "We hope to elicit from women in all parishes their feelings and opinions which are needed for the preparation of the Pastoral on Women's Concerns," he stated.

Mrs. Healey said she envisions the listening sessions as "leading to a wider awareness of the many gifts which women have to share with the church. I hope that they give every Catholic woman, lay and religious, a chance to be heard."

Brief biographies of steering committee members are as follows:

Ellen Healey. Member of executive committee, National Association of Boards of Education; St. Meinrad Seminary Board of Overseers; former president of Archdiocesan Board of Education; former president of Immaculate Heart of Mary Parish Board of Education; active in all phases of education in parish. Married to Dr. Robert Healey; mother of seven children, grandmother of five.

Ella Wagner. President of Archdiocesan Council of Catholic Women; active in Key to City Newcomers Organization; volunteer, St. Mary's Pre-School; former president of St. Pius Parish Women's Club and parish council member. Graduate St. Vincent School of Nursing. Married to Richard Wagner; mother of five children; grandmother of three.

Ann Wadleton. Director of com-

munications, Indiana Catholic Conference. Former president of Board of Education and Parish Council member at Immaculate Heart Parish. Former staff member of Indianapolis Star. Widowed; mother of five children.

Sister Marie Kevin Tighe. Director of Office for Pastoral Councils; faculty member of St. Meinrad School of Theology; planning consultant to various groups; former member of Provincial Council for the Sisters of Providence; former teacher and principal.

Valerie Dillon. Director of Archdiocesan Office of Family Life; president-elect of National Association of Catholic Diocesan Family Life Ministers; member, U.S.C.C. Commission on Marriage and the Family; writes monthly column, "Family," for Columbia magazine; former news editor, The Criterion. Member, St. Monica Parish. Married to Raydon T. Dillon; mother of four daughters.

Dr. Muller shares Nobel Peace Prize

(Continued from page 1)

program, "Nuclear War: An Incurable Disease," discussed the consequences of nuclear war. It was estimated that 100 million Soviets saw the program, which was aired in this country by the Public Broadcast System.

Dr. James Muller is the nephew of Father Paul Courtney, a former associate editor of The Criterion. "I wrote a lot of public pieces for the movement, and I learned a lot of how to do that from him," Dr. Muller said in a telephone interview.

He is a graduate of St. Joan of Arc grade school and Cathedral High School in Indianapolis, and traces his involvement in the peace movement to his days at Cathedral. He took four years of Latin at Cathedral under Brother Douglas and Brother Edgar. "That helped me learn Russian, which led to starting the movement," he explained.

He studied Russian at the University of Notre Dame. In 1967, he became the first American medical exchange student in Moscow, and spent six months there. He has since visited the Soviet Union several times and served as host for Soviet physicians in the U.S.

He has traveled to the Soviet Union several times for research, and served as a translator when President Richard Nixon participated in arms talks with the U.S.S.R.

Grant to Parish Coop

(Continued from page 1)

Additional projects for which the money may be used will follow the guidelines of the Urban Ministry Study, which led to the establishment of the UPC.

The 14 member parishes are compiling a profile/survey which will include up-to-date information from each parish concerning membership, community institutions served by the parish, history of the parish, demographics and parish vision. Goals for long-range planning include staffing, parish programs, capital improvements, immediate maintenance needs, space utilization and evaluating parish elementary and secondary educational requirements.

Hayes said in accepting the grant, "Archbishop O'Meara's decision to allocate funds at this time engendered a great deal of hope in the members of the board of directors. The archbishop's words of support, coupled with his concrete action, are indeed a strong indication of his commitment to keeping an effective presence of the Roman Catholic Church in the center city of Indianapolis."

A series on women and the church

by Pat Morrison
(First in a series)

(Reprinted with permission from
the Joliet Catholic Explorer)

Pastoral letters have—especially in this century—been one of the chief means utilized by the American bishops to communicate the teaching of the church to their people and to raise consciousness about issues of importance in the American Catholic community.

At least that is their purpose. Whether or not they achieve it has been debated, sometimes by the bishops themselves. Undoubtedly some pastoral letters have ended up hidden in musty libraries or on rectory bookshelves. But others, particularly some of the pastorals issued more recently, have had a key role in changing the face of the church in America: pastorals on the dignity of human life, on Black and Hispanic presence, on nuclear war and peace, on the U.S. economy. They have caused controversy, and recruited ardent supporters and vigorous dissenters. They are being read, and they are being implemented.

To this list add another pastoral, this time the U.S. bishops' pastoral on "Women in the Church and in Society." Until the letter is completed that title remains merely an identification tag, but already—perhaps not without a subtle twist of irony, or prophecy—the letter is being casually dubbed not "The Bishops' Pastoral on Women," but "The Women's Pastoral."

Its publication date has been tentatively targeted for 1988. But the machinery to gather the research, the input and consultation from American Catholic women of all ages and backgrounds has been set in motion.

In a series of articles beginning with this issue, The Criterion will look at various elements of the forthcoming pastoral, including:

- the background and developments in its evolution;
- the questions and issues the pastoral will address;
- the national, archdiocesan and parish hearings designed to provide input for the pastoral;
- what women are saying about the pastoral and about their experiences as women in the church and in society;
- the consultation process to be used in the Archdiocese of Indianapolis and a

schedule for parish hearings open to all Catholic women in the Archdiocese of Indianapolis.

In this first part of the series we have

provided a chart giving an overview of developments in the church leading to a decision to draft a pastoral letter on women.

Women in the Church and in Society: Background and Developments

1965 1963-65: Vatican Council II.

December 1965: Promulgation of the Pastoral Constitution on the Church in the Modern World ("Gaudium et Spes").

Teaching Church documents and defends rights of women in the Church and in society.

1971 Synod "Justice in the World" issues statement on women: "We also urge that women should have their own share of responsibility and participation in the community life of society and likewise of the church."

1972 U.S. bishops establish Ad Hoc Committee on Women in the Church and in Society. Bishop Michael McAuliffe of Jefferson City, Mo. is named chairman.

1977 Vatican Doctrinal Congregation issues "Declaration of the Question of the Admission of Women to the Priesthood" stating that women may not be ordained to priesthood in the Catholic Church.

1978 November 1978: U.S. Bishops' Meeting; Ad Hoc Committee asked to dialogue with Women's Ordination Conference. Issues that surfaced: (1) Women's rights as persons; (2) Inconsistency of church teaching and practice; (3) Patriarchal structures; (4) Male images and language; (5) Liturgy. Follow-up: Proposal to study opening up of diaconate to women; consideration of a pastoral.

1982 November 1982: Bishop McAuliffe, representing Committee of Women, reports to U.S. bishops and urges addressing the problems and concerns of women. December 1982: Bishop McAuliffe resigns as committee chairman.

1983 February 1983: Bishop Joseph L. Imesch named to head Ad Hoc Committee on Women in the Church and in Society.

November 1983: Bishops give affirmative vote to writing a pastoral letter on women.

1984 March 1984: Bishops' Committee on Pastoral Letter formed; meets in April, June, July.

August 1984: Women consultants named.

September, November 1984: Full committee meets (bishops and consultants). Process designed for two kinds of consultation: diocesan and national.

1985 February 1985: All dioceses asked to hold consultations.

March 4-6, 1985: Hearings held for national women's organizations, Washington, D.C.

August 23-25, 1985: Additional hearings scheduled, Chicago, Ill.

December 1985: Dioceses asked to have completed consultations.

COMMENTARY

Pastoral letter on men might not be bad idea

by Dale Francis

Dolores Leckey, executive director of the bishops' Secretariat of the Laity, added a different suggestion to discussion of the bishops' proposed pastoral letter on women. She said, "I believe that there should also be a pastoral on men."

That might not be a bad idea. The Leadership Conference of Women Religious has thought about the pastoral on women and its administrative board has recommended the bishops not write it at all or, at least, not for several years. Maybe a pastoral letter on men might offer some clarifications that would provide a foundation for a pastoral letter on women. A pastoral letter on men could be



approached with less initial controversy than the pastoral on women although, done in depth, it would create its own controversy.

Dolores Leckey offered several reasons for a pastoral letter on men, but one seemed especially persuasive to me. She wrote, "At the 1980 synod on the family, the U.S. delegation submitted an intervention, 'The Changing Roles of Men and Women.' That document took note of the forces of change in society that were altering the relationships between men and women, and the document took the position that 'equality, interdependence and complementarity between men and women are the will of God.' There are practical implications to such statements. What does it all mean to men? When half the equation changes, it all changes."

That seems like a good launching place for a pastoral on men. The principle of the equality of the sexes is found in the basic theological principle of the equal worth of

all individuals as the children of God. It is the same principle that insists that the condition of birth, whether it be pigmentation of skin, intellect, sex, whatever it may be, does not change the fact that all are of equal worth. Whatever would diminish or qualify the rights of individuals because of the accidents of their birth is against the will of God. That's a fact that all Catholics must understand.

Male domination is the mind-set of our society. We politely call it mind-set, it should be called prejudice. A pastoral letter that would remind men of the necessity for the elimination of this prejudice would serve a good purpose. Individuals in society should be allowed to rise to those positions of leadership they have demonstrated they are capable of holding without any reference to whether they are men or women.

But it would seem to me that a pastoral on men would recognize that as we approach this problem we should not suggest there are not differences between men and women. The society we must seek is not a uni-sex society, men and women just alike, but one in which both men and women can realize the fullness of their own potentialities.

Remember that quote from the U.S. delegation's intervention at the synod on the family—"equality, interdependence and complementarity are the will of God." All three are of equal importance.

There is a kind of feminism that interprets equality between the sexes as being achieved only when women do everything men do. This is really a belittling of women, as if they do not by nature



possess any worthwhile qualities and so must set a goal of being like men. True equality comes when there is recognition that men and women must recognize an interdependence in which, through differences both in nature and in life experience, they become complementary. Not in a uni-sex society in which differences are obliterated but in a society in which men and women recognize each other as equals, realize their dependence on each other and recognize that by complementing each other, they best meet the exigencies of society.

A pastoral on men that went into all of this in depth would also lead the way to a pastoral on women. Dolores Leckey may have something in her suggestion.

Need to get laity more involved in justice and peace work

by Msgr. George G. Higgins

Despite genuine progress in implementing the teaching of Vatican II on social and economic matters, the justice and peace work of the church in the United States since the council has tended to be a bit too clerical, too institutional, too "churchy."

Before the council, paradoxically, the Catholic social action movement in the United States, although limited in scope and burdened with an inadequate, top-down ecclesiology, tended to emphasize the laity's role in solving social problems. Today, despite greater awareness of the church as the "people of God," there is a tendency to emphasize the role of the church as an institution, and specifically the role of the hierarchy and church professionals in promoting justice.

Both approaches are valid, of course, and are usually intertwined or interrelated. There is, however, a distinction between them, and many lay people are disappointed that the top-down approach is often more heavily emphasized today than before the council.

I have raised the question of "churchy" vs. secular social action because I think it



has a bearing on the future of the church's involvement in social justice. For clarity's sake, let me pose it this way:

Is it the primary function of church-related social action organizations to prepare members to act in the secular arena or should their primary function be to make sure the institutional church, particularly the hierarchy, is publicly committed to social justice?

It could also be argued that many pre-Vatican II social activists saw more clearly than some of today's activists the distinction between "activism" and social action. Some of today's activists put perhaps too much stock in the advocacy of this or that form of prophetic witness and are perceived as uninterested in long-range programs of social education and reform which do not produce measurable results in the short run.

We must be prepared to listen to those who think the U.S. church devotes more time, energy and money to training church professionals than it does to helping lay people prepare for their role as Christians in the temporal order.

While it would be a mistake to get bogged down in an academic debate about roles or to draw too sharp a distinction at the practical level, there is a need to review justice and peace policies and programs at all levels of the church. Put more positively, we ought to make sure they are adequately oriented toward forming authentic and autonomous lay leaders who will exercise their apostolate, not in and through church organizations, but in their secular occupations.

Offices of the U.S. bishops' conference have already begun to address this problem. They should be encouraged in this

effort and in soliciting input from all segments of the church.

The open-ended consultation process the bishops used in preparing their pastoral letters on peace and on the economy is one of the most distinctive contributions of the U.S. church to the universal church after Vatican II. I think it would be useful to hold such a consultation on ways to help the laity become more effectively involved in promoting social justice.

All levels of the church must intensify efforts to develop educational programs in Catholic social teaching. We are not doing as good a job at this as we did 40 or 50 years ago. The pastoral on the economy is an opportunity to make up for lost time. I hope the bishops' conference will commit itself to a large-scale program aimed at implementing its principles.

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Issues to face in fostering the lay movement

by Fr. Eugene Hemrick

What type of training is most effective for lay persons in parish ministries? Where should we be looking for the kinds of talented persons needed in parish ministries? And, how seriously do we take lay ministry?

I raised those questions in a recent address I gave in the Diocese of Rochester, N.Y. Afterward, in a conversation with the director of continuing education, I asked if the questions spoke to the heart of lay ministry. Although she had no problem with them, she raised some excellent questions which I wish I had included with mine.

For example, when we speak of the church moving into an era of lay ministry, do lay people envision themselves in the roles of lectors and eucharistic ministers, or involved in liturgical music? Or do they envision other activities, for example, being a religion teacher, coordinator of religious education, director of family ministry or a youth minister?

Or is something even broader envisioned, with the expectation that lay people will be employed in diocesan positions such as the head of finance or the director of a department of ministry?



This last question in particular caught my fancy. During the last 10 years of my research, I have followed the struggle of full-time parish directors of religious education.

To become a director most persons are required to have a master's degree, which entails from 30 to 40 university credit hours.

Implied in those requirements: at least two years of intensive study and a heavy financial burden.

Once a position is secured, security is not always guaranteed. It is possible to be in a situation where there is no recourse to arbitration, where a new pastor can come in and replace the director. There are still some religious education directors without benefits or retirement and pension programs.

These problems raise a question I would love to see addressed: When a lay person works for the church, what should be or she expect in terms of the job's professional standards? What expectations about the professionalizing of lay ministry are found in those parishes that rely heavily on volunteers?

Such questions lead us to ask where the uniqueness of lay ministry lies.

On a church level, what more needs to be learned from business about how to keep an organization alive and how to increase incentives? What more needs to be addressed by theologians in order to define the theological difference between working

for the church and working in the business world?

Today we are establishing lay ministry training centers in parishes and dioceses. With their establishment, expectations are rising high.

But unless we address the question of expectations and do more in terms of defining what lay ministry means and what kind of training is needed for it, five years down the road from now I am afraid we could be accused of not having been very serious about the lay movement.

I dare not project further how damaging that outcome might be for the church.



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ENTERTAINMENT

VIEWING WITH ARNOLD

'Creator' turns big topic into failed comedy film

by James W. Arnold

You can't say that "Creator" doesn't deal with important subjects.

This new movie features veteran (53) Irish actor Peter O'Toole as Harry Wolper, a world-class medical biologist who has saved cells from the body of his long-dead wife in hopes of finding a way to re-create her.

He does his Nobel prize research at an unidentified California university, where his graduate assistant, Boris (Vincent Spano), falls in love with a woman who almost immediately contracts a fatal disease and lapses into a coma. So he's trying to bring her back to life—entirely, apparently, through the power of love.

Not quite incidental to this second crisis is a raging debate on whether to pull the plug on the young victim's life-support systems. Meanwhile, Harry is struggling within himself between his affection for his spouse (dead 30 years) and his attraction to an uninhibited 19-year-old earth mother (Mariel Hemingway). He has encountered her in looking for an egg-donor for his project.

All this is played out in a context that includes a vague sort of religion (Harry talks a lot about God and the comatose lady is, she says, a real Catholic) and a continuing rivalry for prestige and research money between the eccentric Wolper and a greedy, materialistic colleague (David Ogden Stiers of TV "M*A*S*H" fame).

Incredibly enough, "Creator" is essentially a comedy, which may in the end be the only viable way to handle these

awesome ingredients in a commercial movie. Writer Jeremy Leven, adapting his own novel, uses something like the "Terms of Endearment" approach. The first half is broad college comedy, with the grad students working for competing tyrannical professors motif and girl-chasing recalling the recent "Real Genius." Then there is a sudden fall to poignance and tragedy, if not precisely realism. But this time the situation is so absurd that not even a good director like Ivan Passer ("Cutter's Way") and a very likeable cast can make it work.

At the center of the script is a father-son relationship between Harry and Boris. The young man, whose real father dies early in the film, idolizes Harry not only for his genius but for his unorthodox belief in God and the mysteries of creation. ("When science finally peers over the mountain," Harry says, "it will find religion has been sitting there all along.") Boris also longs for a love relationship as enduring as Harry's for his wife.

He appears to find it with pretty Barbara (Virginia Madsen), but her sudden illness abruptly turns the mood from wacky romance to heavy drama.

The movie's climactic "miracle" appears set up as a victory of faith-love-mystery over the cocksureness of medical science. One wishes it were effective, but it flops.

Since no religious appeal of any depth is established (Boris simply says, at one point, "For the first time in my life, I believe in God"), it seems as if his 48-hour talkathon cajoles his beloved back to health. The nature of her illness is fuzzy, perhaps on purpose, but it seems to be an inoperable brain tumor. It's serious enough for her loving Catholic parents to have given permission to pull the plug. I'd accept prayer and even implied divine in-



AT THE MOVIES—Peter O'Toole stars as Dr. Harry Wolper, a lonely, obsessed Nobel laureate biologist unable to let go of his deceased wife in "Creator," a Universal release. "Creator" shows promise but does not fulfill it, says the U.S. Catholic Conference, classifying it O—offensive. (NC photo)

tervention—but not that human love can conquer death all by itself.

The good feeling that "Creator" is, at least ultimately, on the side of the angels is undermined further by the earlier treatment of the romance. Harry obviously wants to get Boris and Barbara together, and leaves them alone at his beach house, where they discover each other sexually in a lengthy sequence that is probably meant to be innocent and joyous (compared to most movie couplings). Oddly, it occurs just after she's told him she's religious, a "real Catholic." The whole thing suggests the film's basic confusion between human love and the love at the heart of the universe.

Another element that's hard to accept is Harry's love for the Hemingway character, who mostly seems like just another bawdy-talking movie version of the blue-collar female drawn to a witty, educated older man (cf. "Educating Rita").

Happily, no sex scenes are required of the classy O'Toole. Even this uneven film is

a triumph for him. His mastery of the spoken word makes even silly moments credible—perhaps none so clearly as when he bids farewell to the spirit (and cells) of his dead Lucy in the sunset of a Pacific beach.

(Failed comedy with good moments; language, nudity, non-marital sex; not generally recommended.)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

Better off Dead	O
The Doctor and the Devils	A-III
Dreamchild	A-II
Hail Mary	O
Jagged Edge	O
Savage Island	O
Sweet Dreams	A-III

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

Despite its 'realism,' 'Vice' lives in dangerous dreamworld

by Michael Gallagher

What are Philip Michael Thomas and Don Johnson doing on the cover of Time?

Why, they're starring in "Miami Vice." They're the cool cops in the hot show, according to Time. And so attention must be paid, attention finally must be paid, to such a phenomenon.

First, to give credit where credit is due, Thomas and Johnson are personable actors and they have good faces.

They are thus able to carry off what is essential for a television actor—to convey the impression that what's going on actually has some significance despite strong evidence to the contrary.

In the season's opener, detectives Sonny Crockett (Johnson) and Ricardo Tubbs (Thomas) venture to New York City to track down a gang of Colombian drug dealers.

This comes after a prologue in Colombia in which we see soldiers dealing brutally with apprehended drug traffickers.

Naturally, our cool cops in their high fashion garb get only the most grudging cooperation from the New York police and then total repudiation. Fortunately, however, when it's shootout time in old Manhattan, somebody does stand by them—Valerie, an old girlfriend of Ricardo's.

Then after the smoke clears, Valerie and Ricardo go to bed for an exchange of fire of their own, a much fiercer one. The attentive camera focuses on action above the shoulders, but nothing is left to the imagination otherwise. As an extra fillip, there's some ingenious camera work featuring two bare feet of variant hues twitching in the air and caressing each other.

But despite this outlay of passion, despite Valerie's prowess with the foot, we see Ricardo rushing to the airport in the next scene to rejoin Sonny for the return flight to Miami.

And, by the way, though both men are always heavily armed—when out of bed, that is—they breeze through the metal detection devices with nary a beep.

"Miami Vice" relies heavily upon its supposed realism, what Time calls its "gritty ambience." But, as the incident

of the non-beeping metal detectors indicates, our heroes get a plenary dispensation from all the messier demands of realism. These, after all, would detract immeasurably from the dream-like MTV mood that is the show's trademark.

Take the New York episode, for example. Over the course of a couple of days, the cool cops barge into the office of a powerful Wall Street figure and accuse him of dealing in drugs, they firebomb a building, they shoot down a helicopter, and they send on to their final reward a dozen or so people, some of whom at least are American citizens and presumed taxpayers.

But despite all this activity, Sonny and Ricardo never have to give an accounting. Nor is there any indication that if they did have to, they have any evidence on hand to do a good show-and-tell before a grand jury.

Then there's that Colombian prologue in the season's opener. It has a realistic feel to it, and it should. For what we see there should be quite familiar to anyone who has even a passing knowledge of the vicious details of political repression in Latin America.

But since it's not likely that "Miami Vice" is ever going to get into a subject so complex and perilous, its writers cunningly exploit repression and torture for its sensational aspects, getting us to feel sorry for drug dealers instead of the real victims.

The ersatz realism of "Miami Vice" has another effect, one that is perhaps the most pernicious of all. It drives home the lesson in episode after episode that sex with no strings attached is a liberating, fulfilling experience. And nobody ever gets hurt.

So there we have it: a major television show, significant enough to make the Time cover, and in many respects it stands in sharp contradiction to a Christian sensibility and Christian moral values.

Ah, but it's only entertainment. But, to paraphrase the aphorism: Let others fashion a nation's laws. Let me but fashion its popular entertainment.

(Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.)



TV FARE—Don Johnson, left, and Philip Michael Thomas play Miami detectives Crockett and Tubbs in one of television's hottest shows, "Miami Vice," airing Fridays on NBC. (NC photo)

TO THE EDITOR

Answer to the nuclear threat

Re: Sept. 27 issue. Letter by Bob Twitchell.

I don't think that an orthodox Catholic, that is, a Roman Catholic, can read the comments of someone like Bob Twitchell without experiencing a great deal of sadness. It is sad because of the confusion that these observations portray, confusion stemming from mixing politics and religion and in reality, making politics more important than religion itself, i.e., faith and morals. The pastoral on war and peace is not Catholic teaching; it is the teaching of the American Catholic bishops and that is not part of the infallible teaching of the Roman Catholic Church. Nor has the present pope ever made any statements that I am aware of that can be attributed to the pastoral on war and peace. Of course, the pope, like any other decent and sane person, is against war and for peace.

The task of the religious educator (Catholic) is to call the people to repentance and to obedience to the law of God—not to trendy, fashionable issues that titillate the pride, selfishness and self-satisfaction of the modern chic. The bishops would do well to urge the people to repent and not wander into issues for which they are neither intellectually prepared (as some of them have recently admitted) nor to which they are called.

The answer to the nuclear threat, for those obsessed with this horrible thought, is very clearly and simply stated over and over again in the Gospel and has been simply put by a saint of our times, namely Mother Teresa. She said that abortion is the surest way to bring on the nuclear catastrophe! I doubt that anyone in his right mind will gainsay this humble servant of the Lord. Thus, the observation of Mr. Twitchell that "anti-abortion activists may have the moral high-ground (whatever that is), but they certainly do the human race a disservice by distracting us from disarmament and the war on poverty" is completely inaccurate.

Put things in their proper priority and let first things be first. The anti-abortion activists are right where the center of the problem is in this corrupt and decadent society, for the killing of the innocent unborn is of primary and paramount importance to every one of us personally (and to Mr. Twitchell also) and to society at large. Those Catholics who defend choice (read "abortion" since the choice is the death of the unborn child) are going contrary to the teaching of the Roman Catholic Church in whose theology there is no such basis for the taking of innocent life.

Furthermore, many of the present-day evils can be laid right at the door of

abortion, or rather the mentality that defends and carries on this grisly, barbaric practice, as well as that multitude of pusillanimous souls too cowed by the love of this world and their peers to resist and cry out against this heinous atrocity. Once you kill the innocent with impunity, as is being done with the cowardly connivance of the "free choice" chic, then you can do anything.

Of course, if you are unwilling to cry out against this barbarism you will have to find something acceptable against which you can cry out. Thus it is "comfortable" to

protest the nuclear threat because that is sophisticated and acceptable to a jaded world. It costs nothing. The tragedy is that Catholics in general, due to the lack of support of many priests and bishops, have not protested the horror of abortion. It isn't fashionable, don't you know? Besides, the Democratic Party and the left would be upset if the majority of the church decided to take Roman Catholic doctrine seriously and fight this terrible war, but then, nice people don't do such things.

Leon H. Bourke

Indianapolis

The joys of having large families

I am sick unto death of the constant bombardment our young married people get about contraceptives on TV-Cable, magazines, etc. Where do they hear about the JOY of having several children, about the safety in numbers, about the beauty of children learning to share, to have others in the family to love, to care for and to confide in.

And as a mother of a large wonderful family I feel very sorry for young married couples who are bombarded on every side by slick advertisements for birth control devices—many, if not most, of which actually cause abortions, death to an innocent little baby—problems of many and varying degrees to the body of the woman (making her soul the devil's tool; is it worth an eternity in hell!)

Some heed the ads and never know the joy and love of a precious newborn baby. Others, not wanting to give up a second car,

special vacations or dining out on a frequent basis, will decide that one or two children are enough.

Where do you hear about the joy and satisfaction knowing you cooperated with God in accepting the children that he sends you? Children from large families learn to share more, assume more responsibility, to fend for themselves more and learn early how to have newspaper routes, babysit and in short begin very early to help support themselves and manage money, and be independent.

And remember—about these little ones and those who accept and care for them with love. A little service brings a great reward. God will not be outdone in generosity.

Mary Evelyn Merriman

A mother of nine

Former Hoosier now living in Green Bay, Wis.

No priests on the streets

I am writing in response to Michael Gallagher's column on "Hell Town" (The Criterion, Oct. 4). Father George Clements and Conventual Franciscan Father Bruce Ritter are heroes to me. They face big problems and try to solve them. Sure, Father Hardstep is not real and you can't solve those kind of problems with a happy ending every time, like he does in his weekly show, but wouldn't it be nice to see diocesan priests out on the streets so common people, Catholic or not, could ask for help, love, and understanding?

Most diocesan priests spend their time performing the sacraments and praying. They spend the rest of their time partying with white collar people. Then some live in a bad part of town with armed guards at the

door 24 hours a day, and they will go out into the real world and get their hands dirty helping real people with real problems.

Think about that the next time you park your car between a Mercedes and a Cadillac and go into Mass and kneel next to the lady in the mink coat. I live in the real world by being a security guard and apartment manager. I don't see any priests or Christ's love. I try reflecting Christ to other people, the real people, and I hope someday it will come back to me.

Father Hardstep shows a person helping other people with no strings attached. Count how many other people you see doing that in television shows.

Charles Weber

Indianapolis

the pope teaches God is a communion of divine persons united in love

by Pope John Paul II
Remarks at Oct. 9 audience

Continuing our weekly catechesis, we reflect today upon the church's profession of faith in the one God who is a trinity of persons: Father, Son and Holy Spirit.

The God whom we cannot fully understand has willed to reveal himself not only as the creator and our almighty father but also as love realized in an inner communion of three divine persons. This mystery of the inner life of God is made known to us through Jesus Christ. As we read in the prologue of John's Gospel: "No one has ever seen God. It is the only Son, ever at the Father's side, who has revealed him."

When Jesus concluded his earthly mission, following the resurrection, he addressed the apostles in these words: "Go therefore and make disciples of all the nations. Baptize them in the name of the Father and of the Son and of the Holy Spirit." These words began the church's mission and provided the foundation for its sacramental life. They indicated the church's fundamental task, namely, to teach and to baptize so that all come to share God's trinitarian life.

Our faith in Christ's redemption helps us to understand the great mystery of the Holy Trinity. The divine plan of our salvation is made present in the missions of the Son and



of the Holy Spirit. The Son and the Spirit proceed eternally from the Father, and they give us an awareness of the mystery of God's inner life.

Thus, we have come to know who God is for us and also who God is in himself. We can say that as a trinity of persons "God is love," both in himself and in his saving activity for us. The one God is a communion of divine persons united in love: Father, Son and Holy Spirit.

Catholic high schools for girls

I had read in The Criterion several months ago about the Catholic high schools in Indiana. I had not realized they are so few in number.

Our daughter is attending Marian Heights Academy in Ferdinand, Ind. We recently attended a parents' weekend there and are so thrilled with the school.

I am writing because I recently met

several parents with daughters who were unaware of the school in Ferdinand.

Mrs. Robert L. Vozel

Commiskey

(Editor's note: Besides Marian Heights, which is in the Evansville Diocese, a Catholic high school for girls in the Indianapolis Archdiocese is the Academy of the Immaculate Conception in Oldenburg.)

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CORNUCOPIA

My hypochondriac auto

by Alice Dailey

All of us have known a hypochondriac or two in our lifetimes but have you ever heard of one on wheels? That's my car; never happy unless it's being doctored in a mechanic's garage.

If it's not choking on its choke, it's carping about its carburetor. Just the other day I set out to get myself some new shoes but who do you think got them instead? The brakes.

Feed it with a different kind of gas than it's used to and what happens? Heartburn, with belching and sputtering.

What makes all of this so frustrating is that the dumb thing only acts up around me. When the mechanic gets behind the wheel the car is Goody Two Shoes; no symptoms. So the mechanic begins to think I'm the hypo. Once, however, the rapid vehicle forgot who was driving it on a test run and stopped flat. No amount of coaxing, placebos or cleaning of battery cables would make it budge. It demanded a new battery and got it.

After meeting that demand I thought the spoiled brat would be happy for a while. It was. For four days. But upon turning a corner, once again it staged a sitdown strike.

"Would you believe," I asked the Triple-A man who answered my SOS, "a four-day-old battery?"

"I'd believe anything in this business." After he got the thing perking he advised, "Always put your foot to the floor on the gas pedal before turning on the switch."

"Oh, but I did," I assured him. "Put my foot to the floor so far my knee nearly went with it. And for good measure I even repeated it three or four times."

He groaned. "And flooded it." Sometime thereafter, when the car threw yet another temper tantrum, my long-suffering mechanic demanded, "Are you making a lot of short runs? Short stops? You're taking more out of the battery than you're putting back in."

I had never thought of a battery as needing input after it was put in. Guess I'll have to run around the interstate five or six times before shopping for a loaf of bread.

One particular attention-getter is the muffler/tailpipe which is longer than a State of the Union address. It hangs down lower than a beagle's belly, which makes backing up on anything higher than concrete wrinkles disastrous.

We'd already been through two with a case of fallen arches when I came upon a big funeral procession just getting ready to leave church. In my haste to dodge the procession I backed up into a random driveway which happened to be one-sixteenth of an inch higher than the street. You guessed it. CLOMP! Down came the tailpipe. The mourners couldn't even mourn in peace and quiet as I scraped and clanked away toward the mechanic's shop.

In between oil leaks, a starter that wouldn't start, and water pumps and fuel pumps that wouldn't pump, the alternator began demanding attention. The light flashed on more often than commercials on the late show.

My mechanic, who is starting to sicken at the sight of me and the car, shook his head with relish. "That's out of my line. You'll have to take it to an electrical systems place."

After waiting around there in a cubicle, also populated by a cigar-smoking man and a woman getting hysterical over cartoon antics, I got the verdict.

"Ma'am, our experts tested your system and it checks out OK. Now there'll be a little \$16.50 charge for the testing, but hang onto your receipt, and if you have to bring it back in a day or so we'll allow you credit."

The alternator, apparently bored with

its little game, stopped making trouble, but in retaliation something under the hood started making rattling, tinkling noises.

When I called my garage man and asked, "Guess who again?" he said, "No speaka da English!" and hung up.

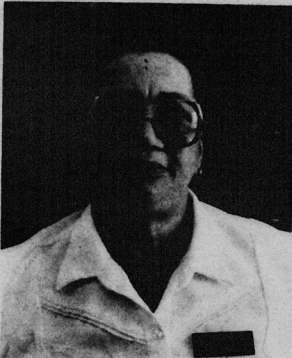
Convinced that he thought someone was just making funnies, I decided to drive on over. But as I entered his driveway he hastily slapped an "Out to lunch INDEFINITELY" sign on his door and ran out the back way screaming.

vips...

The late John S. Marten of Indianapolis was honored recently by the Sisters of Providence at St. Mary of the Woods for his contributions as first chairman of the Sisters of Providence National Development Council. Msgr. James Galvin, St. Mary of the Woods chaplain, blessed a picture of Marten and a commemorative plaque mounted in Reilly Auditorium at Owens Hall during the regular fall meeting of the National Development Council.

Mary Dutcher, a member of the Witness for Peace organization who was on the boat taken captive by Contras in Nicaragua recently, will speak about her experiences at 7 p.m. on Friday, Oct. 25 at Holy Angels Parish. The public is invited.

Catholic Social Services recently received a Certificate of Accreditation from the Council on Accreditation of Services for Families and Children. The four-year accreditation means that the agency has been found to provide quality service which the community needs, conduct effective operations, and manage its funds wisely.



Rosa Catherine Thrash will be honored at the annual St. Francis Employee Recognition Dinner on Oct. 23 for 35 years of service to the hospital. A nurses' aide, Thrash began work at St. Francis in 1950 as an environmental services employee.



Daniel Conway



Daniel Schipp

St. Meinrad graduate Daniel Conway has been named vice-president for planning and development at St. Meinrad Seminary. In addition to his duties as chief development officer, Conway will serve as a special assistant to the president-rector in planning and institutional relations. Daniel Schipp, a Notre Dame graduate, has been appointed Director of Development at the Seminary, assisting the vice-president.

check it out...

Individual donations for earthquake victims in Mexico may be sent to: Catholic Relief Services, Mexican Earthquake Fund, P.O. Box 2045, Church Street Station, New York, N.Y. 10008.

The first Women Exploited by Abortion (WEBA) organizational meeting sponsored by Indianapolis Right to Life and the Crisis Pregnancy Center will be held on Saturday, Oct. 19 at 2 p.m. in Second Reformed Presbyterian Church, 4800 N. Michigan Rd. WEBA is a pro-life, pro-healing support group dedicated to educating the public about the trauma of abortion.

A new two-part Clayton Barbeau film presentation on "How to Raise Parents... in these troubled times" will be shown at 7:30 p.m. on Sunday and Monday, Oct. 27-28 at Madonna Hall of Our Lady of the Greenwood Church, Greenwood. Both films will be shown each evening. The public is invited.

St. Vincent Stress Center needs adult volunteers for its Hospice Program to

provide support and help in the home environment for terminally ill patients and their families. An 18-hour training orientation program for such volunteers will begin Tuesday, Nov. 5 from 6 to 9 p.m. For information call Mary Owen 675-4638.

The Down's Syndrome Support Association of Central Indiana will meet at 1:30 p.m. on Sunday, Oct. 20 in St. Joan of Arc rectory basement, 4217 Central Ave. Speaker is Tom O'Neill, president of the National Down Syndrome Congress Association.

Fairbanks Training Institute offers a workshop on "Adolescents and Chemical Dependency" from 8:30 a.m. to 4:30 p.m. on Wednesday, Oct. 23 at Fairbanks Hospital, 8102 Clearvista Pkwy. Other training opportunities offered this fall include: a seminar on "Cost Effective Treatment of Chemical Dependency" from 1 to 4 p.m. on Thursday, Oct. 24; and a one-day seminar on "Post Traumatic Stress Disorder" on Thursday, Nov. 21. For information on all programs call Debbie Coyle at 649-8222.

A Halloween Hoot sponsored by St. Vincent Carmel Hospital and area businesses and organizations will be held for children 10 and under from 4 to 8 p.m. on Thursday, Oct. 31 at the Carmel Wellness Center, 622 S. Range Line Rd. Snacks, entertainment, games, and costume prizes will be offered for a safe Halloween celebration. Call 646-7037 between 11 a.m. (See CHECK IT OUT on page 19)



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QUESTION CORNER

Is couple reconciliation permitted?

by Fr. John Dietzen

Q I have a question that came up during a table discussion at our catechumenate program. I understand about group penance services but also know that there is a need for personal reconciliation.

One of our teachers informed us that she and her husband go to confession together. She said that every priest would not allow it and they had to find one that would.

She said she and her husband are so close that they have no secrets and know what the other is thinking.

I really would have to disagree with that. All of us have a side that no one knows, and who is to say when situations or moods might influence actions that are foreign even to a devoted spouse.

Many couples have deep caring relationships, but all should still have the freedom to sit before the priest for personal reconciliation and consultation about their insight into life.



Am I wrong? Is the practice of couple reconciliation accepted? At a recent reconciliation service where several priests were available, this couple went together to a priest and he accepted them, visibly enjoying a friendly sharing between the three. (Colorado)

A There is no provision whatsoever in the church's liturgy for sacramental confession of the type you mention. No priest has a right to introduce this type of sacramental action.

As you indicate, while there may be deep intimacy between a husband and wife, they still have their individual relationships to God and that relationship must be respected in the sacrament of penance.

In spite of what your acquaintance says, I strongly suspect that what they are experiencing is not really the sacrament of penance. The priest may be talking with them, and even sharing with them and for them a prayer of forgiveness and reconciliation without it being the sacrament itself.

I have occasionally experienced a husband and wife coming together, particularly in a communal penance service, Marriage Encounter or other appropriate situation, wanting to speak of their mutual

concerns and faults and asking God's forgiveness and healing.

Obviously this may be a beautiful, spiritually enriching and forgiving experience for them as well as for the priest. Such an event remains distinct, however, from the sacrament of penance.

Q In our diocesan paper an article on the catechumenate talks about "mystagogia." That's a word I don't know and can't find even in my Catholic dictionary. What does it mean? (Maine)

A "Mystagogia" is a Greek word, used much in the early church, which

loosely translated means the teaching about the sacraments.

It sometimes is used today for the period of continuing instruction which follows the baptism of adults who enter the church.

Interesting for us, most preparation for baptism, according to the church's traditional practice, consisted in experiencing the Catholic or Christian way of life. More detailed instruction, particularly on the sacraments, was given only later, in the "mystagogia."

(A free brochure giving basic prayers, beliefs and practices of the Catholic faith 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

Creative ideas for inexpensive vacations

by Dr. James and Mary Kenny

Dear Mary: I read your article in regard to a family that could not afford a vacation. Your response regarding camping is fine if one owns the equipment. Small trips are good, but if it is a really bad year, even gas could prove to be too expensive. May I offer some crazy but fun suggestions you could pass on.

Take a one-week vacation without leaving home. Prepare everyone's clothes as if they were going away. Buy paper plates and cups. Then change bedrooms or at least each person sleeps in a room he or she does not normally sleep in.

Each one takes turns fixing meals. Even a 4-year-old can help with cereal for breakfast. Avoid doing dishes or laundry.

Gather books to read and games to play and disconnect the phone for the week or for certain hours a day. Use a den or a living room for an eating area for the week. Use the kitchen for games and relaxation. This makes for a lot of good laughs while trying to remember where you are not supposed to be.

During the winter one year, my mother took all seven of us to the beach in February, with hot beef stew and hot chocolate for a picnic. One could do the same in a backyard or at a local park.

These are just two ideas but they do not involve any extra expense whatsoever.—Massachusetts

Answer: Thank you for your creative suggestions. You remind us that memorable family events depend, not on how much money we spend, but on the social things we do together. Experiences like a winter picnic stay in our minds and hearts forever.

Here are some more low-cost and no-cost ideas which could turn into memorable family outings.

While planning a make-believe, go-nowhere family vacation at home, why not give imagination free rein? Why not take an imaginary trip to France, Italy, Arabia, India, China, with appropriate food and dress for each country? In the wonderful world of imagination we can move from country to country at no cost of time or



money. Or the family could be a pioneer family moving West, an astronaut family venturing into space. The whole family could contribute ideas for food, dress and activities.

Venturing outside the home, a weekend away can provide a refreshing break from ordinary routine and a family time together at less cost than a more elaborate vacation.

Your local library is an invaluable source of travel books featuring free and low-cost excursions. There may be hiking or bicycle trails in your area you did not even know about. If you live in or near a major city, you can probably find a book which explores that city in depth and ferrets out many inexpensive attractions.

Meadowbrook Press published an excellent series, "The Best Free Attractions," which featured over 1,500 attractions in each of four areas: South, West, Midwest and East. The books are presently out of print, but you might find them at your library.

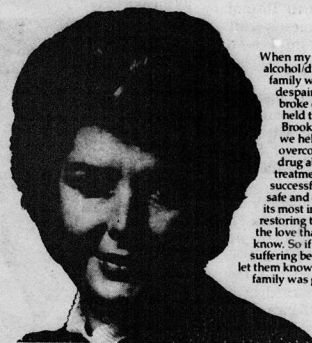
An excursion involving little more than travel expense is a visit to friends in another area. Almost all families have old friends they have been meaning to visit for years. Invite them to spend a night or two with you, and do the same at their house. You can probably accommodate another family, and they your family, if you are willing to treat the whole excursion as a camping adventure.

Finally, do as our reader did. Recall an inexpensive vacation or outing your family took when you were a child. Tell your children about it and re-create it as nearly as you can with your own family.

(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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LOVE



When my son was suffering from alcohol-drug abuse, our whole family was torn apart. Anger, despair and misunderstanding broke down the ties of love that held the family together. At Brooklawn Treatment Center, we help young people overcome alcohol and other drug abuse problems. Our treatment is one of the most successful ever developed. It's safe and chemical-free. And one of its most important components is restoring the trust, the closeness, the love that the family used to know. So if you know a family that's suffering because of chemical abuse, let them know about Brooklawn. Our family was glad somebody told us.

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Faith Today

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By Dolores Leckey
NC News Service

Taking a Role in Work

My daughter has just completed her fourth season of summer stock. Returning to New York to resume theatrical studies, Mary Kate now will be a member of Actors Equity Association, the theater union.

For the first time, she will belong to the world of health insurance, unemployment insurance, negotiated wages. She will belong to the world of work.

I asked what working in the theater means to her.

"It's being in a show, of course," Mary Kate replied. "But it's also the ordinary work actors do every day, between shows. It's practicing, exercising your body and your voice, auditioning, making contacts, adjusting your resume. It's important to do a full day's work whether or not on a stage," she insisted.

When I reflect on the life Mary Kate has chosen, I see the different path to which her choices lead: a minimal standard of living, few consumer goods, hard physical work, disappointments.

I also see the pure joy her work generates. Asked what she finds fulfilling in her work, Mary Kate answered: "When I do the work well, I use every bit of myself to my fullest potential."

Describing a recent experience while acting in Chekov's "The Seagull," she explained: "The moment came when I didn't think about what I was doing. I wasn't important, only the work was."

What Mary Kate describes is, I believe, an important element in a theology of work — a vision of work as self-expression which belongs to a larger reality.

Theologian Dorothy Soelle calls this "co-creation" in "To Work and To Love" (Fortress Press). She writes:

"Good work is a basic human need. We destroy the human being if work means functioning without joy, without fulfillment, without imagination...We need to understand ourselves as co-creators who require constructive joyful work in which we are challenged to develop our creative potential."

Is this experience of work as co-creation limited to artists or scientists? I think not.

In his encyclical, "On Human Work," Pope John Paul II writes about the dignity of all workers: "The basis for determining the

value of human work is not primarily the kind of work being done, but the fact that one who is doing it is a person."

□ □ □

I'd like to suggest several ordinary practices which can strengthen such an awareness of work.

•The practice of discipline: This is the commitment to whatever task is at hand. Discipline is needed for every kind of work.

•The practice of what I call common contemplation: This means deliberately turning full attention to ordinary work — cleaning house, programming a computer — without being distracted. This can enhance our joy in work.

The 20th century mystic Simone Weil wrote an essay on using geometry to develop this ability to concentrate. She would work on a theorem with total concentration, seeing it through to the end no matter how long it took.

But we don't need geometry to develop the practice of common contemplation. The contents of daily life can serve this purpose.

•Humility: St. Therese of Lisieux spoke of humility as a means of learning to live with the truth about ourselves. How do we view the mistakes that occur in the course of our work? As a threat to our being? Or as a means of change and growth?

We know that great artists learn from their mistakes. So do great people and great workers.

•Respect for time: Time is the gift that tracks the flow of life.

To begin to get an idea of how we use time, we need to look at blocks of it: how we use each week, each day, each hour. As we understand our use of time we are able to enjoy our work and do it well. We are also able to appreciate non-work, our leisure or sabbath times. In this way, life assumes a healthy balance.

One of Mary Kate's teachers is fond of reminding students that "acting means to recognize the life in yourself and the life all around you. And when you're on stage to allow the life to resonate through you and show what it is to be a human being."

But I think these words provide food for thought for all who work.

(Mrs. Leckey is director of the U.S. bishops' Secretariat for the Laity.)



To work with joy is to be a co-creator, writes Dolores Leckey. She suggests that discipline, contemplation, humility and respect for time are virtues that can invigorate our view of labor as a gift from God.

Changing Jobs

By Joe Michael Feist
NC News Service

To paraphrase an old adage, nothing is quite so constant as change.

No statement could be truer when it comes to the evolving American scene. The nation, for example, is aging rapidly. The median age in 1983 was 30.9, the oldest ever, and is inching higher.

More Americans are remaining single and the fertility rate is declining.

The Frostbelt has been forsaken for the Sunbelt. A majority of Americans now live in western and southern states.

Changes in the birth rate and population shifts cause shifting employment patterns and job realignment. An increase in the number of elderly, for example, means an increased need for nurses and nurses' aides.

What does all this have to do with the church? Your diocese? Your parish? Plenty, says Loretta Girzaitis, director of adult education in the Archdiocese of St. Paul-Minneapolis. An awareness of trends and developments in society, especially in the world of work, is essential if the church is to minister effectively, she said.

In many areas, Ms. Girzaitis said, people "must be prepared for change so it doesn't overcome us through stress."

She also thinks that job realignment is one area in which parishes and dioceses can make a contribution, if they are knowledgeable. "A parish can set up support programs when a large number of people are unemployed and help them find, or provide, resources so that they can retrain themselves or transfer their skills to another area," she said.

The nature of work and the kinds of jobs that will emerge in the future are favorite themes for Ms. Girzaitis, who holds a master's degree in catechetical theology from Manhattan College in New York.

"(In the future), I think we'll see that agriculture won't have the same role," she said.

"Hydroponics is now coming into its own. We won't need soil or the kind of space we use now to grow things. Younger people coming up won't be in agriculture as we know it now."

Another rapidly expanding development is embodied in the term "worksteader." A worksteader, explained Ms. Girzaitis, is one of the 5 million Americans who labor within the confines of their homes. The number is expected to double by 1990.

Many worksteaders, she con-

tinued, work for a company and communicate with their offices through computers. But a large number are the new entrepreneurs, setting up numerous kinds of businesses in basements and spare bedrooms. The advantages: no commuter costs, no child-care costs, work time is flexible. The disadvantages: no benefits, lack of interaction with fellow workers.

But whatever the particular job, Ms. Girzaitis said, there is a need to see a relationship between one's work and one's faith.

"We must see that work is an extension of our creative ability. When God put us here he wanted us to create," she said. "My mental attitude determines how I'll act toward work. We should look on work as a gift and a means of gaining satisfaction."

How are Christian values brought to one's work? "We do that by giving the best we're able to give. By not cheating on time or quality. By not being so involved in my own work that I fail to see the needs of others," said Ms. Girzaitis.

She added that people "must realize that we cannot become slaves to our work" — that we cannot so identify with work that we don't have an identity outside work.

High tech or low tech, now or in the future, it's attitudes and values that count, noted Ms. Girzaitis.

(Feist is associate editor of Faith Today.)



God...What a Worker!

By Father John Castellet
NC News Service

After Jesus healed the paralytic at the pool of Bethesda, he was pounced on for working on the sabbath. But he said: "My Father is at work until now, and I am at work as well" (John 5:17).

In the book of Genesis, God had rested on the seventh day of creation. Refraining from work on the sabbath was based on this.

Even so, the rabbis conceded that God's work was never done. People were born on the sabbath and died on the sabbath, and God was intimately involved in both processes. Only he could give life and only he could judge those whose life was over.

God was, and is, eternally active.

It is significant that the first

page of the Bible shows God at work. By creating, God expresses not only his power, but creative love. It is in this context that one reads: "God created man in his image...male and female he created them" (Genesis 1:27).

Men and women are made in the image of a God who works. Through the work they do, people carry out God's intention and find fulfillment, happiness and wholeness.

When people find no opportunity to contribute through work, through service of some kind, they are prevented from being as fully human as they might be, images of a creative God. The result can be dehumanizing.

There is a well-known story Jesus told about the owner of an estate who was looking for workers at harvest time. On his

last trip to the marketplace, he found jobless men standing around, still hoping for a few hours' work.

"To these he said, 'Why have you been standing here idle all day?' 'No one has hired us,' they told him. He said, 'You go to the vineyard too'" (Matthew 20:6-7).

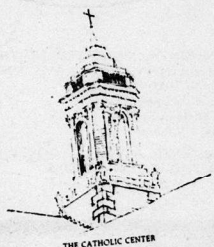
The story is a parable about God's reign — a reign which entails the active working out of God's plan for humanity.

This helps to explain why it is that when the U.S. Catholic bishops express concern about unemployment, they are talking about something beyond social justice as such. They are intent upon furthering the reign of God.

As long as people anywhere are reduced to idleness that is dehumanizing, the reign of God is thwarted. The Creator's purpose

ARCHDIOCESAN FINANCIAL SUMMARY

FOR YEARS 1985 AND 1984



Office of the Archbishop
ARCHDIOCESE OF INDIANAPOLIS
 1400 NORTH MERIDIAN STREET · P.O. BOX 1410 · INDIANAPOLIS, INDIANA 46206 · 317-236-1400

October 15, 1985

Dearly beloved in Christ:

It is time once again to render an accounting of stewardship. It is with a great sense of satisfaction and with deep gratitude that I present the following report.

The satisfaction arises from the assurance of our auditors that our house is in good order, and from the knowledge that the Archdiocese is basically in a healthy financial condition.

The gratitude is first and foremost to the goodness of God from whom all good things flow. It extends as well to all in the Archdiocese whose personal generosity and concern made possible the works of the Church described in all that follows.

The accounting must be given in terms of dollars and cents, but it is imperative to read these numbers with the eyes of faith as well. Only then will each of us comprehend what services have been rendered, what needs have been met, and what has been done to build the kingdom of God in our midst. In reading the report, it should be kept in mind that it is a description of only Archdiocesan level of Church operation.

It pleases me greatly to recognize the continuing distinguished service of Price Waterhouse, the public accounting firm which performs our annual audit.

Likewise to be recognized with thanks is the Archdiocesan Finance Council, Mr. Eugene Henn, Mr. Norman Hipskind, and Mr. Charles Wagner.

The report would be totally impossible without the faithful service of the accounting office, under the direction of Mr. Joseph Van Camp, Chief Financial Officer.

Whenever I go to Holy Angels Parish I'm so inspired by the way our Black sisters and brothers sing a hymn called, "We've Come This Far By Faith." You will be reading of how far the Archdiocese of Indianapolis has come by faith, and this report describes another year in its journey. May the goodness of God abide with us as our journey continues into the mysterious future!

Sincerely yours in Our Lord,

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



ARCHDIOCESE OF INDIANAPOLIS — CHANCERY AND AGENCIES

SOURCES OF REVENUES — FISCAL YEARS 1985 AND 1984

Chart 1 — 1985

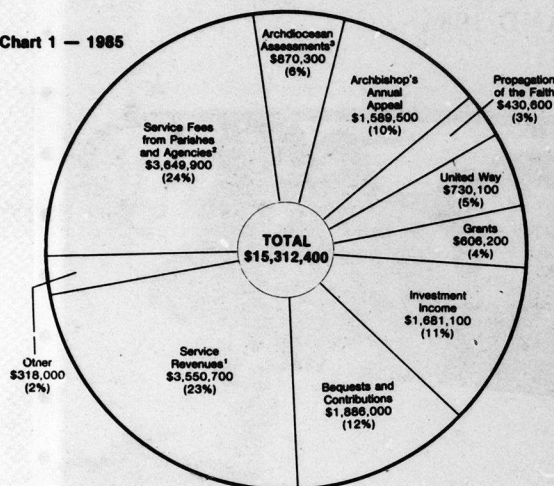
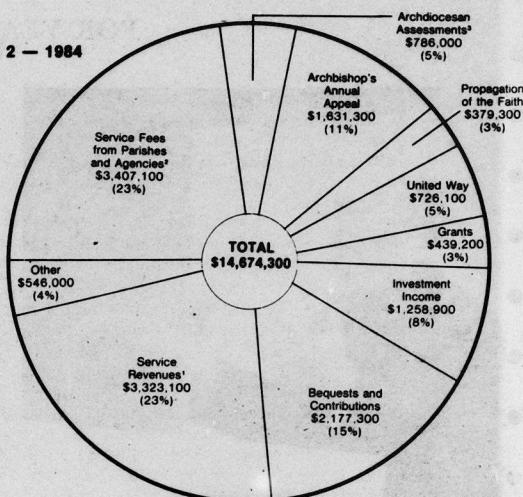


Chart 2 — 1984



NOTES:

¹ SERVICE REVENUES REPRESENT INCOME RECEIVED BY THE FOLLOWING ENTITIES FOR SERVICES THEY RENDER:

Archdiocesan Purchasing Department
The Criterion
Catholic Cemeteries Association
St. Mary's Child Center
St. Elizabeth's Home
Catholic Youth Organization

Fatima Retreat House
Catholic Social Services
Catholic Salvage Bureau
Office of Catholic Education
Catholic Charities—Terre Haute

² SERVICE FEES ARE AMOUNTS COLLECTED BY THE CHANCERY TO CENTRALLY ADMINISTER THE FOLLOWING PROGRAMS FOR THE BENEFIT OF PARISHES, AGENCIES, CLERGY AND EMPLOYEES:

- Employee Health and Retirement Plans
- Clergy Health and Retirement Plans
- Property and Casualty Insurance

³ ARCHDIOCESAN ASSESSMENTS PARTIALLY COVER THE COST OF THE CHANCERY OPERATIONS AND SUBSIDIES TO AGENCIES.

SUMMARY OF FINANCIAL STATUS

This summary of financial status reflects activity of the Chancery and the Archdiocesan agencies (listed in the Summary of Social and Pastoral Expenditures) as of and for the years ended June 30, 1985 and 1984. This summary does not include the activities of the parishes, deaneries or schools within the Archdiocese. The information has been condensed from the annual financial statements audited by Price Waterhouse.

Condensed Balance Sheet

	As of June 30,	
	1985	1984
ASSETS:		
Cash and cash equivalents	\$ 1,591,800	\$ 1,365,000
Investments, primarily certificates of deposit and treasury notes	16,175,200	10,893,500
Receivables, primarily from parishes, including the Deposit and Loan Fund	6,950,700	7,905,900
Inventories, primarily burial space	771,100	794,600
Land, buildings and equipment, net, primarily at agencies	2,110,100	2,006,100
	<u>\$27,598,900</u>	<u>\$22,965,100</u>

LIABILITIES AND FUND BALANCES:

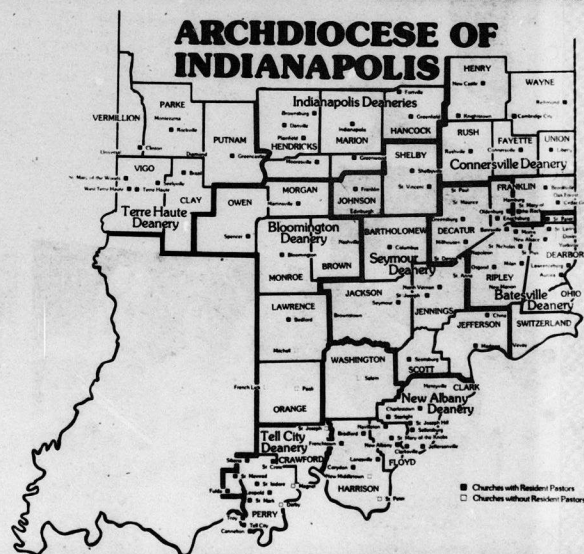
Liabilities:		
Accounts payable	\$ 2,363,500	\$ 1,806,700
Deposits held for parishes	8,669,400	5,609,900
Accrued expenses and other liabilities	428,000	282,000
Restricted contributions	1,243,800	1,091,900
Fund balances	14,894,200	14,174,600
	<u>\$27,598,900</u>	<u>\$22,965,100</u>

Condensed Statement of Revenues and Expenses

	For the Years Ended June 30,	
	1985	1984
REVENUES:		
Catholic community support:		
Assessments	\$ 870,300	\$ 786,000
Service fees	3,649,900	3,407,100
Contributions	1,763,300	1,172,800
Bequests	122,700	1,004,500
Archbishop's Annual Appeal	1,589,500	1,631,300
Propagation of the Faith	430,600	379,300
	<u>8,426,300</u>	<u>8,381,000</u>
Public support	1,336,300	1,165,300
Sales of equipment, newspapers, burial spaces and other	3,550,700	3,323,100
Investment income	1,681,100	1,258,900
Miscellaneous	318,000	546,000
Total revenues (See Charts 1 and 2)	<u>\$15,312,400</u>	<u>\$14,674,300</u>

EXPENSES:

Social and pastoral services (See Summary of Social and Pastoral Expenditures)	\$ 8,878,400	\$ 7,804,200
Archdiocesan-wide operating expenses (See Charts 3 and 4)	5,351,300	5,628,800
Renovation costs	83,900	45,100
Interest expense	279,900	210,900
Total expenses	<u>\$14,593,500</u>	<u>\$13,689,000</u>
Excess of revenues over expenses	<u>\$ 718,900</u>	<u>\$ 985,300</u>



FINANCIAL HIGHLIGHTS

The following is a summary of some of the more significant financial accomplishments of the Archdiocese for the years ended June 30, 1985 and 1984:

- Revenues exceeded expenses in fiscal year 1985 in the amount of \$718,900, representing a decline of \$266,400 from the comparable 1984 amount. The decrease was primarily attributable to:

Decreased bequests	\$ 881,800
and greater outlays for Social Services	572,800
Partially offset by an increase in investment income	(422,200)
increased public support	(171,000)
and a decreased charge for doubtful accounts	(522,000)

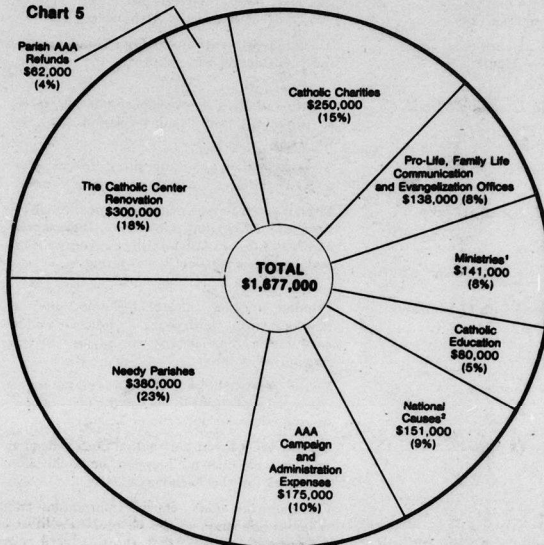
Most major programs are self-funded and any increased expenses were generally offset by a corresponding increase in related revenues.

- Archbishop's Annual Appeal (AAA) revenues for fiscal 1985 totaled \$1,589,500 and the 30,000 individual donors represents a 3% increase over last year. Since its inception in 1981, AAA has raised more than \$9,000,000 for use in the Archdiocesan Catholic Community.
- As of June 30, 1985, 150 parishes, missions and other Archdiocesan entities have deposited \$8,669,400 in the Deposit and Loan Fund (two parishes deposited bequests totaling \$1,900,000 into the Fund in the last week of June, 1985.) The Fund is operated for the benefit of parishes and agencies which need to borrow for capital projects on a temporary basis. At June 30, 1985, loans totaling \$5,910,500 have been made to 50 of these organizations. Thirteen parishes paid their loans in full during the year. As of June 30, 1985, there were 11 parish projects for new facilities or major renovation of existing structures, under construction.
- Archdiocesan contributions to health and retirement programs for the clergy, lay and religious employees of the Chancery, the agencies located at the Catholic Center, and in parishes, schools and agencies throughout the Archdiocese totaled \$2,927,500 in fiscal 1985, a 7% increase over 1984.
- The Prime computer system is now being used for the financial activities of the Chancery and for certain agencies which use the facilities of the Archdiocesan accounting office. Expanded accounting applications are in process for the coming year.
- The Urban Parish Cooperative was constituted to carry out recommendations from the 1982-1984 Study relative to the needs of the inner-city parishes of Indianapolis. A Board of Directors has been established and programs are in operation to assist staff of the member parishes.

ARCHBISHOP'S ANNUAL APPEAL DISTRIBUTION OF FUNDS FISCAL YEAR ENDED JUNE 30, 1985

The Archbishop's Annual Appeal was founded so that our Archdiocesan Church could maintain the level of assistance required to meet the needs of our Catholic Community. Contributions to this appeal have helped create a unified service system with the establishment of The Catholic Center, as well as the funding of a portion of our Archdiocesan-wide spiritual, educational, and charitable programs. Funds collected in the spring campaign are distributed in the following fiscal year. Thus, amounts shown below were collected in the 1984 campaign and distributed in the 1985 fiscal year. Following is a summary of the allocation of AAA funds for the fiscal year ended June 30, 1985.

Chart 5



NOTES:

* MINISTRIES: Campus — \$76,000; Hispanic Apostolate — \$25,000; Deanery Outreach — \$40,000; TOTAL — \$141,000

* NATIONAL CAUSES: National Catholic Conference — \$77,000; Catholic University — \$19,000; Catholic Communications — \$30,000; Latin America — \$25,000; TOTAL — \$151,000

ARCHDIOCESAN-WIDE OPERATING EXPENSES—FISCAL YEARS ENDED JUNE 30, 1985 AND 1984

The Summary of Financial Status includes \$5,351,300 and \$5,628,800 of Archdiocesan-wide operating expenses for the years ended June 30, 1985 and 1984, respectively, the composition of which is depicted in the charts below. Such expenses include retirement and health insurance programs for the employees of the agencies and parishes in the Archdiocese. Also included are property insurance costs for the 160 parishes and missions and their related elementary schools, and the six interparochial high schools. These programs are centrally administered by the Chancery for the benefit of the agencies, parishes and schools. Salaries for parish and school personnel, including teachers, are not included in these amounts.

Chart 3 — 1985

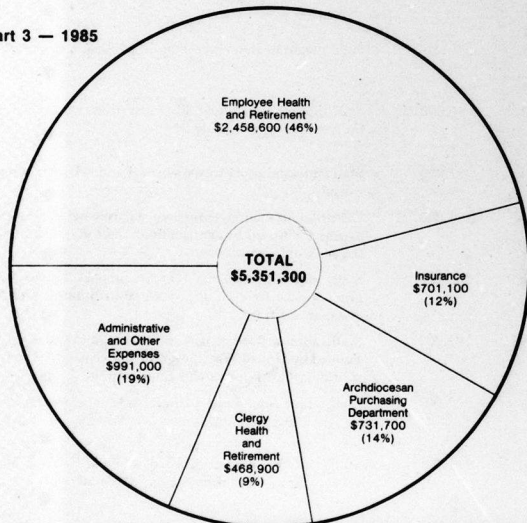
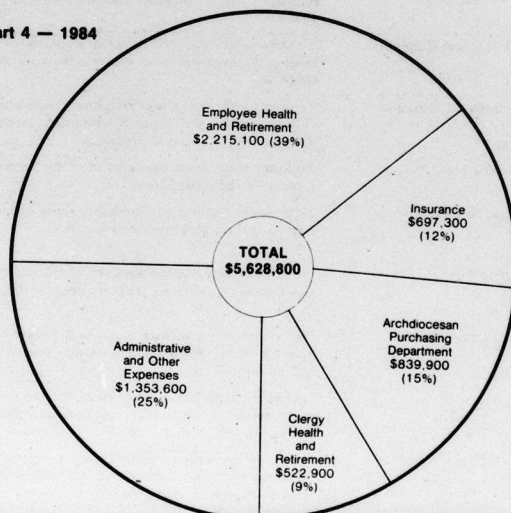


Chart 4 — 1984



The health and retirement plans cover more than 1,600 employees, including approximately 400 employees belonging to religious communities of women and men. All priests are covered by the clergy plans.

The property insurance program covers all buildings and equipment owned by the Archdiocese, which have a replacement cost for insurance purposes (not market value) totaling approximately \$404,000,000 at June 30, 1985. Most of these buildings (principally parishes) have been expensed for financial statement purposes, in accordance with a common accounting practice for religious organizations.

SUMMARY OF SOCIAL AND PASTORAL EXPENDITURES

FOR THE FISCAL YEARS ENDED JUNE 30, 1985 AND 1984

The following data reflects the composition of social and pastoral services provided by the Archdiocese. The amounts shown below do not agree to the social and pastoral expenditures reflected in the Summary of Financial Status, \$8,878,400 in 1985 and \$7,804,200 in 1984 due to the exclusion of Chancery activity from this schedule and the elimination of interagency activity.

AGENCIES	PURPOSES	EXPENDITURES		TYPES OF EXPENDITURES AND REVENUE SOURCES
		JUNE 30, 1985	JUNE 30, 1984	
Archives	To centralize, preserve and make available the records which pertain to the origin and history of the Archdiocese of Indianapolis.	\$ 11,000	\$ 9,000	Supplies and administrative expenses. Funded by Archdiocesan subsidy.
Catholic Cemeteries	Provide burial space and services for the Archdiocesan community.	703,000	741,000	Staff, maintenance costs, costs of burial spaces and products sold. Funded by sales of burial spaces and related equipment, interment fees, and investment income.
Catholic Charities Secretariat Office	Act as a liaison between Archdiocesan social service agencies and the Archbishop.	50,000	50,000	Personnel and administrative costs. Funded by a portion of AAA collections, direct contributions and bequests.
Catholic Charities—Terre Haute	To administer programs in Terre Haute area for the poor, elderly and youth.	262,000	243,000	Salaries, administrative costs, food, maintenance, and rent. Funded by Archdiocesan subsidy, United Way of Wabash Valley, government grants, and service fees.
Catholic Communications Center	Advise and assist the Archdiocese in all aspects of communications, public relations and the media.	89,000	103,000	Staff, administrative costs, printing and media expenses. Funded by Archdiocesan subsidy and Catholic Communication Collection.
Catholic Salvage Bureau	To make available clothing, furniture and appliances to the needy at little or no cost to them.	71,000	65,000	Staff and contributions to other Catholic agencies. Funded by sales of merchandise.
Catholic Social Services	Provide social services and counseling through offices in Bloomington, Columbus, Indianapolis and New Albany. Also furnish emergency shelter and programs for elderly and refugees.	1,585,000	1,294,000	Personnel, administrative costs and specific assistance to individuals. Funded by United Way, government grants, program service fees, contributions, U.S. Catholic Conference and Archdiocesan subsidy.
Catholic Youth Organization	Promote spiritual, cultural, social and physical development in youth of the Archdiocese and to encourage a Christian sense of responsibility and mission in life.	624,000	607,000	Staff, administrative costs, supplies, rent of facilities and equipment. Funded by program service fees, United Way, Archdiocesan subsidy, and government grants.
Clergy Personnel	To assist the Archbishop in matters pertaining to clergy personnel and to underwrite costs of continuing education for ordained clergy.	68,000	57,000	Tuition, room and board, travel and conferences. Funded by Archdiocesan subsidy from the Easter Sunday Collection.
Council of Priests	To provide a forum for mutual open reflection and fraternal dialogue between the Archbishop and priests of the Archdiocese.	5,000	5,000	Cost of monthly meetings and operation of the Council. Funded by Archdiocesan subsidy.
The Criterion	Communicate news, church information and religious education to the people of the Archdiocese.	865,000	757,000	Salaries, commissions, administrative costs, printing, postage and mailing. Funded by advertising revenues and publication sales.
Fatima Retreat House	Provide an environment of peace and hospitality in personal holiness for Christian renewal and growth.	169,000	151,000	Staff, facilities operation, maintenance and food. Funded by Retreat and activity fees, and contributions.
Hispanic Apostolate	To serve Hispanic persons in the Archdiocese through programs of education, evangelization, leadership training and spiritual ministry.	25,000	29,000	Staff and administrative expenses. Funded by Archdiocesan subsidy.
Ministry to Priests	To enable priests to grow in ministerial and personal development.	51,000	44,000	Workshops, seminars and wellness programs for priests. Funded by Archdiocesan subsidy from the Easter Sunday Collection.
Office of Catholic Education	Act as the administrative agent for the Catholic Board of Education, and to provide support services, training and resources for total Catholic Education.	485,000	476,000	Personnel, administrative costs, resources and training programs. Funded by Archdiocesan subsidy and fees.
Office of Ecumenism	To assist in developing and promoting ecumenical activities and programs.	2,000	3,000	Staff and administrative expenses. Funded by Archdiocesan subsidy.
Office of Evangelization	Serves as a catalyst to enable parish evangelization committees to aid parishioners to reach out to the alienated Catholics and the unchurched.	23,000	22,000	Staff and administrative expenses. Funded by Archdiocesan subsidy.
Office of Family Life	To promote a Catholic vision of marriage and family and to develop and support Church ministries which empower families to live that vision.	64,000	62,000	Staff, program costs and administrative expenses. Funded by Archdiocesan subsidy.
Office for Pastoral Councils	To assist in development of parish leadership by helping to organize and enable the work of Councils.	20,000	—	Staff, materials and travel. Funded by Archdiocesan subsidy.
Office of Pro-Life Activities	To promote greater respect for human life by providing training and support for parish, Archdiocesan and State-wide programs.	36,000	31,000	Staff, program costs and administrative expenses. Funded by Archdiocesan subsidy.
Office of Worship	To foster the renewal and growth of the Sacred Liturgy in the Archdiocese.	61,000	52,000	Staff and administrative expenses. Funded by Archdiocesan subsidy.
Propagation of the Faith	To promote a universal missionary spirit and to express it through prayer and sacrifice.	484,000	404,000	Distributions to foreign missions, salaries and administrative expenses. Funded by contributions and interest earned from the national organization.
St. Elizabeth's Home	Provide supportive professional services to women experiencing unplanned problem pregnancies.	601,000	500,000	Staff, administrative costs, rent and supplies. Funded by program service fees, United Way, contributions, and Archdiocesan subsidy.
St. Mary's Child Center	Provide service for children and their families who need special help in the areas of learning disability and emotional disturbance.	218,000	197,000	Staff, administrative costs, materials, and building costs. Funded by United Way, program service fees, Archdiocesan subsidy, contributions and fund raising.
Tribunal	Is established as the church court to settle certain controversies in church life, predominantly questions of nullity of marriage.	206,000	202,000	Staff, office supplies and administrative expenses. Funded by Archdiocesan subsidy and service fees.
Vocation Office	Foster and encourage ordained and non-ordained ministries within the Archdiocese and underwrite costs of educating seminarians.	178,000	151,000	Staff, tuition, room and board. Funded by Archdiocesan subsidy from the Easter Sunday Collection.

Mission Possible

By Katharine Bird
NC News Service

The curtain rises on a group of men slumped over tables in a darkened bar in playwright Eugene O'Neill's searing play, "The Iceman Cometh."

Larry Slade is an old man afraid of life, waiting for death to tap him on the shoulder; Willie Oban, once a brilliant law student, talks of the law career he will have after he quits drinking — tomorrow.

Harry Hope hasn't left the bar and boarding house he owns since the death of his wife Bessie many years earlier.

The unkempt, shapeless garments the men wear, the dejected slope of their shoulders, the blank looks on their faces betray all too clearly that these men have no hope and no enthusiasm for the future.

Psychologist Dr. Robert Wicks might say those men lack "a sense of mission." He is director of the graduate program in pastoral counseling at Neumann College in Aston, Pa.

People with a sense of mission "have something to be enthusiastic about, something to put our energies into that is worthwhile," he added in an interview. A kind of "unifying principle," a mission provides a purpose which can guide us through times of pain.

Most people derive that sense from their work, he said.

"Particularly in American socie-

ty, work is paramount. People's identity is tied into what they do," Wicks explained. "When work is meaningful, it contributes to our sense of self-worth and identity. If it isn't, then you have two strikes against you in terms of relating to yourself and to others."

"All people have the potential for mission," he said. But the ease with which one develops that sense of mission can depend on what one's work is.

"For educators it is easy to have a mission. We draw out the young to understand themselves and the world," Wicks said.

He recognizes that some individuals hate their jobs but are locked into them. He is convinced there are ways to find value even in jobs that are boring or unpleasant.

"Most jobs have a people element," he said. Concentrating on people can offer a real opportunity to transform jobs from drudgery into a challenge. For him, the key is "to bring God into the job and to find God there."

"Few people meet God dramatically on the road to Damascus," Wicks observed, "but we can meet God in the workplace if we open our eyes."

Wicks explained that he encourages people "to take a few minutes each morning to get their attitude clear." Get up a little earlier, relax with coffee or orange juice, read a little Scripture, say a prayer. The goal is to see each day as a challenge, to ask: "How can I be open to bring God to my work today," he said.

As a psychologist, he tries to develop a sense of inquisitiveness about the people he will meet each day.

Wicks emphasized that accepting the limitations of one's job doesn't mean denying or avoiding its negative aspects. This conviction was renewed for him by a visit to the Alfred I. Dupont Institute, a children's orthopedic hospital in Wilmington, Del.

The children's attitude was striking, he said. "They didn't avoid their handicap but they were not trapped in embitterment either."

They did what they could: Children in wheelchairs took part in wheelchair races; those bedridden wrote with a device that was upside down.

For Wicks, it was as if they were saying: "This is my life. I'm not going to waste energy complaining or fighting to deny it. I'm going to deal with it directly and make the most of it."

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

s foiled.

St. Paul, who quite justifiably could have expected his congregations to support him, insisted on working at his trade as a tent-maker. And he wrote to others:

"Work with your hands as we directed you to do, so that you will give good example to outsiders and want for nothing" (1 Thess. 2:9; 4:11-12).

Still, work is not just a matter of giving "good example." Work is necessary for basic human integrity — for carrying out God's will for human happiness, for his sign.

People must "want for nothing," Paul writes. They must "have" enough in order to "be" more.

(Father Castlot teaches at St. John's Seminary, Plymouth, Mich.)

FOOD...

...for thought

much beauty comes out of piano tuning."

Speaking of work, Russell says: "What it appears to someone else is not too important as long as we do a good job and as long as we do it honestly. It's the real life. If you're using people and you gain by exploitation — I couldn't live that way."

Work is the most ordinary means of earning a living. It orders our daily routines and shapes our lifestyles.

But work also holds a deeper, even spiritual, significance.

In the first draft of their proposed pastoral letter on the American economy, the U.S. bishops addressed "the threefold moral significance" of all work:

•First, it "embodies the distinctive human capacity for self-realization and self-expression."

•Second, "work is one of the chief ways that human beings seek self-fulfillment" — the fulfillment of basic material needs and of "the spiritual need to express initiative and creativity."

•Finally, "work should enable everyone to make a contribution to the human community to the extent each is able. Work is not only for oneself. It is also for one's family and for others."

How do you view the purpose of the work in your life? Can it express or foster human dignity?

"A baby nurse is one that changes diapers and loves 'em dearly. Get up at all hours of the night to give 'em the bottle and change their pants....I had my own room usually, but I slept in the same room with the baby. I would take full charge. It was 24 hours."

Ruth Lindstrom became a practical baby-care nurse in 1918, five years after arriving in America from Sweden. She describes her experiences in Studs Terkel's 1972 best seller "Working."

"I worked for very wealthy families and for very poor families," she says. "I once worked six weeks without pay. These people lost everything in the Depression and they needed me."

At the time Terkel interviewed her, Ms. Lindstrom was nearing 80 and planned never to retire. "What for? As long as I can be useful and needed someplace, I'll work....When that day comes when I can't work, I'll be a lost soul."

Eugene Russell, a professional piano technician who also appears in Terkel's book, says piano tuning is not really business but dedication.

Russell delights in good sound and takes pride in his ability to help create it. "There's so much beauty comes out of music. So

...for discussion

1. Sometimes people feel good about the work they do. But other times they may feel frustrated or angry about their work, or bored by it. What should they do then? Do you think it is important for people to find opportunities to talk about their work and how they feel about it?

2. What makes work more than drudgery? Why can work be called a means of expressing one's human dignity?

3. What are some reasons why church leaders are talking about the role and purpose of work in human life?

4. After reading the article by Katharine Bird, what do you think it means to have a sense of mission in life? Is this sense of mission possible for everyone or is it reserved only to a few lucky people?

SECOND HELPINGS

"The Mass: Finding Its Meaning for You — and Getting More Out of It," by Father Gerard Weber. The author tells of a 72-year-old who attended Mass every day for 15 years. When asked why, Sam replied: "You know, everyone's got a job to do. I always believed in doing my job well. Bricklayers lay brick. Painters paint. Catholics go to Mass." Sam felt that "the Mass requires all of us, priest and people, to be actively involved." Father Weber comments. For it is when we gather together at Mass that we hear the call of Jesus "to change our lives and our way of thinking and we have the opportunity to respond to him." We learn how to love and be open to people, how to forgive and to be reconciled with others, how to be generous and to serve others, Father Weber says. (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. Paperback, \$4.95.)

CHILDREN'S STORY HOUR

Samoan Ways

By Janaan Manternach
NC News Service

Margaret slipped into the clear, cold water. The Samoan girls giggled at how white her skin was in the water. Their bodies were a beautiful brown.

"Makelita," they called out to her in the Samoan name they gave her. "let the waves make you jump!"

Margaret relaxed and let the waves lift her up high and then drop her down again. Her Samoan friends laughed with delight. Then they jumped into their favorite swimming spot with her.

Margaret Mead was happy the young Samoan girls felt so much at home with her. She remembered how shy they were when she first came a few months before. Now they were her friends.

Margaret had traveled halfway around the world to learn how girls grew up in a world so different from her own. She was an anthropologist.

She wanted to know if Samoan girls had the same kinds of problems many U.S. teen-agers have growing up. Margaret knew that she would never find out unless she became as much like a Samoan as possible.

Margaret worked long months learning the Samoan language. She moved to a remote village to live close to the native people. She spent as much time with the girls and young women as possible during the days. In the evenings and sometimes long into the night, she made notes on her work.

At times she became very sick. She lived through a terrible hurricane. The tropical heat weakened her. But she worked hard because she believed her work was important. She believed that whatever she learned about girls in Samoa might someday be helpful to girls in her own country.

When she became tired or discouraged, she remembered something her father told her when she was a young girl about how important it is to add to the world's store of knowledge. Margaret worked in Samoa for almost a year. By then she had

discovered what she came to learn. Girls in Samoa did not have the same kinds of problems growing up as American girls do. And Margaret thought she knew why — because they did not have to face the same kinds of pressures to become popular and to succeed that American girls feel.

She came back home and worked hard for months writing a book from her Samoan notes. She called her book, "Coming of Age in Samoa." It was a popular book.

Margaret Mead went to other distant parts of the world to learn about how people live. She became very famous because of her work, which she loved. In fact, she worked up to a few weeks before she died at the age of 76.

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



WORD SCRAMBLE

Unscramble the words below. All the words are connected with this week's children's story.

Example: masao

(samoa)

1. liakemta

2. ageilvi

3. rhuraicne

4. eaht

5. gaarretm

Answers: 1. Makelita, 2. village, 3. hurricane, 4. heat, 5. Margaret

HOW ABOUT YOU?

☐ Margaret Mead worked hard in order to understand other people better. What do you think it takes to be an understanding person? Think of someone you know who is an understanding person. What is it that makes that person seem so understanding?

Children's Reading Corner

One of the most important jobs that we have to do and probably the hardest one of all is getting to know ourselves better. To make this a more pleasant, delightful task, Merrill Harmin has created two workbooks: "Got to Be Me: A Book to Grow With" and "This is Me! by....." These are books to write in every day or on special occasions. You can color the pictures and draw new ones. Then you can keep your book private or share it with family and friends. You might use it as a way to keep track of the new things that you keep learning about yourself. (Argus Communications, 7440 Natchez Ave., Niles, Ill. 60648. 1978. Paperback, \$1.25.)

Today's Heroes, Or Tomorrow's Saints?



Brother
Mathias
Barrett —
A Man
With A
Mission

To the homeless, sick, and aged, Brother Mathias Barrett is personally the spirit of Christ in the world today. At 85, this nearly blind, untiring man spent his life caring for the homeless and the helpless.

Emigrating from Ireland in 1915 with a dream to help the needy of our country, his accomplishments have become legendary. Brother Mathias founded Little Brothers of the Good Shepherd, and established dozens of shelters for transients, and homes for the

disabled and aged. In a land of plenty he has known poverty and hunger, yet he returned love and hope by his ministry to thousands in dire need.

The inspiring story of his works of mercy reported in the May 1985 issue of EXTENSION Magazine is typical of uplifting articles the whole family can read in every issue.

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the Saints *by Luke*

PETER WAS BORN IN 1499, THE SON OF THE GOVERNOR OF ALCANTARA. PETER GARAVITO STUDIED LAW AT SALAMANCA UNIVERSITY AND WHEN HE WAS 16, JOINED THE OBSERVANT FRANCISCANS.

HE WAS SENT TO BADAJOZ TO ESTABLISH A FRIARY WHEN HE WAS 22. IN 1524 HE WAS ORDAINED. HE PREACHED AND SERVED AS SUPERIOR. HIS REQUEST FOR SOLITUDE WAS GRANTED WHEN HE WAS APPOINTED TO THE FRIARY AT LAPA, THOUGH HE WAS ALSO NAMED ITS SUPERIOR. NOT EVERYONE ACCEPTED HIS IDEAS FOR A STRICTER RULE.

IN 1540, HE RESIGNED AS MINISTER PROVINCIAL AND LIVED AS A HERMIT ALONG WITH FRIAR MARTIN. MANY WERE ATTRACTED TO THEIR WAY OF LIFE. IN 1555 HE BEGAN THE FRANCISCANS OF THE OBSERVANCE OF ST. PETER OF ALCANTARA, (THE ALCANTARINES), USING HIS OWN RULE WITH PERMISSION FROM POPE JULIUS III.

IN 1560, HE MET ST. TERESA OF AVILA, WHO INCLUDED MUCH OF WHAT HE TOLD HER ABOUT HIMSELF AND HIS LIFE IN HER AUTOBIOGRAPHY. HE BECAME HER CONFESSOR AND ENCOURAGED HER IN HER WORK OF REFORMING THE CARMELITES. PETER WROTE, "TREATISE ON PRAYER AND MEDITATION," WHICH WAS LATER USED BY ST. FRANCIS DE SALES. HE DIED IN 1562, AND WAS CANONIZED IN 1669. HIS FEAST IS OCT. 19.

ST. PETER of ALCANTARA



The SUNDAY READINGS

by
Richard
Cain
Isaiah 53:10-11
Psalm 33
Hebrews 4:14-16
Mark 10:35-45

29TH SUNDAY IN ORDINARY TIME

OCTOBER 20, 1985

This Sunday's first reading consists of a mere two verses taken from the Old Testament book of Isaiah. They were selected for this Sunday because in the gospel reading Jesus used their language in explaining his mission to the disciples.

The verses are part of the last of four special passages in Isaiah (42:1-4, 49:1-6, 50:4-9 and 52:13-53:12). Biblical scholars have called these passages Songs of the Suffering Servant. These song-prophecies present a mysterious servant of God who will offer up his life to take away the sins of "the many."

The verses tell us a number of significant things about this servant:

► (1) He will completely identify himself with the people whose sins he will bear. (In the standard Hebrew or Massoretic text, the words translated as "through his suffering" in verse 11 literally mean "by his knowledge," i.e., by his full experiential union with them.)

► (2) Through his suffering death, "the will of the Lord shall be accomplished."

► (3) He will be resurrected from the dead. ("If he gives his life . . . he shall see his descendants in a long life," "Because of his affliction he shall see the light in fullness of days," and in verse 12, "he shall divide the spoils with the mighty, because he surrendered himself to death. . .").

We see these prophecies completely fulfilled in the life, death and resurrection of Jesus Christ, in God's bestowing on him all authority in heaven and on earth and the growth of the church.

This Sunday's responsorial psalm offers us a way to express together our trust in God's mercy and saving power as manifested in the suffering servant, Jesus Christ.

This Sunday's second reading is the third of seven from the New Testament Epistle to the Hebrews. Probably directed at Jewish converts to Christianity experiencing persecution, the letter's message is that going back from Christianity to Judaism doesn't make any sense. It would be like giving up the superior for the inferior, the finished building for the scaffolding used to erect it.

In order to make the superiority of

Christianity over Judaism clear to his audience, the letter refers to Jesus as "a great high priest." This would have brought to the minds of the Jewish converts the actions of the Jewish high priest who would take the offerings of the people into the temple which represented heaven and sacrifice them before God to atone for their sins.

As great high priest, Jesus, took himself as an offering into the real heaven and sacrificed himself before God to atone for the sins of all. Unlike the Jewish high priest who was human and a sinner, Jesus is God and sinless. Therefore his priestly work is more effective than that of the Jewish high priest.

Yet because Jesus became human and endured throughout his earthly life the temptations common to us all, he is able to speak to God on our behalf with understanding and true sympathy. (Not that God needs someone to explain our situation to him! Christ's gesture as priest and sacrifice was performed for our reassurance.)

Through the Christian liturgy, we are invited to join in Jesus' entrance into heaven and draw near to God's throne. A symbol of God's power, the throne now becomes a "throne of grace," meaning we can be assured that God's power is always available to us.

The gospel reading offers an astonishing example of the confidence we can have in drawing near to God despite all our spiritual awkwardness.

The last few chapters of Mark's Gospel have shown how the disciples repeatedly failed to understand the nature of Jesus' role as the messiah. Still caught up in the idea of the messiah as a popular political conqueror, James and John asked Jesus for the top places at his right and left in what they assumed to be the coming earthly kingdom.

Jesus patiently explained that his "rule" would be one of service not political aggrandizement. The messiah was to be Isaiah's suffering servant. Jesus added that the places at his left and right were not his to give, but God's. Later James and John were to see that the places would be given to two thieves!

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12 x 60	Textured Plush - Brown Tones	14.95	10.95
12 x 34.6	Twisted Textured Plush - Evening Sun	18.95	13.95
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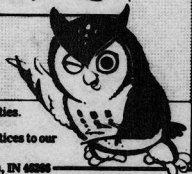
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HOURS: Monday-Friday 10:00-5:30; Saturday 10:00-5:00

The ACTIVE List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

October 18

St. Christopher Single Adults will hold a Hayride at Eagle Creek Park from 9:30 p.m. to midnight. Be at Park Shelter "C" by 8 p.m. \$5 per person. For information call Dave 241-2793, Denise 247-4311 or Vicki 290-9112.

October 18-19

A workshop on "The Gospel of Luke: Freedom for the Nations" will be conducted by Dr. Brandon Scott of St. Meinrad School of Theology at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

October 18-19-20

A Men's Retreat will be held at Mount St. Francis Retreat Center. For information call 812-923-8817.

The eighth Parish Renewal Weekend conducted by Father Robert Mazzola will be held at St. Andrew the Apostle Church, Richmond. Anyone 18 or older is invited to attend.

October 18-22

A five-day Parish Retreat will be conducted by Beth Ann Hughes and Father Bob Nogosek at St. Paul Parish, Tell City.

October 19

An Advent/Christmas Seasonal Planning Workshop will be held from 10 a.m. to 3 p.m. EDT at Sacred Heart Parish Church, Jeffersonville. For information call the Office of Worship at 317-238-1483.

Separated, Divorced and Remarried Catholics (SDRC) will hold a Hayride at Eagle Creek Park at 6:30 p.m. For more information call 238-1596 days or 258-8140 or 255-3121 nights.

A free Concert of Christian Contemporary Music by the "Crossroads" will be sponsored by Channel of Peace at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Youth and adults invited.

The monthly social of the Fifth Wheelers Club will be a trip to the Boggstown Inn and Cabaret. For information call Mary 862-6510 or Betty 784-3236.

St. Barnabas PTO Fall Festival will be held from 11:30 a.m. to 4 p.m. at 8300 Rahke Rd. Games, food, fun.

St. Joseph K. of C., 4332 N. German Church Rd., will hold a

Las Vegas Night from 8 p.m. to 2 a.m. Adults only. Admission \$1.

A Little Vegas Night will be held from 6 p.m. to midnight at Holy Cross Hall, 125 N. Oriental St. Long John Silver's fish dinners, games.

St. Lawrence Sports Committee will sponsor a Monte Carlo Night from 8 p.m. to 1 a.m. in Father Conen Hall, 49th and Shadeland. Admission \$5.

October 19-20

Chastard High School music and drama departments will sponsor their annual Variety Show at 7:30 p.m. each night. Adults \$2.50, students \$1.50, preschoolers free. Tickets available at the door.

October 20

Dominican Father John Burke will conduct a workshop on "How To Conduct a Bible Sharing Youth Retreat" at Beech Grove Benedictine Center. Call 788-581 for information.

An Indianapolis area Pre-Cana Program will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-

registration required. Call 236-1596 for information.

The 17th Annual Italian Festa for the benefit of Fatima Retreat House, 5353 E. 56th St., will feature spaghetti dinners with wine and dessert, games, prizes and entertainment. Adults \$4.75, children under 12 \$2. For information call 545-7681.

An ecumenical "Women Living Theology Conference" will be held from 11:30 a.m. to 6 p.m. at Congregation Beth-El Zedeck, 800 W. 70th St. \$15 registration fee. Contact: Women Living Theology, 5800 N. Olney, Indianapolis, Ind. 46220.

The Women's Club of St. Patrick Parish, 936 Prospect St., will sponsor a Card Party at 2 p.m. in the parish hall. Admission \$1.

The October Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Donald Walpole speaking on "Mary in the Mystery of Christianity."

A Harvest Celebration at St. Bernadette Parish will feature a Hayride and Bonfire beginning at 5 p.m. on the parish field. Drinks and hotdogs provided; bring chair and "roastin' stick."

St. Mark Ladies' Club will sponsor a Salad Luncheon/Bridal Show at 1:30 p.m. in the church hall, U.S. 31 S. at Edgewood Ave. Tickets \$4; reservations available by calling Elsie Hoover 786-2056 or Ann Guffey 786-6312.

October 21

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its regular monthly meeting



October 22

The Archdiocesan Board of Education meeting will feature an Evening of Recollection at 7 p.m. EST at St. Bartholomew Parish, Columbus.

A Mature Living Seminar on "Getting To Know Yourself Through Creative Writing—Creating a Fictional Character" will be conducted from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy cafeteria meal.

October 23

St. John Bosco Guild Second Annual Luncheon and Style Show, "You Deserve a Break Today," will be held at 11:30 a.m. in the basement of St. Michael Church, 30th and Tibbs. Advance sale tickets \$7. Call the CYO office at 632-9311 for reservations. (Continued on next page)



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Mary Wagner: 786-1735
Donna Clarkson: 637-3747

Liturgists call for continued reform

GRAND RAPIDS, Mich.—A request that a more positive assessment of the liturgical renewal in the United States be presented at the approaching Extraordinary Synod of Bishops was made by liturgists attending the Oct. 7-10 national meeting of diocesan liturgical commissions.

Citing the past leadership of the U.S. bishops in the implementation of liturgical reforms of the Second Vatican Council and the positive effect these reforms have had on the spiritual growth of American Catholics, they noted that "the implementation of these reforms is a continuous and ongoing process" which requires further development.

Father Stephen Jarrell, director of the Office of Worship for the Archdiocese of Indianapolis, and Mrs. Frederick H. Evans

II, vice president of the Archdiocesan Liturgical Commission, participated in the meeting.

In his report to the 250 liturgists present, Cincinnati Archbishop Daniel E. Pilarczyk, chairman of the Bishops' Committee on the Liturgy, said, "The church is not going to return to where it was. The changes are with us." He challenged diocesan liturgical commissions to "renew their efforts to provide basic liturgical education for Catholics." He called for attention to the further implementation of the adult catechumenate and the improvement of liturgical preaching.

The meeting participants urged that seminarians be provided better practical training in liturgy and music. They also asked that a statement be written to guide the training of the presider at liturgical

celebrations and that the formal study of liturgical arts be promoted in Catholic schools and catechetical and religious education programs.

Other matters discussed at the conference were whether women can serve at liturgical functions, the serious problems caused by the reintroduction of the Tridentine Mass, and fears regarding drinking from the communion cup in the wake of AIDS despite reassurances from the Center for Disease Control.

Another topic that drew attention was

the effect the growing shortage of priests would have on the regular Sunday celebration of Mass familiar to most U.S. Catholics. This concern was mentioned by Dominican Father Gerard Austin, chairman of the department of theology at the Catholic University of America.

Immaculate Heart of Mary Sister Theresa F. Koernke offered a criticism of the liturgical reform. "Everything has changed," she said, "but the way we think." Pointing out that the liturgical renewal and social justice have been running on separate tracks, she noted that the changes in the liturgy "have not yet drawn us to live morally, to live in the justice of God."

check it out...

(Continued from page 7)
and 7 p.m. for reservations and time assignments.

✓ The Church Federation of Greater Indianapolis will celebrate Church Federation Sunday from 2 to 5 p.m. on Oct. 20 with a tour of seven northside churches, including St. Joan of Arc, 4201 N. Central Ave. A \$3 donation per adult will be collected at the first stop and provide admittance to all seven churches.

✓ A Catholic College Night open to students from all public and private high schools in Marion County will be held from

7:30 to 10 p.m. on Monday, Oct. 22 at Chastad High School. Twenty-one Catholic colleges will be represented, including Notre Dame, Catholic University, Georgetown, Loyola of Chicago, Bellarmine of Louisville and Marquette of Milwaukee.

✓ A workshop conducted by Dominican Father John Burke on "Growing in the Mystery of Christ Through Bible Sharing" will be held on Monday, Oct. 21 at Beech Grove Benedictine Center from 9 a.m. to 3:30 p.m. \$10 fee includes lunch. Contact: Benedictine Father Hilary Ottensmeyer at 236-1497.

The Active List

(Continued from page 18)

October 24

The 6th Bible Study Evening featuring the Gospel of Matthew, Jesus' final days, will be held from 7:30 to 9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd.

October 25-26-27

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for more information.

October 26

A Super Sitter Workshop for boys in grades 6-9 will be held from 8:30 a.m. to 12:30 p.m. at St. Francis Hospital Health Support Center, 7216 S. Madison Ave. \$15 fee. Red Cross babysitting certificate provided. Call 783-8554 for register.

Holy Name Athletic Association will sponsor a Halloween Dance from 8:30 p.m. to midnight in Hartman Hall.

Beech Grove. Costumes optional, but prizes given. DJ is Jim Matis. \$5 per couple.

A six-day Parish Retreat will be held at Mary, Queen of Peace Parish in Danville. Weeknight Masses at 7 p.m. Question and answer forum on Wednesday night.

St. Philip Neri Home School Association will present a Monte Carlo Night at 8 p.m. in the school, 505 N. Rural. Admission \$1.

A Mexican Dinner prepared by Mary Cano Miller will be served at Sacred Heart Parish after 5 p.m. Mass until 9 p.m. Mexican and chicken noodle dinners \$3.50; children under 12 \$2. Reservations suggested. Call 638-5551, 786-1735 or 537-3747 for information or reservations.

October 27

Msgr. Raymond Bosler will present his views on "Where the Church is Going" from 7 to 9 p.m.

at the Religious Education Resource Center, Oldenburg.

The last of the October Pilgrimages to Monte Casino Shrine near St. Meinrad Archabbey will feature Benedictine Father Gerard Ellspermann speaking on "Listening to Our Lady" at 2 p.m. EST.

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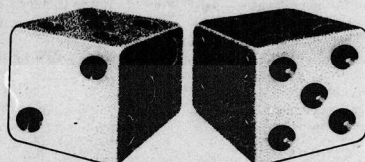
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YOUTH CORNER

What is the church's official word on dating?

Question: What is the church's official outlook on teen-age dating? (Alabama)

Answer: It sounds as though you think that at some point the pope or perhaps all the bishops issued a lengthy document that dealt with teen-age dating and all aspects of this activity.

Perhaps you are wondering at what age the church "allows" young people to start dating. And maybe you are curious about whether the pope has said explicitly "how far you can go on a date."

Sorry, but no such church document exists that deals with the specific subject of teen-age dating.

It's true that various popes have given talks to certain youth groups. Too, the popes and bishops have written and spoken on many aspects of sexuality.

Still, there is no "official Catholic outlook on teen-age dating."

Or is there?

You can find much guidance in a book you may never have thought of in relation to dating—the Bible.

So how about embarking on a three-year project? Between now and 1988, why not try looking at the scripture readings at Sunday Mass in a special way and with a specific purpose in mind?

For example, in a couple of passages the Lord tells us to honor our parents. Would not this include respecting their wishes in regard to what age you should start dating?

See what else you can find in these readings that pertain to human relationships and our treatment of other people. In what ways and why are we to respect and trust other persons? How should we respect ourselves? What are some right ways to treat people? What are some wrong ways?

Questions such as these can pertain to all aspects of our lives, even our dating hours. And when we read something in a biblical passage that is about human relationships, we can ask ourselves how that passage pertains to dating attitudes and activities.

Not every scripture passage will yield clues to one's behavior on a date, but some will. And if you read all of them carefully, you slowly may discover guidelines that will enrich your life every day and even on a Saturday night.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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KICKBALL CHAMPS—This St. Bernadette team of fifth through eighth grade girls has just completed an undefeated kickball season. Shown here after winning the division championship game are, from left, Amy Fosnot, Julie Mitchell, Nikki Smith, Tracy Wagoner, Angie Petree, Althea Rynard, Brooke O'Connor, Amy Moore, Sandra Anderson, Raeanne Tilley, Coach Nancy O'Connor, Julie Wigley, Terri Toney, Vicki Nolan, Bonnie Bullens, Rhonda Bowman and Coach Peggy Shockley.

Workshops for youth ministers in New Albany

A series of workshops for youth ministers and catechists as well as others working with or concerned about youth will be offered in Clarksville in October and November.

The workshops are (Oct. 22) "Commitment to Faith: the Gift of Confirmation," (Oct. 29) "Peace and Justice: Vital in the Lives of Our

Youth," (Nov. 11) "An Overview of Church History," and (Nov. 21) "Communicating with Teen-agers."

The sessions will be held at the Aquinas Center, 707 W. Highway 131 in Clarksville from 7-9:30 p.m. Pre-registration is necessary and can be done by mail or by calling 812-945-0354. The cost for each session is \$3.

Cathedral wins boys' and girls' cross country crowns

by Kevin C. McDowell

Secena senior Brian Mahern ran away from the field to capture the boys' varsity cross country crown, Tuesday, Oct. 8, at Riverside park in Indianapolis. But Cathedral High School won the overall boys' and girls' trophies. Cathedral's overall victories snapped Indianapolis rival Chatard High School's 10-year hold on the boys' crown and marked the

first time a school has won both the boys' and girls' trophies.

Cathedral, led by Brian Cleverly's eighth place finish in the varsity race, captured its first city crown since 1967.

The state-ranked Irish girls' team, also coached by McCart, won its fourth consecutive crown. Junior Cindy Troy captured first place over the 4,000 meter course with a clocking of 15:55 minutes, while teammates Cathy Bradshaw and Sheila McDermott took

second and third. Chatard's Elaine Guntz and Marie Deiter finished fast to take fourth and fifth places. The All-City girls' team also included Cathedral's Julia Hill and Ann Bradshaw (seventh and eighth places) and Roncalli's Cindy Callon (ninth place). Cathedral came in the lowest with 21 points. Chatard had 60, Roncalli 94 and Secena 188.

In the boys' varsity race, Roncalli's Sean Boyce came in ninth and Chatard's Todd Ayers tenth.

Bible Sharing Youth Retreat training workshop will be Oct. 20

A Bible Sharing Youth Retreat training workshop will be presented Sunday, Oct. 20 at the Beech Grove Benedictine Center in Beech Grove from 1-8:30 p.m. Directing the workshop will be Dominican Father John Burke, who developed and

authored Bible Sharing Youth Retreat. The workshop is intended to give youth ministers, teachers and volunteers enough familiarity with the program to conduct the retreat in their parish or school. People may register by sending their name, phone number and \$15 to Father Hilary Ottensmeyer, O.S.B., Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

Schmitt wins Speech Contest

The CYO Speech Contest was won by Josef Schmitt, an eighth grade student at Our Lady of Mount Carmel in Carmel. He was one of 11 students in the final round of the contest who delivered speeches on the topic, "My Dreams for Tomorrow." Schmitt won a gift of \$100 for his school. He also delivered his speech at the CYO Awards Banquet, Tuesday, Oct. 15.

Chatard Variety Show Oct. 19-20

The music and drama departments of Chatard High School in Indianapolis will combine talents Oct. 19 and 20 to present their annual Variety Show. The show will feature comedy, music, dance, magic, juggling, the traditional senior skit and a few surprises. The show begins at 7:30 p.m. Tickets are available at the door. Admission will be \$2.50 for adults and \$1.50 for students. Preschoolers are free.

New Albany Youth Mass

The New Albany Deanery monthly youth Mass will be held Sunday, October 27 at 6 p.m. at Mt. St. Francis. The celebrant will be Father Herman Lutz, pastor of St. Paul's in Sellersburg and the youth from St. Paul's are planning the liturgy. Following the Mass will be games and dancing. The Mass is open to all youth in the New Albany Deanery.

Terre Haute Youth Mass

The Terre Haute Deanery monthly youth Mass will be celebrated Sunday, Oct. 20, at 7 p.m. at St. Mary of the Woods Village Church. A Halloween party will follow. There is no cost. The Mass and party are open to all youth in the Terre Haute Deanery.

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Social justice conference

(Continued from page 1)

as his text a book written by Pope John Paul II while he was Archbishop of Krakow.

About 130 people from throughout the state of Indiana participated in the conference Friday and Saturday. Besides the major addresses, there were 14 workshops on social justice issues and a dialogue process on social justice. Grace Hayes, director of CHD for the archdiocese, organized the conference.

BISHOP ROSAZZA said that the bishops "look at the economy from a moral point of view. We are not economists." However, he said, the committee listened to a great many economists as well as business executives, labor leaders, government experts and others with economic ex-

criticisms was that the bishops did not take into consideration that there is a need to create wealth before you can distribute it. This was a point made by Michael Novak and it was a good point. It is important to distribute it equitably, but you must first create it."

The second draft contains more praise for the American economic system than the first draft did, the bishop said. "We are not out to change the system, but to see how we can improve it for all."

Bishop Rosazza also said that the second draft is less specific. "The first draft called for an unemployment rate between 3 and 4 percent," he said. "This was too specific, so it is eliminated in the second draft. However, the principle is kept that the rate must be lowered as much as possible."

IN HIS ADDRESS Friday evening, Bishop Friend noted that the Second Vatican Council said that the demands of justice should be given high priority by the church, "and not only the effects but also the causes of social ills must be removed. We were further reminded that assistance should be given in such a way that the recipients of our help may be freed from dependence on others and become self-sufficient."

This, he said, was the basis on which the Campaign for Human Development was started in 1970. "It has two stated goals. One is to provide funds to assist self-help programs. . . . The second is to educate the non-poor about the reality of American poverty and to effect a change in their attitude."

During the past 15 years, Catholics have contributed more than \$120 million to CHD, Bishop Friend said. In the case of the state of Indiana, \$2,323,000 was contributed to the national office and a like amount used within the five dioceses. "In the same time period," he said, "39 grants were awarded to projects in Indiana, totaling \$1,401,000. This means that \$922,000 has been distributed to poorer areas of our country from the Catholics of Indiana."

The bishop said that there are profound changes in the Catholic Church. "Justice is becoming more central today in the life of our parishes and dioceses than before. . . .

Just last year a record amount, over \$11 million, was contributed to CHD. This is an \$800,000 increase over the previous year and the largest increase in the history of our campaign.

Bishop Friend said that four religious themes guide and support CHD: making an option for the poor, rooting out social sin, fostering the organization of poor and low-income groups, and building solidarity among diverse people.

JENNINGS USED "Persons in Action," a book written by Pope John Paul II while he was Archbishop of Krakow, to explain the concepts of social sin and secular grace.

The concept of social sin was not widely recognized until after the 1983 World Synod of Bishops, which dealt with reconciliation. During that synod, bishops from Third World countries introduced the concept that our personal sins have consequences in society.

Jennings pointed out that two things must happen in order for reconciliation to take place. First, "you must name the sin not only to yourself, but also to someone else." Second, penance is necessary.

So a group seeking assistance from CHD

must demonstrate that that has occurred, Jennings said. "A group of people must decide that conditions they live in are an 'uncommon bad' and must be changed. They must name the social sin they are living in for CHD to help." Reconciliation takes place when they "tell what the sin is and make a commitment to get away from it."

Penance, Jennings added, comes into play when that group attempts to determine what the problem is and how to handle it. "The dialogue is often fruitless," he said, "but it's penitential." In a landlord-tenant dispute, for example, if the landlord enters into dialogue with his tenants, "that is penitential. He is going to have to change the way he relates to them."

Once the dialogue begins, Jennings sees a grace—a secular grace—taking place. "Does God care about the social sins of all the world?" Jennings asked. "Of course. Is God at the table to which the parties come to settle their differences? Yes. So secular grace is present."

And if that grace is present, he concluded, "as we try to move others to become reconciled, all of us are then ministers of reconciliation."

To order copies

Readers who want the second draft of the bishops' pastoral letter on the American economy can order it from The Criterion. The price is \$3.50 per copy prepaid. Our address is 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46202.

pertise. "It was easy to get them to testify. They wanted to have input and were anxious to testify at our hearings," he said.

"We believe that economic rights should have the same standing in our society as do other rights," said Bishop Rosazza. "It is time to make those rights as respected in our society as civil rights. All these rights flow from the dignity of man."

He said that "the American heresy that 'I worked hard for it so I can do anything I want with it' is not in accord with Christian thought. Private property is a right, but after a person has enough to fill his needs the surplus should be used for others."

Bishop Rosazza told those assembled that each policy section of the first draft of the pastoral went through at least eight drafts in the committee before being released. The second draft was designed to respond to some of the criticism that the first draft received.

For example, he said, "One of the

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But He does expect all of us to help spread His Gospel. You can answer His call in another way...through your gifts to Catholic Near East, the Holy Father's own mission to the Eastern Churches.

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Book review

A masterpiece on St. Francis

GOD'S FOOL: THE LIFE AND TIMES OF FRANCIS OF ASSISI, by Julien Green. Translated by Peter Heinegg. Harper and Row (New York, 1965). 273 pp. \$16.95.

Reviewed by
Thomas P. McDonnell
NC News Service

The late Phyllis McGinley wrote a charming and still popular book called "Saint-Watching," which quietly did much to revivify the Catholic habit of keeping in touch with those luminous people we recognize as saints. Now, after a slight postconciliar lapse, the saints are truly back in style.

It is probably just as true to add, however, that Francis of Assisi is one saint who never went out of style. But if one has read Johannes Jorgensen's famed biography of the saint, if one has relished over the years G. K. Chesterton's classic little study of Francis, and if one already has in hand any number of the most recent titles concerning him, is there really any need for yet another book on St. Francis of Assisi?

In the case of the volume under review, yes, there is good need and gratitude as well. First, it is pure pleasure to come across anything on St. Francis that is the work of an original writer and not of a mere hack. Julien Green is such a writer. He is bilingual in French and English, a

prolific novelist and diarist, and the first English-speaking writer elected to the French Academy.

Though now considered French, Green was born in 1900 of American southern parents living in Paris.

Unlike most books on St. Francis, the majority of which are probably redundant, "God's Fool" is of notable interest simply on the ground of its authorship. Originally published under the title "Frere Francois," in 1983, this book is the remarkable and fruitful work of 83-year-old Green.

In many respects, though, "God's Fool" is a contemporary retelling of the "Fioretti," but one which frequently provides the holy hyperbole of the legends with a fresh historical dimension through what must have been some fairly prodigious research. The reader will, likely for the first time, see the town of Assisi itself in the context of the saint's own time, with its "deep streak of atavistic savagery."

Again, most of the traditional chroniclers of St. Francis have tended to idealize his relationship with

women, for instance, whereas this relationship was both painful and abnormally restrictive. And yet St. Clare herself has never been more clearly seen as in "God's Fool." This is the kind of dimension that a mature and sophisticated writer can bring to the ordinarily sentimental milieu which has been allowed to cloy the history of St. Francis.

Malcolm Muggeridge has already hailed "God's Fool" as "altogether a masterpiece." He may be right. (McDonnell is author of "Saints in Due Season.")

MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication.)

† BARDASH, Margaret O., 66, Assumption, Indianapolis, Oct. 5. Mother of Denn J., Vicki Lynn Dixon and Michelle Ann Johnston; sister of Thomas Whitlow; grandmother of four.

† BOUCHER, Mabel G., 78, St. Philip Neri, Indianapolis, Oct. 5. Mother of Joan F. Davidson, Joyce Flaherty and John Alfred.

† BRINKSNEADER, Arthur, 81, St. Paul, Tell City, Oct. 2. Husband of Clarice; brother of Nora Cleaving.

† COTANCH, Robert, 67, St. Joseph, Shelbyville, Oct. 4. Husband of Helen; father of Dr. Stephen, John A. "Sparky," Suzanne Kennedy and Kellie Metts; stepfather of Rodney Jr. and Terry Metts; grandfather of

five; step-grandfather of two; brother of John W., Aletha Phillips and Mary Mullen.

† DOSCH, Joseph, 96, St. Paul, Tell City, Sept. 20.

† ETHUN, Betty Ann, 64, Little Flower, Indianapolis, Oct. 4. Wife of Donald T.; mother of Larry Fields.

† GOFFINET, Anthony J., 102, St. Paul, Tell City, Oct. 2. Father of William L., Hubert, and Sally Cool; grandfather of 19; great-grandfather of 16.

† HALL, Alice O., 84, St. Paul, Tell City, Sept. 27. Mother of Mary Pedigo, Mildred Genet, Selma Farley and Ira Plummer; sister of Manfred Harlen; grandmother of 15; great-grandmother of 25; great-great-grandmother of one.

† HENDRICK, Darlene Kay, 20, St. Gabriel, Indianapolis, Oct. 2. Daughter of Raymond L. and Joann (Bauer); sister of Rita Ann, Raymond Jr. and Carl;

granddaughter of Irwin and Evelyn Berkholz.

† HOLTEL, Gilbert A., 64, Holy Family, Oldenburg, Sept. 28. Husband of Anna Louise (Schneider); brother of Clara

Sr. Brigid Boyle dies Oct. 5

TERRE HAUTE—Providence Sister Brigid Boyle, 84, died here Oct. 5 and received the Mass of Christian Burial on Oct. 7 in the Church of the Immaculate Conception at St. Mary of the Woods. She was a native of Oklahoma.

The former Angela Boyle attended St. Mary of the Woods Academy and St. Mary of the Woods College, where she earned a B.S. in music. She also received a master's in piano from the Chicago Conservatory of Music, and did additional graduate work at the Catholic University in Washington, D.C.

After entering the Sisters of

Tekulve, Rosemary Bourseleth and Kathleen Hatrup.

† KALB, Francis J., 68, St. Augustine, Jeffersonville, Oct. 7. Husband of Anna M. (Gross); father of Joseph F., Kathleen Ann, and Suzanne Duncan; brother of Loraine Hughes; grandfather of two.

† KAUFFMAN, Mary Frances, 72, St. John the Apostle, Bloomington, Oct. 4. Sister of Charles O. and Carl; aunt of three.

† NASH, Lovell Q., 61, St. Christopher, Indianapolis, Oct. 6. Husband of Helen; father of Connie Sue and Lovell Jr.

† PAUL, Robert B., 61, Holy Family, Oldenburg, Oct. 5. Husband of Audrey A. (Church); brother of Dorothy King, Helen Rose Nunlist, Mary Agnes Stahley, Virginia Hummel, Anna Mae Flodder, Melvin and Francis.

† REHME, Richard W., 54, St. Mary, Rushville, Sept. 29. Husband of Sandra (McCorkhill); father of Alex, Michael and Deborah; brother of Janet Newhouse and Elizabeth Sheets.

† SCHAFFER, Everett W., 64, St. Anthony, Madison, Oct. 5. Husband of Elma; father of Michael, Norbert, Jane, Rose Ferguson and Kathy Dunn;

Providence in 1921, Sister Brigid made final vows in 1928. She taught piano and music appreciation in Illinois and Washington, D.C., as well as in Indiana. Her archdiocesan assignments included 14 years at St. Agnes Academy and three years at Ladywood-St. Agnes in Indianapolis.

Sister Brigid retired in 1973 to St. Mary of the Woods, where she continued to serve as organist and to teach piano to private pupils until 1984. She is survived by one brother, Joseph, of Brenham, Texas; one niece, Shirley, also of Brenham, and one nephew, James, of San Antonio, Texas.

brother of Henry, Francis, Bernard and John.

† SCHRADER, Josephine, 76, St. Christopher, Indianapolis, Oct. 4. Mother of Rosemary Rizzo, Herman M., Thomas J. and Bernard J.; sister of Mary Springman, Leo and Michael Radkovic.

† SHACKELFORD, John H., 76, Christ the King, Indianapolis, Oct. 7. Husband of Joan; father of John H. Jr., Paul J., Joseph G. and Mark F.; stepfather of Daniel Griffin, Christine Paulson and Susan Weydett; brother of Mabel Krebs; grandfather of 13.

† STEWART, Clinton W., 70, St. Mary, New Albany, Oct. 5. Husband of Anna F. (Hess); father of Richard C.; brother of Naomi Ellis, Nadine Gordon, Mary Kahl, Florence, Doris Gedding, J. Robert, Harland and Wilbur; grandfather of three.

† STRUEWING, Elizabeth A., 96, Holy Family, Oldenburg, Oct. 2. Mother of Martha Hoelker, Pat Schine, Laurene Raver, Adele Fehman and Bernadette Kirschner; sister of Ted, Joseph and Francis Meier, and Margaret Stein; grandmother of 28; great-grandmother of 32; great-great-grandmother of one.

† VERBARG, Lawrence F., 84, Little Flower, Indianapolis, Oct. 8. Husband of Florence M.; father of Robert, Lawrence E., Marilyn Marten and Virginia L. Neff.

† WORKMAN, Fred L. Sr., 67, Holy Trinity, Indianapolis, Oct. 2. Husband of Natalie; father of Troy, Royce, Shane, and Hope Thomas.

Sr. Mary Charles dies

OLDENBURG—The Mass of Christian Burial was celebrated here Oct. 14 for Franciscan Sister Mary Charles Winter. She died Oct. 10 in a Batesville hospital at the age of 91.

Sister Mary Charles entered the Oldenburg Franciscan community in 1915 and made final vows in 1921. She was educated at Marian College in Indianapolis and served as an elementary school teacher in Indiana, Ohio and Illinois. Indianapolis archdiocesan assignments included St. Gabriel, Connerville; St. Lawrence, Lawrenceburg; Holy Rosary, Indianapolis; St. Anthony, Morris; St. Mary, North Vernon; and St. John, Enochburg. She retired to the motherhouse in 1970.

Sister Mary Charles is survived by one sister, Marcella Kluever, of Cincinnati.

Sr. Charles Marie dies

ST. MARY OF THE WOODS—Funeral services were held Oct. 5 for Providence Sister Charles Marie Lindenschmidt, who died here Oct. 3. She was 88.

The former Doretta Lindenschmidt was born in Evansville where she attended Holy Trinity grade school. She studied at St. Mary of the Woods Academy and College and entered the Congregation of the Sisters of Providence in 1916. She made final vows in 1924.

Sister Charles Marie was a teacher, working in Illinois and California. In Indiana she served as superior at the schools of St. Patrick, Terre Haute, and St. Mary of the Woods village. Other archdiocesan assignments included St. Luke and Cathedral, Indianapolis; Sacred Heart, Terre Haute; and St. Anne, New Castle.

After returning to St. Mary of the Woods in 1970, Sister Charles Marie continued to give convent service until 1982. She is survived by one sister, Providence Sister Marie Elizabeth Lindenschmidt of St. Mary of the Woods; two cousins, Providence Sisters Ruth Ann Lindenschmidt of Oakland, Calif., and Rose Marie Thole of Park Ridge, Ill.; and nieces and a nephew.

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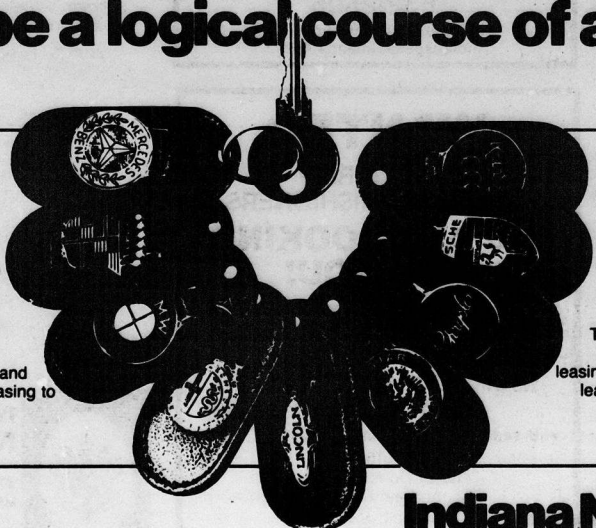
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Public schools oppose some goals of non-publics

by Jim Jachimiak

In a legislative hearing last week, public schools opposed some of the goals of the Indiana Non-Public Education Association (INPEA), but supported others.

Through a series of hearings this summer and fall, INPEA has sought laws defining the relationship of non-public schools to the state. In the Oct. 9 hearing at the State House, representatives of public education had a chance to respond.

The first to testify was Charles Fields, executive secretary of the Indiana Association of Public School Superintendents. He spoke on behalf of that group and the Indiana School Boards Association.

"Our associations do not oppose private education," Fields said. But, he added, the state must assure that students who do not attend public schools are receiving the proper education.

The issues of non-public education and education in the home "raise many questions," Fields said. For example: Are textbooks required by the state being used? Is there a wide choice of elective subjects available? Are the teachers qualified? Is there some way of assuring that the material covered has been mastered?

"We really don't know," Fields said, "because with a non-accredited program the state has no way of finding out."

The state's compulsory school attendance law is not enough, he said. It requires that children must be enrolled in a public school until the age of 16, or must be receiving an education elsewhere that is equivalent to what they would receive in the public school. Enforcement rests initially with the superintendent of the local public school system, who reports violations to the local county prosecutor. If the prosecutor believes that the child's education is not equivalent to that offered in the public school, he can file charges.

Fields sees two problems with the current system. First, with an increase in the number of more serious offenses, prosecutors are reluctant to spend much time on such cases. Second, there are no standards for determining equivalency.

"We suggest that there is a need for a standardized set of criteria," Fields said. But he believes that it is the state Board of Education, not the legislature, which should set those standards. He noted that Marion County Prosecutor Steven Goldsmith has developed a set of guidelines which could be used as a model.

Roger Williams, speaking for the Indiana State Teachers Association (ISTA), outlined his group's position on each of INPEA's recommendations.

INPEA recommends a state policy toward non-public schools. "We would agree," Williams said. "There should be a policy." But ISTA differs with INPEA on some of the specifics of that policy.

INPEA recommends that the state Department of Education should have a staff member who serves full-time as a liaison for non-public education. "We'd have no problem with that if the duties of that person were to help non-public schools move toward accreditation," Williams said. But ISTA would oppose anything beyond that because it would tend to give state support to non-public schools.

Finally, INPEA recommends that the standards used in accrediting non-public schools should be different from those used in accrediting public schools. "To this we object very strongly," Williams said. ISTA believes that separate standards would allow a school to offer an inferior education but still meet state requirements.

Steve Noone, a consultant to INPEA, testified on behalf of the organization and discussed how Illinois deals with non-public

education. In Illinois, non-public schools must register with the state and report enrollment and other information. Each school can also receive state recognition of its educational program if it meets certain requirements. Those requirements differ from the ones which apply to public schools.

Legislative proposals to be sent on to the full legislature will be voted on at the next hearing, on Oct. 23. However, Rep. Richard A. Thompson, R-North Salem, made several suggestions at last week's hearing. Thompson chairs the interim study committee.

He proposed last week that the study committee recommend separate standards for accrediting non-public schools. At the same time, he proposed that the committee not recommend a law requiring a liaison for non-public schools. He pointed out that Dean Evans, state superintendent of education, is conducting an extensive restructuring of the Department of Education. Thompson believes the legislature should not mandate any staff changes until Evans has completed his reorganization. He said that INPEA has agreed with that position.



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Background for the extraordinary synod

Dialogue with world good for church

by John Thavis
Second in a series

ROME (NC)—The dialogue with the modern world sparked by the Second Vatican Council generally has been good for the church, but has brought practical difficulties and risks for the faith.

That is the view of several Vatican officials responsible for implementing the council's teachings on human society. The officials were interviewed by National Catholic News Service in Rome.

They said the church has enhanced its moral influence by speaking more clearly than ever on social justice and peace since the council ended in 1965.

The council also initiated gradual progress in dialogue with non-Christian religions, especially Judaism and Islam, the officials said.

Dialogue with non-believers has resulted in valuable knowledge about modern atheism, they said, and has produced joint statements on science and research.

In general, the church's "opening to the world" as expressed in council documents, particularly "Gaudium Et Spes" (Pastoral Constitution on the Church in the Modern World), should be reaffirmed by the upcoming Synod of Bishops, they said. The synod is scheduled to meet at the Vatican Nov. 24-Dec. 8 to evaluate the results of Vatican II.

BUT THE OFFICIALS also cited dangers and problems that emerged as the church sought to implement "Gaudium et Spes."

Among them were: the risk that in the name of dialogue, some Catholics might accept prevailing cultural values; that certain ideological groups might exploit dialogue with the church for propaganda purposes; and that in their work for social justice, church organizations might become single-issue groups, or become overly influenced by secular ideologies.

In an attempt to bridge the gap between culture and faith, "Gaudium et Spes" emphasized the values and goals the

church shares with most modern societies. It said a fully lived faith means collaborating to improve society.

Several of those interviewed said that the document, the council's longest and most wide-ranging, had suffered from a too optimistic "partial reading."

French Cardinal Paul Poupard, who heads the Pontifical Council for Culture and the Secretariat for Non-Believers, said the constitution sometimes has been misunderstood as simply embracing modern culture.

He noted that the document's first words, "Gaudium et Spes" (Joy and Hope) were followed by "luctus et angor" (grief and anguish), which refer to what is wrong in the world.

"The council said both, but only one part has been stressed," Cardinal Poupard said.

As a result of "incomplete" understanding of the council, he said, "it's the Christians who have adapted to the global culture instead of being a leaven against it." He cited abortion as an example.

"Many Catholics around the world" have aligned with the prevailing culture on the issue, and against clear church teaching, he said.

CARDINAL POUPARD said he blamed the situation on a relative silence among contemporary Catholics regarding the need for prayer and solid doctrinal education, which should go hand-in-hand with dialogue.

"I share Cardinal (Joseph) Ratzinger's belief that there is a crisis of faith today," he said. "Some Christians, turning to the world, have forgotten that they are to convert the world, and not be converted by the worldly spirit."

He said he hoped the synod would help "overcome these errors."

Cardinal Ratzinger, prefect of the Congregation for the Doctrine of the Faith, sounded a similar theme in the 1985 book "The Ratzinger Report."

CARDINAL GABRIEL-Marie Garrone, a Frenchman who led discussion on "Gaudium et Spes" at the council and later

became the first president of the council for culture, said the last 20 years have taught the church to look more realistically at the world.

The document, he said, had an "abstract" vision of man—which some criticize as being too optimistic. He said he could understand the criticism leveled by Cardinal Ratzinger and others who see dangers in the contact between the church and the "concrete reality" of the modern world.

But Cardinal Garrone said he believes the council's "opening" to the world has been positive.

The council linked faith with social action that aims at solving economic inequalities, peace and human rights. Much progress has been made in these areas, officials said—by the pope, Vatican organizations such as the Justice and Peace Commission, bishops' conferences and other church groups.

"The image of the church in the world has much improved," said Cardinal Poupard. The church "is now recognized in many countries as the only place of freedom in the world. This is important."

Cardinal Pietro Pavan, who is credited

with helping to write the two major social encyclicals of Pope John XXIII, "Mater et Magistra" (Mother and Teacher) and "Pacem in Terris" (Peace on Earth) said that the U.S. bishops' statements on nuclear war and the economy were examples of applying general council teachings to concrete situations.

But Cardinal Pavan said much more should have been done in this regard over the last 20 years. In "Mater et Magistra," Pope John urged that the church's social doctrine be systematically taught at all levels in the church, he said.

Instead Pope John's appeal "has remained for many years a dead letter—or almost dead—in nearly all the episcopal conferences of the world," the cardinal said.

Cardinal Pavan rejected the idea that the council's call for dialogue with the world has hurt the church.

Even in "complex" areas such as Latin America, he said, the church has had a growing effect on society while clarifying the nature of its own mission. The Vatican's recent warnings about some strains of "liberation theology" are part of the clarification process, he said.

"The dialogue and the various forms of collaboration between Catholics and non-Catholics have also produced substantially positive results. The difference," he said, "is that the good, unlike the bad, doesn't make noise."

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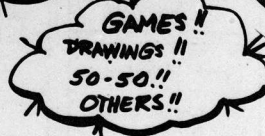
ST. LAWRENCE SPORTS COMMITTEE

SATURDAY, OCTOBER 19, 1985

AT ST. LAWRENCE SCHOOL

(FR. CONEN HALL — 46TH & SHADELAND)

TIME: 8:00 P.M. til 1:00 A.M.



DOOR PRIZES

ADMISSION \$5.00 PER PERSON