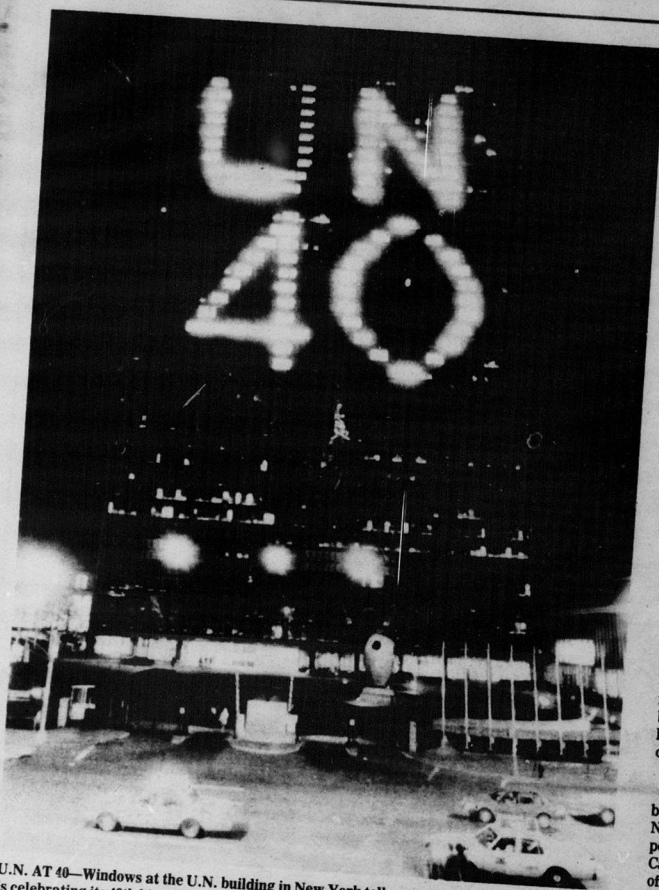
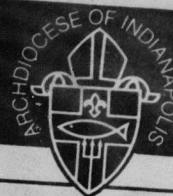


The CRITERION

Vol. XXV, No. 5, November 1, 1985

Indianapolis, Indiana



U.N. AT 40—Windows at the U.N. building in New York tell everyone that the United Nations is celebrating its 40th birthday. (NC photo from UPI)

The U.N. at 40 It still gets the church's backing

by Liz S. Armstrong

WASHINGTON (NC)—Back in 1944, with the United States still fighting the bloody battles of World War II, the U.S. Catholic bishops asked a provocative question:

"We have met the challenge of war," they said. "Shall we meet the challenge of peace?"

They proposed a means for meeting that challenge, a means that others were pondering as well and which, through the efforts of various countries, became the United Nations.

As the bishops put it, "An international institution, based on the recognition of an objective moral obligation and not on the binding force of covenant alone, is needed for the preservation of a just peace and the promotion of international cooperation for the common good of the international community."

"The international institution must be universal," added their "Statement on International Order," issued Nov. 16, 1944, by the administrative board of the old National Catholic Welfare Conference. "It must seek to include, with the due regard to basic equality of rights, all the nations, large and small, strong and weak. Its constitution must be democratic."

FORMALLY established when its charter became effective Oct. 24, 1945, the United Nations drew unstinting support from popes and other international and national Catholic Church officials—who sometimes offered criticism as well when they thought it warranted.

Now celebrating its 40th birthday, the United Nations is still getting the church's

backing, not as an always-successful, flawless institution but one that, in the words of Pope Paul VI, "represents the obligatory path of modern civilization" and the "last hope of concord and peace."

Indeed, two popes, Paul VI and John Paul II, have made history by addressing the United Nations at its New York headquarters, reminding its diplomats that their mission is peace, not just politics.

Cardinal Agostino Casaroli, Vatican secretary of state, in a homily at a Mass marking the U.N.'s 40th anniversary, noted that the U.N. Charter doubtless caused skeptics to smile at the expression of "utopian idealism."

Now, an "examination of conscience" is in order to see what has happened to the earlier hopes and the commitment to peace, he said.

Yet, he added, where the United Nations is concerned, "the voice of the Apostolic See continues still today to be a voice of support, encouragement, and even an incitement to do more and better."

EVEN AT the beginning, Catholic critics expressed doubts about some apparent U.N. shortcomings. One, noted by the U.S. hierarchy in 1945, was the power of the U.N. Security Council's "big five" nations—the United States, Britain, France, Soviet Union and China—to veto decisions.

Another was the U.N. General Assembly's penchant for plodding debate. When the General Assembly met in autumn 1946 in New York, just months after its historic first session in London, Jesuit Father E.A. Conway wrote in a commentary, "It must be admitted that no one (See UNITED NATIONS on page 18)

Laity generally positive about Vatican Council II But an articulate minority gives Vatican II a negative rating according to a Criterion survey

by Don Zirkel
(First of three parts)

The president of the National Conference of Catholic Bishops says the reaction to the Second Vatican Council has been generally positive, although some U.S. Catholics think the church has gone too far too soon, and others think it has not progressed far enough or fast enough.

A national survey conducted for The Criterion and 11 other diocesan newspapers

found significant agreement with Bishop James Malone's position, some interesting differences, and a third group of respondents: an articulate minority who give Vatican II a negative rating.

Both the bishops' report and the Catholic press survey were done in preparation for the upcoming Extraordinary Synod of Bishops to be held in Rome Nov. 25-Dec. 8. This synod will evaluate the experience of the church since Vatican II closed 20 years ago.

The critics (about one-seventh of the 1,371 who answered the survey) have a few words for the bishops, words like: loss of reverence, devotion to Mary and the saints, quiet time at Mass, the 40 hours devotion, Benediction, the Baltimore Catechism, Brown Scapulars and statues.

There are also words they would like to hear more often: transubstantiation, immortal soul, Easter duty, Ten Commandments, real presence, sacrifice of the Mass (in fact, any kind of sacrifice) and original sin (indeed, any kind of sin).

According to the critics, the reasons confession lines are so short and communion lines are so long is that bishops' pastorals and priests' sermons never talk about the monstrous evil of sin and the worthiness required to receive our divine savior in the most blessed sacrament, preferably on your tongue and on your knees.

If you feel strongly about the Second Vatican Council, little things mean a lot.

There are differences about statues and banners, orthodox and pluralism, organs and guitars, the kiss of peace, priests called by their first names, the amount of attention that should be focused on the pope. Cardinal Ratzinger has become the number one hero to some and the chief villain to others.

"Is the church better off since Vatican II? Who cares?" said one response. "I'll bet most of your answers are from women." She is correct. Of identifiable answers 63 percent are from the ladies.

The majority of respondents to the survey are clearly favorable-to-enthusiastic about the effects of the council.

High on their list are liturgical changes: Mass in English, Prayer of the Faithful, Presentation of Gifts, lectors, eucharistic ministers and women on the altar, Blessing of the Sick, communal penance services, Saturday evening Mass, updated celebrations of baptism and marriage.

Here are some excerpts from responses across the country:

"Laity have responded generously where they have been encouraged, but not where pastors have declared infallibly that they are not ready."

"On celibacy and the role of women, people are ahead of the bishops, just as they were on hats in church. On peace and social justice, bishops are ahead, just as they were on liturgical renewal. May we continue to listen and learn from each other."

"Since Vatican II we have more perspective. Meat on Friday is no longer as important as abortion."

"If mixed marriages can take place in (the) church of either bride or groom, why can't baptism of their child take place at either font."

"Instead of God's rights, we hear about civil rights. Instead of the war against the devil, we are treated to the war against the (See LAITY REACTION on page 18)

Looking Inside

From the editor: New hope for peace in the Middle East. Pg. 2.

Women in the church: What they said at national hearings. Pg. 3.

Commentary: Higgins and Francis on the economy pastoral. Pg. 4.

Entertainment: Bishop Gaughan testifies on movies and drugs. Pg. 5.

Liturgy: N.D. survey studied quality of liturgical life. Pg. 12.

Faith Today: Needs and expectations of youth rank high on lists of church concerns. Pg. 13.

Synod background: How the missions have changed. Pg. 20.

Theology: New trend in Vatican relations with theologians. Pg. 21.

the criterion
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

New hope for peace in the Middle East

by John F. Fink

Exactly three years ago today (Nov. 1), I was in the country of Jordan. On that day I and other Catholic journalists on the trip visited the Baqa'a Palestinian refugee camp and then had a meeting with Crown Prince Hassan, King Hussein's youngest brother and the no. 2 man in Jordan (Hussein was in London at the time). That evening we celebrated All Saints' Day Mass in the convent for Franciscan sisters who operate a clinic for the Palestinians.

The next day we visited the sisters' clinic and then met for two hours with PLO leaders at their headquarters in Jordan. From all these meetings and visits we learned a lot about the injustices being suffered by the Palestinians.

From Jordan we went to Israel where we met with the top leaders of the Israeli government at the Knesset (the Likud coalition was in power then). We also met with the leaders of Shimon Peres' Labor Party and with Christian Arabs living in Israel. Finally we went to Egypt where we met with President Mubarak and others in the Egyptian government. We also had meetings with religious leaders in all three countries.

As a result of those meetings I came away believing that the best hope for peace in the confusing and troubled Middle East lies in the hands of two men whom I consider to be the most reasonable leaders—King Hussein of Jordan and Shimon Peres of Israel. A third person who impressed me considerably was Elias Freij, a Catholic and an Arab and the mayor of Bethlehem for the past 15 years.



What I learned, from separate interviews, was that each of these three men agrees with the others on what should be done to solve the Palestinian problem. Peres' Labor Party has always favored combining the Palestine of the West Bank with Jordan. It does not favor annexation of the West Bank by Israel because then the Arabs would outnumber the Jews and Israel would lose its Jewish character.

In return, all three of these leaders believe that the Arabs should recognize Israel as a sovereign state with defensible borders. Those borders would have to be established through negotiations.

Three years ago, the leaders of the Likud Party then in power in Israel made it clear to us that they favored annexation of the West Bank, the building of Jewish settlements there, and the expulsion of Arabs living there.

Today, of course, Peres is Israeli prime minister and I was not at all surprised when he declared a unilateral peace with Jordan during his speech at the United Nations and called for bilateral peace negotiations with Jordan.

THE PALESTINE Liberation Organization has sabotaged its own peace efforts by its recent acts of terror, particularly the Achille Lauro hijacking and murder of an American. Therefore, it was a perfect time for Peres' move because the PLO has now been discredited and cannot insist on a role in the negotiations.

But it doesn't change the delicate position Hussein is in. As the Hashemite king of a country that is now 60 percent Palestinian, it is important that he be asked to represent the Palestinians and not take on the responsibility on his own.

It's curious that our Senate has denied to Hussein the defensive weapons that his country would like to buy unless Hussein agrees to start peace negotiations with

Israel. It is Hussein who has been trying the hardest to get those negotiations started but has not felt able to because he has not been designated to represent the Palestinians. That's why he and Egypt's President Mubarak proposed an international conference that would include other countries besides Israel—a proposal Israel has rejected.

It is now up to Hussein to determine whether or not he can try to proceed without the PLO. It would be very dangerous for him to do so. His peace efforts already have been opposed by the more radical Arab countries, particularly his northern neighbor Syria and the PLO factions backed by that country. If he should decide to go ahead he certainly would need support from the United States.

It could well be that our Senate's decision that Jordan may not buy defensive weapons unless Hussein enters peace negotiations is just the excuse the king needs to break away from the PLO. With the PLO now so discredited, Yasser Arafat should recognize that his organization will not have a hand in any negotiations and should give his blessing to Hussein to represent the Palestinians.

He would not represent them all by himself, of course. And that's where Mayor Freij comes in. He is courageous, intelligent, and a great leader. He is not one of the puppets set up by Israel's Arab village leagues; in fact, he had nothing but scorn for them since they were appointed, financed and armed by Israel and do not represent the people. Freij has been reelected consistently by the Arabs in Bethlehem. He would be ideal to represent the Palestinians on the West Bank.

I don't underestimate the difficulties in getting those three men—Hussein, Peres and Freij—to the bargaining table, but the United States should exert every effort to try to get it done. I'm convinced that they can hold the key to at least a little more peace in the Middle East.

Legislative committee to recommend separate standards for non-public schools

by Jim Jachimiak

A legislative committee examining non-public education in Indiana has approved a proposal for separate standards for non-public schools seeking state accreditation.

The committee, known as the Interim Study Committee on Private Schools and Child Care, voted on Oct. 23 to send that recommendation on to the Indiana General Assembly during its 1986 session.

While the committee approved the proposal for separate standards by a 10-1 margin, it defeated two other proposals. One would have established guidelines for determining whether a child is receiving an education equivalent to that given in a public school. Indiana has a compulsory attendance law which requires that children attend a public school or receive equivalent instruction somewhere else. The other would have required private schools and those who educate their children at home to report the numbers of students they teach.

Under current law, non-public schools must meet the same criteria as public schools to be accredited by the state. IN-

PEA and other groups have attempted to show, through testimony before the committee, that the current requirements are inappropriate for non-public schools. If the committee's proposal is approved by the legislature, it will require the state board of education to develop standards for non-public schools. Accreditation for non-public schools would remain voluntary.

The proposal would also require the state board to appoint an advisory committee to assist the board in making decisions which concern non-public schools. Under the current proposal, the advisory committee would include a chairman picked by the state superintendent of education, four members from the non-public education sector, and two from either public or non-public education.

Prior to last week's committee meeting, the Indiana Non-Public Education Association (INPEA) issued a statement of support for the proposal on separate standards for accreditation of non-public schools. INPEA Consultant Steve Noone said, "In supporting separate standards for accreditation, INPEA does not want less demanding standards, but ones which recognize the unique difference in philosophy and funding between public and non-public schools."

He added, "INPEA recommends that separate standards for non-publics emphasize 'outcome,' i.e., actual progress in learning, rather than the current method with public schools which stresses 'input,' i.e., facilities and resource materials."

He cited Illinois as an example of a state where separate standards for non-public

schools have been successful. "In that state, before requesting certification, a non-public school defines its purpose, then documents the curriculum, teacher qualifications, instructional strategies, testing programs and evaluation of student performance."

Once that information is submitted by the school, a review team coordinated by the state department of education studies the documentation and observes the educational program. The team offers recommendations for improvement. If the school meets state standards, it is given a certificate of approval.

Noone said that he was satisfied that "the state board of education is still charged with establishing standards for accreditation of non-public schools." But he added, "Personally, I'm a little disappointed with the make-up of the advisory committee." The original proposal for separate standards called for a 10-member advisory committee, with all 10 from non-public education. At last week's meeting, Sen. Richard Thompson, chairman of the committee, proposed changing the make-up of the committee at the suggestion of the state superintendent of education. That change was approved by the study committee.

INPEA had taken no position last week on the two proposals which were rejected by the interim study committee, Noone said. Both were defeated by votes of 6-5.

The first would have provided a definition of equivalent instruction as it applies to the compulsory school attendance law. The proposal included a set

of guidelines based on those developed by Marion County Prosecutor Steven Goldsmith for determining equivalency. Those who argued against the proposal did so because it would reverse current law by defining standards for both non-public schools and home educators.

INPEA had presented its position earlier on what it considers to constitute equivalency. "So it was our judgment that it would be better to deal with the accreditation process now," Noone said. "We thought that would be a better way for is and the legislature to dialogue about the issues. Equivalency is 'a very emotional issue,' he noted. Most fundamentalist schools oppose state guidelines, which they feel would violate their freedom of religion.

The second proposal would have required home educators to report to the state superintendent of education the number of students they are teaching. That would not have affected non-public schools, Noone said, since they are already required to report those numbers.

OFFICIAL APPOINTMENT

Effective November 13, 1985

REV. STEVEN SCHAFFLEIN, from associate pastor of St. Andrew Parish, Richmond, to pastor of St. Anne Parish, New Castle.

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 November 3

SUNDAY, Nov. 3—Diaconate ordinations, St. Meinrad Seminary, 2 p.m.

MONDAY, Nov. 4—Confirmation for St. Mary of the Knobs Parish, Floyd's Knobs, Eucharistic Liturgy at 7:30 p.m. with reception following.

WEDNESDAY, Nov. 6—Confirmation for St. Barnabas Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.



MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____

NOTE: If you are receiving duplicate copies please send both labels

THE CRITERION

P.O. BOX 1410
INDIANAPOLIS, IN 46206

Black seminarians association to meet

The National Black Catholic Seminarians Association will hold its second annual executive meeting at St. Meinrad School of Theology Nov. 22-24.

The association was founded in 1969 by Precious Blood Father Clarence Williams to strengthen the identity of black Catholic seminarians. It seeks to be a channel for communication among black seminarians at various seminaries, to raise their

visibility to the rest of the American church, and to support black seminarians in the pursuit of their vocations.

With a membership of 250, the association is part of the National Black Clergy Conference, which exists to support black priests and Religious. Benedictine Father Cyprian Davis, of St. Meinrad Archabbey and School of Theology serves as an overseer to the seminarians' group.

Women in the church and in society

What women are saying: the national hearings

by Pat Morrison
Third in a series

Reprinted with permission from The Joliet Catholic Explorer

Last March the bishops' committee preparing to draft the pastoral letter on "Women in the Church and in Society" held the first of its national hearings in Washington, D.C. The committee heard statements from nine national women's organizations and from a representative of the bishops' national conference.

This third installment of our series on the women's pastoral presents a summary of the testimonies given.

National Council of Catholic Women:

President Mary Ann Schwab said that the NCCW "accepts the church's judgment" excluding women from ordination to sacramental priesthood. But "at the same time (the NCCW) rejoices in the affirmation of women" expressed by recent church documents which express the desire that "Christian women become more fully aware of the greatness of their mission today."

Schwab's testimony outlined ways the gifts of women can be used in the "ministries needed to reach the modern world." She called attention to the needs of single and career-oriented women, homemakers, women from diverse cultural backgrounds and in special circumstances.

"To what better purpose can the gifts of today's women be directed than to the pastoral care of other women?" she asked.

Some of the social justice needs of women she cited included equal pay for equivalent work, benefits to working mothers and legal protection for divorced women.

Leadership Conference of Women Religious:

LCWR's national board members recommended that the bishops not issue the pastoral "or alternatively that they defer writing for several years." They stated that a good teaching document on women cannot be written by the 1988 deadline the bishops have set or under the consultation process they have established.

"As a church all of us need conversion to justice in regard to women," their statement said. "All of us, given our socialization both culturally and religiously, stand in need of liberation from a patriarchal world view, from sexist anthropological concepts, from stereotypes about roles and personality traits. A conversion process is long and painful; the issuing of a written statement has a tendency to signal closure, solution."

Among conditions which the LCWR said contribute to the alienation of women were patriarchy; exclusion of women in liturgy, ministry and church processes and policymaking; styles used by clergy and hierarchy in relating to women; and reproductive issues.

The statement also included factors which could contribute to the reconciliation of women: a basic acknowledgement on the part of church officials that alienation exists; a movement among women toward greater self-determination; structural changes; church involvement in justice issues; and willingness to deal with conflict-generating issues.

While the religious women's group suggested a postponement of the pastoral, it said that it "was not suggesting that nothing be done." Rather, "some different process is needed" at this time.

Secretariat on the Laity:

Dolores Leckey, executive director of the U.S. bishops' Secretariat on the Laity, told the committee that forces at work in changing society are affecting male-female relationships and there is a need to know how this affects men.

"I am convinced that the pastoral on women, while terribly needed, is only half the pastoral task," she said. "I believe there should also be a pastoral on men."

Leckey pointed out a number of areas she said contributed to women's alienation and which she hoped the pastoral would address. Heading her list was the devaluation of women's work. "Women's traditional work, i.e., homemaking, crafts, volunteer work, is not really recognized as work by society," she said.

In describing situations within the church which contribute to alienating women, Leckey passed on the comments of women who complained that "priests tend to consult themselves—meaning other priests—regarding problems about women," when they ought to be in dialogue with women.

She presented a list of issues she hoped would be addressed, including:

- the value of women as women, and not only in terms of social roles (especially for women who have not married);
- the alienating impact of exclusive language;
- economic justice and equal opportunity to serve in the public as well as private sector, in the church as well as in society;

- a commitment of the church to affirm and assist women in their efforts to achieve a balance between being nurturers and achievers.

- affirmation of women's value in serving the church's mission;

- affirmation of society's need for women in leadership; a clear statement that church and society benefit from women in co-equal partnership with men;

- recognition that church and society are both in need of continuing education if negative attitudes and behaviors toward women are to be transformed.

Las Hermanas:

Being a woman and a Hispanic combine to make life doubly difficult both in the

church and in American society, according to representatives of Las Hermanas, an organization of Hispanic women in ministry.

Like several other groups, Las Hermanas also encouraged the bishops' committee to write on sexism rather than on women.

Ada Maria Isasi-Diaz said members of her delegation presented a stone to each bishop at the conclusion of their testimony, symbolizing their feeling that "Hispanic women have been begging for bread from the church but have been given stones."

Las Hermanas representatives, she said, "talked about the repentance the church should have for sexism within the church. We talked about how the church has failed to fulfill the spiritual, social or material needs of the Hispanic woman."

"The church in many ways has no respect for our roots and our culture," Isasi-Diaz said, adding that the group's testimony encouraged the committee to make serious efforts to heal the wounds of alienated Hispanics and Hispanic women in particular.

Catholic Daughters of the Americas:

Loretta Knebel, national regent of the 165,000-member Catholic Daughters of the Americas, told the bishops' committee that family life is the most important theme to develop in the pastoral on women.

Remarking that familiarity with the Gospel message shows the uniqueness of Jesus' attitude toward women in his society and culture, Knebel also said that CDA acknowledges the improved status of women in Christianity. "We recognize that women in the Christian world are much better off than their sisters in other societies," she said.

Catholic women do not want to feel superior to men, she said, but neither do they need to feel inferior. "They want recognition of their talents and capabilities as do men."

"The community needs to recognize that women who remain at home to care for their families are doing an important and worthwhile job," Knebel said.

"Working women," she added, "are no less motherly than anyone else and would appreciate moral support instead of criticism" for entering the work force while also raising their families.

Among factors contributing to the alienation of women, Knebel cited the feminization of poverty, tolerance of society of fathers' irresponsibility in child-raising and child support; physical and mental abuse of females as children and wives; toleration of pornography and immorality in the media degrading women.

In church-related areas Knebel remarked on the complacent and often condescending way in which women are treated in their parishes: "Some women feel that they are not recognized for their capabilities, but simply tolerated as necessary workers." And yet, she added, "more women than men today participate in adult education classes, undertake charitable works and take on the job of teaching religious education classes."

As helps to healing women's alienation, the CDA suggested parish affirmation of single women, support for and development of programs and shelters for rape and abuse victims, legislation regulating pornography, and equal pay for equal work.

Knebel affirmed the CDA's support for programs that affirm the right to life and which support families, citing especially the contributions of Engaged and Marriage Encounter and the Couple to Couple League.

The Daughters of Isabella:

Janet Hagen, the executive director for this 120,000-member organization, said that consultations across the country among the group's membership revealed that the

(See WHAT WOMEN on page 9)

The Beech Grove Benedictine Center is for spiritual and educational development

by Richard Cain

At the Beech Grove Benedictine Center one will certainly find retreats, all kinds of retreats. But one will also find yoga classes, a seminar on creative problem-solving and an olympic sized pool where individuals and families come and swim.

"We're not just a retreat center," said Benedictine Sister Donna Fyffe, administrator of the center. "We are a center for spiritual and educational development."

The center has a three-pronged focus, according to Sister Donna:

- enablement of the laity for leadership in the church,
- ministry to people in ministry, and
- building the church of the 21st century.

Coupled with this is an approach that sees spirituality in terms of wholeness, the integration of all parts of the person. In keeping with this, the center offers programs on creative leisure and also includes creative leisure as an element in other programs.

WHAT IS NOW the center was once an academy for girls complete with gym and swimming pool. But declining enrollments forced the school's closing in 1978. After that the facility sat empty for three years while the sisters considered what to do with it.

After a feasibility study indicated the need for a center for spiritual and educational development, the sisters opened the Beech Grove Benedictine Center in 1981. In the five years since its opening, the center has seen rapidly increasing use. In its first year, 60 different groups used the center. By last year the number had tripled to 180. This does not



CLOWNING AROUND—Benedictine Sister Juliann Babcock of the Beech Grove Benedictine Center engages in clown ministry during a retreat for major superiors of the Benedictine Federation.

take into account that some of these groups use the center four or five times a year, Sister Donna said.

Among the more popular programs are:

- the Spiritual Leadership Program designed to help people develop a systematic spiritual life and learn how better to share their gifts,

- the Nineteenth Annotation, a seven-month spiritual guidance program built around the liturgical year and the "Spiritual Exercises" of St. Ignatius,

- the Journey to Wholeness program,

which serves as a follow-up to the Nineteenth Annotation, and

- retreats for teachers, parish councils and parish communities.

Individual spiritual direction is also available through the center. Almost all the retreats and programs can also be brought to a parish or school.

IN ADDITION, the center is also available to groups who need a space in which to hold their own spiritual programs. The center has 50 private bedrooms, about 20 conference rooms of various sizes, dining facilities, a chapel, gym and pool and 40 acres of grounds. Individuals are also invited to come to the center for a day away, said Benedictine Sister Juliann Babcock, public relations director for the center. "They don't have to come for a program."

In order to accommodate the growing number of programs and groups who use the center, two new staffers have been hired. Susan Weber, the new director of programming, brings speakers to the center and sees to it that the needs of people involved with the various programs are met. Mary Anne Schaefer, the new director of facilities, coordinates the needs of those using the center for their own programs.

Although the center is run by Benedictine sisters, Sister Donna stressed that the center is not only for Catholics. "It's very ecumenical."

Among the center's plans for the future are involvement with the National Catholic Lay Network and a regional ecumenical group.

For more information about programs or use of the facilities, contact the Beech Grove Benedictine Center, 1402 Southern Avenue, Beech Grove, IN 46107 317-788-7581.

COMMENTARY

Bishops' economic pastoral Conservative critics of letter are inconsistent

by Msgr. George G. Higgins

Dinesh D'Souza, a young journalist of conservative leanings, has interviewed a random but relatively small number of U.S. bishops to find out how much they know about some of the more technical defense and economic policy matters dealt with in the U.S. bishops' pastoral letter on peace and their forthcoming pastoral on the economy.



D'Souza's findings are summarized in the fall issue of Policy Review, a quarterly published by an avowedly partisan ultraconservative Washington think tank. His survey is not a neutral, Gallup-like

survey, but a polemical essay sponsored by an organization which has criticized the two pastorals from the outset.

D'Souza has concluded that the bishops he interviewed "know little or nothing about the ideas and proposals to which they are putting their signature and lending their religious authority." Hold it. Let's stop right there.

D'Souza's questions dealt, not with the basic religious and ethical values at the heart of the two pastorals, but with a sampling of somewhat more technical policy matters referred to in the documents. If he has read the pastorals, D'Souza knows that in their treatment of these specific policy matters the bishops are not invoking or hiding behind "their religious authority." Their recommendations on these matters are simply that—put forth to stimulate, not foreclose,

debate on the most effective way to implement basic biblical and ethical values.

D'Souza is not to be criticized for reporting—accurately, I assume—that, too often for comfort, the bishops he interviewed were not fully informed about some policy issues dealt with in the pastorals. Their answers to some of his questions were admittedly rather lame. I assume that when they read their answers in cold print they will be prompted to catch up on their homework before voting on the economic pastoral next year.

But if the bishops feel uncomfortable about being called to account by D'Souza, imagine how President Reagan must feel these days when the media and even some of his own advisers worriedly suggest that he still has a lot to learn before the summit conference with Soviet leader Mikhail Gorbachev. The president often gets his facts wrong when answering questions from the media and then has to endure the sight of his embattled press secretary trying to correct his "misstatements."

I say this not to belittle the president, but simply to suggest that, if misery loves company, the bishops interviewed by D'Souza are in the best of company indeed.

D'Souza and some of his admirers, notably syndicated columnist Jeffrey Hart, are somewhat selective in their concern. They profess to be terribly shocked by the bishops' lack of expertise on certain policy issues and at the same time amused.

Hart alternates between feeling sorry for the bishops and openly sneering at them. The evidence against them in D'Souza's article, he says, is simply "delicious." Now that D'Souza has "caught



up with the bishops," Hart doesn't know whether to laugh or to cry, but decides in the end, "it's probably better to laugh." I don't begrudge him such trivial and harmless entertainment.

Ask yourself, however, why Hart and D'Souza aren't laughing just as hard at the president's far more ominous lack of expertise on some of the life-and-death issues to be discussed in Geneva. The answer is obvious. On almost every public-policy issue they agree with the president and disagree with the bishops. Their laughter is just as simple—and as partisan—as that.

Bishops' economic pastoral May go too far in applying principles to specific policies

by Dale Francis

In the early 1950s, I was director of the newly-formed Bureau of Information for the National Catholic Welfare Conference. That brought me more than 30 years ago into close contact with the bishops' meetings and their pastoral letters, which then we called statements of the bishops.



A part of my job was to make certain the bishops' pastorals got media coverage. That was an easy task. There were top journalists around who thought that what the bishops said was newsworthy. One I worked with long ago, George Cornell of Associated Press, is still one of the nation's finest writers on religion.

The bishops' pastorals made getting media coverage easy. They were well-written and succinct. They came to the

point, didn't evade controversial issues. The 1951 statement on moral decline in the American society was written when Senator Joseph McCarthy was at the peak of his popularity. The bishops said, "Dishonesty, slander, detraction and defamation of character are as truly transgressions of God's commandments when resorted to by men in political life as they are for all other men."

That pastoral letter was printed in full in The New York Times, Washington Star, New York Herald Tribune and the St. Louis Globe Democrat. Time featured it in its national news, Newsweek in its religion section. The Washington Post said the bishops' call for a "revival of old-fashioned standards of morality for public servants is an indicated need of the times, and the church can give valuable leadership in bringing about such a revival."

The bishops' pastoral letter in 1955 was "The Place of Private and Church-Related Schools in American Education." It was printed in full in The New York Times and other metropolitan dailies, was a front page story across the nation. The pastoral

letter became the subject for newspaper editorials and an illustrated article in U.S. News and World Report.

This was the pattern for media coverage of the pastorals of the bishops. They made news. They were often published in full in secular dailies and, of course, in Catholic newspapers. They were letters to the Catholic people and they not only reached those to whom they were addressed but millions of other people, too.

Why was this? They were tightly written, they dealt with issues of concern to all, and of special importance, they were brief. The pastoral of 1951 was less than 3,000 words; the letter of 1955, 2,500.

Which brings me to something nobody seems to talk about in the discussion of the new pastoral, "Catholic Social Teaching and the U.S. Economy." The length of the second draft was cut 20 percent from the first, but it is still 41,000 words long, 49,000 with footnotes. That's about the same length as the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World."

It is to be a pastoral letter. By definition

and promise of the text, it is intended for the Catholic people. But how many of the 52 million Catholics in this nation are going to read a 41,000 word pastoral letter? The bishops know the answer to this question.

So if by its very form the pastoral is not written to be read by the people directly, how do the bishops perceive it? Is it a presentation to establish the Catholic position on economic issues in a permanent way? The second chapter of the pastoral does that very well in presenting basic moral principles. But much of the rest of the pastoral involves the bishop's application of those principles to specific economic policies.

The bishops say they believe their judgments are accurate. Perhaps they are; others of goodwill may disagree. But this letter mixes what the church surely teaches with what bishops think and lasting principles with judgments on transitory issues. Knowing how the process of a pastoral letter moves inexorably once it begins, I don't expect that the extended form or the mixed substance of the pastoral will be considered, but I wish it would be.

Financial crisis in church calls for new types of planning

by Fr. Eugene Hemrick

"In one archdiocese alone, Father, it will take \$246 million to keep religious orders out of financial difficulties and enable them to take care of sisters who are elderly or infirm."

That revelation was not new to me. In 1982 our research team had studied more than 500 religious orders of men and women to learn if they were having financial troubles. Fifty-five percent of the orders foresaw a financial crisis in the costs of caring for aged and infirm members. Funds had been set aside by most of the orders but it was felt that the funds were "woefully inadequate."

At the heart of the problem are aging Religious whose median age now is 57 and rising by one year every 18 months.

As more Religious retire there are not enough young Religious available to



support the older ones. The inexpensive labor force the U.S. church once enjoyed is eroding quickly.

Many sisters working in parishes, who once were paid next to nothing, are asking for salaries equal to a lay person's. Often those salaries are sent to a motherhouse in an effort to keep it financially solvent and to support the elderly.

In order to avoid a financial crisis many orders are selling properties. They are moving out of institutions that are no longer filled and are seeking funds from bishops and Catholic donors.

As the church shifts toward a greater dependency on the laity, the financial crunch will not be lightened. On the contrary, I see even greater financial difficulties in the future.

For example, the costs of training lay persons for new roles will place heavy financial burdens on dioceses. There will be no clergy discounts. Then too a lay person with a family will demand a larger salary.

This is a far cry from Religious living in a community and pooling resources.

As we employ more permanent deacons, full-time directors of ministry and parish

administrators, parish budgets will feel a heavy drain.

But before anyone becomes depressed over all the potential financial disasters facing the church, it should be noted that some parishes and religious institutions are not only surviving, they are thriving and will continue to thrive down the road.

Why?

Because they have employed persons with foresight and financial know-how. They are persons who are not so distracted by everyday problems as to forget about long-range planning. They are not only living in the present, they are also thinking about those who come after them.

They are schooled in computers and how to compute projections. They have a mentality which accepts the fact that old institutions aren't what they used to be and that nothing comes free. And they are planning accordingly.

One of the biggest challenges the church faces now is to figure out how to shift quickly into a new mode of planning for this situation.

One of the church's greatest successes

in the future might lie in appointing persons who respect the past but realize that to preserve its best traditions there must be a wedding with the best we presently know about planning for the future.

© 1985 by NC News Service

the criterion

1400 North Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$11.00 per year

25¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara

publisher

John F. Fink

editor-in-chief

Dennis R. Jones

general manager

Published weekly except last week

in July and December

Postmaster: Send address changes to The Criterion

P.O. Box 1410, Indianapolis, IN 46206



ENTERTAINMENT

VIEWING WITH ARNOLD

'Edge' not much more than a well-crafted thriller

by James W. Arnold

Ah, the trials of a modern woman. In "The Jagged Edge," Glenn Close is back—we left her last week in "Maxie," as a bishop's secretary inhibited by the amoral spirit of a 1920s flapper—as Teddy Barnes, Yuppie superwoman. A crackerjack lawyer, already juggling an ex-husband, two kids and guilt feelings about an innocent man she helped convict a few years ago, she takes on the defense of a murder case and promptly falls in love with her client.

That's just the start of things in "Edge," a taut courtroom drama sock-and-shocker that milks every ounce of suspense from a plot that seems ripped out of the scandal page of any metro newspaper. The atmosphere is juicy sex-gore-and-corruption among the California social upper-crust. Only extraordinary craftsmanship, in front and behind the camera, lifts it above the level of one of those TV Movies of the Week they run after the kids go to bed.

The defendant is Jack Forrester (Jeff Bridges), urbane editor of the fictional San Francisco Times. He is charming, idealistic, WASP-ish and gorgeous—Bridges playing Robert Redford. His wealthy wife, who owns the paper, has been horrifically slain, Manson-style, in a bloody beach house sequence that opens the film. Prosecutor Tom Krasny (Peter Coyote) is dark and ruthless, a political opponent of the paper. He was also the DA in charge of the old case that haunts the heroine, because she lacked the courage to resist his unethical, evidence-suppressing tactics.

Thus it's a classic struggle between big golden boy journalist and ambitious ethnic politician, each morally ambiguous in his own way. The moral quagmire deepens, as



we are matter-of-factly introduced to the alleycat sex lives of these spoiled and privileged aristocrats. E.g., the dead wife's best friend may have had designs on Jack; there is a handsome tennis pro who makes his living bestowing sexual favors on ladies at the country club.

But Joe Eszterhas's original screenplay is built around Teddy and told from her viewpoint. Her intentions at least are noble. She is determined not to make another mistake, and have legal chicanery produce another wrongful verdict. At the heart of the story is the legal tradition that a man is entitled, guilty or not, to the best possible defense. But given the state of her conscience, Teddy cannot function without absolute confidence in her client's innocence.

As she slowly succumbs to Jack's considerable charm, both she and the audience begin to wonder if her romantic impulses are not replacing her lawyer's respect for the evidence. The script and director Richard Marquand ("Return of the Jedi") play skillful games with this dilemma. You change sides every 15 minutes.

Is Jack a monster, or a nice fellow being railroaded to the gas chamber because the DA wants to become senator and the ordinary folks on the jury want to stick it to the rich guy? The undeniable achievement of "Edge" is that it keeps this question going, with several alternative solutions, almost to the last frame.

On the negative side, it seems arbitrarily contrived that poor Teddy has to grapple with these issues throughout as judge and jury. Her attitude in this respect is decidedly unprofessional, and her emotional swings are not exactly a great argument for the competence and reliability of female lawyers. She's not far removed from the traditional gothic heroine who can't be sure if her boyfriend wants to love her or strangle her.

Actress Close, in any case, stuffs all the complexity possible into her role, even an



BAG LADY—Lucille Ball stars in a rare dramatic role as an elderly New York City shopping bag lady in "Stone Pillow," a new movie airing Nov. 5 on CBS. (NC photo)

unattractive arrogance which seems wrong but ultimately turns out right. Somehow, she convinces us that Teddy is smart and honest and a good mother, beautiful in a hard sort of way, a horsewoman and racquetball athlete who can keep up with any man. She's also very tough in the courtroom, but her emotions and sexual mores are less under control.

Bridges proves again (cf. "Starman") that he's not only puppydog likeable but a gifted performer within his range, and Coyote, one of those rare new actors who doesn't do Dean or Pacino imitations, gives the film a fresh sense of reality. The backup cast is flawless, with Robert Loggia especially notable as Teddy's pal and chief investigator, a foul-mouthed cynic who is a clone of the Jack Warden character in "The Verdict."

"Edge" is the kind of film full of courtroom revelations that have the

spectators gasping. Like most contemporary R films, when it gets to murder, it's graphic and shocking. The roughest moments are verbal: when a woman testifies in detail about her ordeal as the victim of a sadistic sex crime. Other sexual behavior is not admirable either, but in the context of the whole movie, suggests something of a sin-does-not-pay morality.

Is it really much more than a well-crafted thriller. Not much more, to be honest. But it does take ethics seriously on a couple of levels, and reminds us, through the shifting doubts of who-dun-it and why, of the slippery nature of human certitude.

(Superior suspense drama; graphic violence briefly shown and verbally described; street language, sexual situations; all this limits it to mature audiences only.)

(USCC classification: O—morally offensive.)

Apply film ratings to drug abuse portrayals, bishop urges

WASHINGTON (NC)—The Motion Picture Association of America should apply its current movie ratings as they originally were intended and not create a new rating symbol to deal with film depictions of drug abuse, Bishop Norbert F. Gaughan of Gary, Ind., told a Senate hearing Oct. 24.



SEAL MORNING—Holly Aird (left) as Rowena, and Jane Lapotaire, as her reclusive Aunt Miriam, share a love for wildlife, including an abandoned seal pup, in the two-part drama "Seal Morning" on PBS' popular "Wonderworks" series Nov. 4 and 11.

In testimony for the U.S. Catholic Conference before the Senate Subcommittee on Investigations, Bishop Gaughan said the addition of more symbols "will only further confuse the system, which is already susceptible to misunderstanding."

The bishop, who is immediate past chairman of the USCC Communication Committee, said "films aimed at the youth market which promote substance abuse should be rated R (restricted; under 17 not permitted without parent or adult guardian)."

He also called for wider dissemination of the meaning of the current movie ratings and he urged the motion picture association to provide brief explanations for parents indicating why a movie was given a particular rating.

The purpose of the hearing was to explore voluntary efforts the movie industry could undertake to help dissuade young people from using drugs.

One proposal has been to attach an SA—substance abuse—warning to the present movie ratings to alert parents to the presence of favorable portrayals of drug use.

In his prepared testimony, Bishop Gaughan outlined the history of the USCC's involvement in rating and reviewing movies.

He also criticized the MPAA rating system for its "lax standards" in applying ratings and cited several examples of popular films that he said promote substance abuse but which carry no age restrictions.

One such film, according to Bishop Gaughan, is "Poltergeist," directed by Steven Spielberg, which was given a PG—parental guidance—rating.

"There is a scene in which the viewers get a benign look at the mother and father—principal characters presented as admirable in every way—giggling over a marijuana cigarette that they are sharing before bedtime," he said.

The USCC had classified the movie O—morally offensive—for the drug scene as well as scenes of violence and sexual innuendo involving the family's teen-age daughter.

Bishop Gaughan said the USCC continues to urge the MPAA to adopt a brief explanation as to why a movie was given a particular rating.

"Any rating system, the MPAA's as well as the USCC's, is only as credible as the rationale for the application of its classifications," he said. "Parents cannot be expected to make intelligent, informed decisions regarding their children's choice of motion picture entertainment unless they are provided with some clear and succinct rationale on which to base that decision."

He also recommended that the motion picture association set up "an effective self-policing mechanism" that would publicize the names of movie theaters which do not enforce age restrictions.

Jack Valenti, president of the MPAA, who also testified, said his organization has "no illusions about the stark menace" of drug abuse but said he opposes the proposed "SA" warning because it would cause confusion among parents and be difficult to use.

Citing the five rating categories currently in use, Valenti said the MPAA is "so overburdened with categories already, I don't know if we can sustain another."

Valenti said the MPAA rating system was intended to give advance cautionary warnings to parents. But undermining the value of the rating system is parental responsibility to find out more information about rated movies, he said.

Valenti cited several steps the movie industry is taking to expand the public's awareness of the dangers of drug and alcohol abuse.

TO THE EDITOR

Abortion not only moral concern

Re: Oct. 18 issue, letter by Leon H. Bourke.

Mr. Bourke seems to imply that he, and certainly not the American Catholic bishops, has the corner on Roman Catholic orthodoxy and "the infallible teaching" of the church. He goes on to pontificate that the bishops' pastoral on war and peace is a trendy, fashionable mixture of politics and religion, and that it is a "safe" issue sanctioned by the Democratic Party and the rest of the political left wing. Mr. Bourke feels that, if the American clergy and laity had any guts and a real commitment to the faith, they would spend all of their waking hours protesting abortion.

Although I believe abortion to be one of humankind's greatest tragedies, I don't think that it should be the only moral concern of the American church. As long as there is a real danger that our planet and everyone on it could be destroyed by the failure of world leaders to find peaceful means to resolve international conflicts, that millions of people will continue to starve because of famine and displacement resulting from war, and that thousands of others will be maimed and tortured for their political and religious beliefs, I don't believe that it is morally right to concentrate all of our efforts as a nation and as a church on one issue.

Furthermore, I feel obligated to point

out that Mr. Bourke's ignorance of church history, the teachings of Vatican II, and the true nature of papal infallibility is appalling. Doesn't Mr. Bourke know that there have been only two or three ex cathedra pronouncements made in the entire history of the church and that all of these had to do with doctrinal, not moral, matters?

Likewise, hasn't Mr. Bourke heard about the teaching on collegiality which recognizes the teaching authority of the local bishops as part of the magisterium of the church? Finally, doesn't Mr. Bourke realize that moral teachings of the pope, as well as those of the local churches, aren't frozen in stone but that they change to both reflect and to meet the needs of a changing society?

In addition, I wish to state that although I concur with Mr. Bourke that abortion is a "heinous atrocity," I strongly recommend that he study the world situation more carefully, that he read the writings of the early church fathers and that he pay special attention to the documents of Vatican II, particularly "The Church in the Modern World." If he takes the advice regarding the last two recommendations, he might just discover the real meaning of orthodoxy and the church's moral function in society.

For too long people of Mr. Bourke's

persuasion have taken the position that if abortion and its accompanying evils could be eradicated, then God would miraculously cure all the rest of the world's afflictions. They might as well quit looking for this type of divine intervention—it simply will not happen. God created us in his image and likeness so that we could use our full potential for good to achieve our individual salvation, as well as the tem-

poral and heavenly salvation of all of humankind. If in imitation of our human and divine role model, Jesus Christ, we, as individuals and as a church, address all of the needs of the world, both spiritual and physical, then, with the help of God's grace, we will achieve that salvation, and not until.

Ray E. Brown, Jr.

Indianapolis

Use the money now invested

As a Catholic, I am proud that we as a church have contributed so much social service to the Archdiocese of Indianapolis and have thus made Christ's presence a reality in the community. I also commend the archbishop for making the archdiocesan budget publicly available. It takes courage to do that because not everyone will agree on how the diocese gets its revenues or how it spends its funds. Criterion editor John F. Fink noted in his October 18 column that "some people . . . criticize the church for investing money instead of giving it to the poor." I wish to point out reasons for this line of thinking.

The archdiocese has investments, primarily certificates of deposit and treasury notes, amounting to over \$16 million. It is true the investment income of over \$1.681 million makes up 11 percent of revenues and is used to further the worthwhile projects and agencies of the church. My point is that if there were no immediate social injustices, this line of thinking would be morally acceptable. We criticize conditions in South Africa when we have the money available to eradicate some of the poverty and educate some of the people there. Must millions continue to starve in Africa because we are saving our money for a tomorrow which may never come because of a nuclear disaster?

Part of the \$16 million now in banks

could be spent on housing for the elderly or homeless. Yes, that is now being done; but more people could be helped. Should anyone sleep in the street when we have the funds available to help them? Our concerns should also include the unemployed, whose families suffer tremendously during this crisis. What about social justice for church employees? It is very difficult for some parishes to meet their service fees for health and retirement plans, so they have to borrow money from the archdiocesan treasury, which charges interest. Why should they have to borrow money when the people of those parishes already contributed toward the \$16 million in the bank? What about just wages for church employees? Are custodians, office workers, and teachers paid a just wage? What about principals? Of prime importance, what more could be done for our priests and sisters?

Lastly, how do the banks use the \$16 million the church invests? This is very important. Do they buy real estate? If so, what kinds of businesses rent the buildings? Do the banks lend the money to businesses? If so, what kinds of businesses?

May we pray for guidance from the Holy Spirit rather than financial consultants.

Virginia Winchell

New Albany

Academy planning open house

I am sure there are other Catholic parents in the Archdiocese of Indianapolis who, like Mrs. Vozel, may be unaware of our fine all-girls Catholic high school located here in picturesque and historical Oldenburg. Because of our location we draw students from Indianapolis and Cincinnati, as well as many towns and cities in between.

Our Academy of the Immaculate Conception has a long tradition of excellence in education. Our school, ICA as it is known locally, is both a day and five-day resident high school for young women grades 9-12.

The academy is staffed by the Sisters of

St. Francis and lay teachers who emphasize superior academic training and a Christian atmosphere.

We are having Open House on Nov. 17 and would welcome any interested parents and students from the archdiocese who would care to visit our campus and facilities.

The academy is located off I-74, 60 miles from Indianapolis. Oldenburg is only three miles north of the Batesville-Oldenburg exit.

Sister Dolores Jean Nellis, O.S.F.

Academy Director of Development
Oldenburg

the pope teaches Through his only son, God reveals to us his fatherhood

by Pope John Paul II
Remarks at audience Oct. 23

Today we continue our reflections on the fatherhood of God.

Christ, God's eternal son, frequently spoke about his father. He proclaimed his loving providence and gentle mercy. Even more importantly, Jesus called God "my father," and thereby revealed that he enjoyed a special relationship with him, namely, that of being the only begotten son.

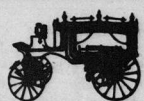
When Jesus prayed, he addressed the Father with a name which expresses tender filial love: "Abba." And when the disciples asked the Savior to teach them to pray he taught them the prayer which we call the "Our Father." After his resurrection, before ascending into heaven, Jesus told his disciples, "I am ascending to my father and your father, to my God and your God."

We see, then, that it is through the only begotten son that God fully reveals to us the mystery of his fatherhood. In fact, only Christ can make it known. As Jesus said: "No one knows the Father except the Son and any one to whom the Son chooses to reveal him." Through Christ, we have come to know the Father, to know that he is



the source of all life, and that within the mystery of the Holy Trinity he eternally begets the Son.

Of this mystery, St. Paul writes: "I bow my knees before the Father, from whom every family in heaven and earth is named." We, too, praise God's mercy which has made it possible for us to pray: "Abba, Father."



Grinstainer Funeral Home, Inc.

SAM H. PRESTON — F. EDWARD GIBSON — HAROLD D. UNGER
The oldest Funeral Established in Indianapolis — Founded in 1854
"Centrally Located to Serve You"
1601 E. New York Street, Indianapolis, IN 46201 (317) 632-5374

LOSE UP TO 50 POUNDS BY
CHRISTMAS DURING OUR...

1 WEEK ONLY!

BURN AWAY \$4^{58*}
YOUR FAT
BEFORE THE HOLIDAYS ARRIVE
FOR AN AVG. COST OF ONLY...

DESIGN FOR DIFFICULT WEIGHT PROBLEMS

Nutra•Bolic's rapid fat burning system will burn away your fat at the rate of 15-40 pounds per month!
GUARANTEED IN WRITING!

CALL NOW...

KEYSTONE — 257-2111
6100 Office Bldg.

GREENWOOD — 887-2200
1000 N. Madison Ave.



You will lose weight by the holidays with

- ★ NO HUNGER
- ★ NO EXERCISE
- ★ NO SHOTS OR DRUGS
- ★ NO LIQUID PROTEIN

SPEEDWAY — 291-7001
6350 Westhaven Drive

NUTRA•BOLIC™

WEIGHT REDUCTION SYSTEMS

*Or 40% off. Includes weight loss, mobilization and maintenance. First time visitors only. Not valid with any other offer. Based on cash program.

WITH
LOCATIONS
NATIONWIDE

CORNUCOPIA

The making of modern saints

by Cynthia Dewes

Hair shirts are kaput in the saintly fashion world these days. Self-flagellation is frowned on, too, and levitation is ordinarily left to amateur magicians. The likes of John XXIII, Mother Teresa and Dorothy Day, our modern saints, do not include such interesting throwbacks in their hagiographies.

Saints today are in the world and of it. Their reading of the Gospel is literal and their understanding of Christian mission demands service to others. Lots of service to all kinds of others. To our dismay, their example prods us to do the same.

Just when we have the old "we'll go to Mass, throw a few bucks in the collection, and rest on our ... laurels" routine established, they shake us up. They shame us into living the Gospel, not just reading or talking about it.

This means that when our adult children enter mixed marriages we celebrate their commitment and support them and their spouses in their new life together. No more furtive, mean-spirited marriage ceremonies in the church rectory.

It means that when our new neighbors, school teachers, co-workers or paper boys turn out to be aboriginal or charismatic or vegetarian or whatever else is different from us we treat them courteously and work toward a happy relationship with them.

It even means that we suffer sweetly through church meetings conducted by disorganized, long-winded, good-hearted people whose reasons for being there have more to do with staying power than with reason.

There's no glory in it, either. Visiting poor old Grandma in the nursing home just doesn't hack the same glamour as martyrdom by burning at the stake. Going to the office or the plant every day for 40 years, listening to the same gripes and jokes and noise, can't compare with the nobility of living on locusts and honey in a cave in the desert.

So we're stuck with sorting clothes for the St. Vincent de Paul Society, babysitting for single mothers or treating retarded people with humor and dignity. And during all this, we're expected to be alert to our fellows' other, unspoken needs.

We listen encouragingly to naive idealism in the young, and keep our doubts to ourselves. We hear the pain of friends whose marriages, jobs, hopes, are on the rocks, and we offer support for their healing. We try to affirm the infirm.

No more Crusades, no more tramping alongside errant popes on their way to history, no more forsaking earthly riches for a beggar's cowl. It's all downhill now, dull, smelly, hard, and not photogenic.

Nevertheless, saints continue to go marching in. Does it count if we're dragged kicking and screaming to the pursuit of a more saintly life? I sure hope so.

check it out...

✓ **Natural Family Planning** classes sponsored by the Family Life Office will be held monthly at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. \$15 fee includes all materials, instruction and followup counseling and/or additional class attendance. Projected class dates are: Fridays, Nov. 15, Dec. 13, Jan. 10, Feb. 7, March 21 and April 18. For more information call 317-236-1596, 800-382-9836 or 317-639-2230. For classes outside of the Indianapolis area call the following: Terre Haute 317-548-2750; Osgood 812-689-5831; and Batesville 812-934-4054 or 812-934-3338.

✓ **An Epilepsy Symposium** focusing on "Explanations of Epilepsy" and "Coping

with Epilepsy" will be held at the Hyatt Regency Hotel downtown from 7 to 9 p.m. on Wednesday, Nov. 13. For information call Lenora Hooks at 545-3116.

✓ **St. Jude Parish, 5353 McFarland Rd.** will present a four-part lecture series by Msgr. Raymond T. Bosler on "Vatican Council II: The Church Coming Alive" at 7:30 p.m. on Thursdays, Nov. 14, Nov. 21, Dec. 5 and Dec. 12 in the school cafeteria. Please note there is no session on Thanksgiving Day.

✓ **The annual Mayor's Prayer Breakfast** will feature former Indiana governor Dr. Otis Bowen as speaker on Tuesday, Nov. 19 at 7:30 a.m. in the Egyptian Room of the Murat Shrine Club, 920 N. New Jersey St. Proceeds benefit the Raines Counseling Center. Tickets at \$10 may be purchased by calling 251-7178.

✓ **The Family Support Center Auxiliary** will sponsor a Christmas Doll House Tour from 1 to 5 p.m. on Sunday, Dec. 1. The tour will feature doll collections and refreshment stops at three North side and three southside homes. \$5 per person tickets may be purchased by calling the Center at 634-5050.

✓ **The annual Family Support Center Auction** will be held on Friday, Nov. 22 at the Schnull-Rauch House, 3050 N. Meridian St. beginning with silent bidding at 6 p.m. and a cocktail buffet at \$10 per person. The auction, whose proceeds help maintain the Family Support Center programs to prevent child abuse and neglect, begins at 7:15 p.m. Call 634-5050 for tickets.

✓ **The Women's Daytime Bible Study Group** will offer a fall series on "God of Our Mothers: Seven Biblical Women Tell Their Stories" at 10 a.m. on six Wednesdays, beginning Nov. 6 in St. Joan of Arc rectory. The free series will include: Hagar, Nov. 6; Miriam, Nov. 13; Ruth, Nov. 20; Susanna, Dec. 4; Mary of Magdala, Dec. 11; and Martha and the Women of the Early Church, Dec. 18 (no meeting on Nov. 27). Bring a Bible and notebook. Babies and toddlers are welcome.

✓ **Reservations are now being accepted for the 1985 Madrigal Dinners at Marian College** to be held Saturday and Sunday, Dec. 7-8 and Friday and Saturday, Dec. 13-14. Friday and Saturday performances begin at 6:30 p.m. with dinner at 7 p.m. The Sunday performance begins at 1:30 p.m. with dinner at 2 p.m. For reservations call Marie at 929-0222.



✓ **Women in Christian Service of St. Barnabas Church** will hold a Bazaar on Saturday, Nov. 2 from 9 a.m. to 4 p.m. in the church hall, 8300 S. Rahke Rd., southwest of Perry Meridian High School. Here Evalyn Steininger and Cathey Carrieco admire a handmade country quilt which will be raffled at 4 p.m. For tickets call 888-3830 or 882-4136.

✓ **St. Meinrad Archabbey** offers four types of retreats: those for specific groups, guided retreats, lectio retreats using the monastic tradition of Lectio Divina, and private, self-directed retreats. Scheduled specific group retreats for 1986 include: Men, Jan. 17-19; Men and Women, Jan. 24-26; Women, April 4-6; Married Couples, June 6-8; Vocational Decision-Making,



TO PERFORM—St. Joan of Arc Church in Indianapolis will host an ecumenical commemoration at 7:30 p.m. on All Soul's Day, Nov. 2, for those who died in World War II and to pray for peace. The Choir of Men and Boys from Christ Church (Episcopal) Cathedral, Indianapolis, shown here, and a choir from Lexington, Ky., will sing the Missa pro Defunctis (Mass for the Dead) of Tomas de Victoria. St. Joan of Arc pastor Father Donald Schmidlin will participate in the readings. For more information call 317-636-4577 or 317-283-5508.

June 13-15; Sisters, July 20-25; and Brothers, July 27-Aug. 1. For more information contact: Benedictine Father Vincent Tobin, The Guest House, St. Meinrad Archabbey, St. Meinrad, Ind. 47577, 812-357-6585.

✓ **"An Ascending View—A Contemporary Look at Scripture"** will be presented at

St. Malachy Parish, Brownsburg, at 7 p.m. on three consecutive Sundays, beginning Nov. 10. Call 852-2946 for information.

✓ **The Chatard High School Choirs** will present a fall concert of contemporary and classical sacred music on Thursday, Nov. 7 at 7:30 p.m. in St. Thomas Aquinas Church, 46th and Illinois. There is no charge.

It's not too early to think about Christmas...



Give the gift of Catholic News and Information

Christmas Gift Subscriptions begin with the December 21 issue.

- ☐ New Subscription ☐ Renewal
- ☐ 1 Year (60 issues) — \$11.00 ☐ 2 Years (100 issues) — \$20.00
- ☐ 3 Years (150 issues) — \$29.00

TO: Name _____

Address _____

City _____ State _____ Zip _____

FROM: Name _____

Address _____

City _____ State _____ Zip _____

Complete Coupon & Send it with Your Check or Money Order to:

The Criterion
1400 North Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

For Additional Gift Subscriptions of the Criterion Simply Attach Additional Sheet with the Above Information.

QUESTION CORNER

Can TV Mass meet obligation?

by Fr. John Dietzen

Q If the pope's blessing can be obtained by all who follow the ceremony on television or radio, why can't the obligation of Sunday Mass be fulfilled by watching the Mass on television at home on Sunday morning?

For that matter, why can't we go to confession over the telephone? (Ohio)



A The answer is basically simple. The Mass is not a private prayer. A blessing is different, even though there are always public and communal aspects to any blessing given in the name of the church, as would be true, for example, of a blessing given to the world by the Holy Father.

Most Catholics still do not realize that the obligation concerning Sunday Mass, which continues tradition going back to the earliest days of the church, is not to hear or watch someone else do something but to be there to do it oneself and share it with our fellow Catholics.

The expression "go to Mass" is unfortunate but, sad to say, it probably reflects the understanding of a great many Catholics. Except for the fact that it in-

volves something holy, it's sort of like going to the movies or a symphony.

But the Eucharist is an action, a celebration of the Catholic community, shared in by all who are present. It cannot be substituted for by seeing a television program.

If one cannot be present for Sunday Mass with one's parish or other community, a television or radio Mass may assist in uniting one with it in spirit or in realizing our desire for union with Christ in the Eucharist.

Such listening or viewing, however, is never a substitute for being there.

The sacrament of penance is much the same. It is a personal dialogue and presence with the Catholic community on earth as represented by the priest. This personal encounter of the penitent with the people of God, with the priest as their ordained representative, is essential to the sacrament.

With this understanding, televised or telephoned confession could not fulfill the requirements for the sacrament of forgiveness of sins.

Q I have heard many people say the unicorn is a satanic symbol yet I have seen it on church ceilings. Could you explain the church's position on this? (New York)

A As most readers probably know, the unicorn is a legendary animal,

generally presented as a white horse with a horn growing from its forehead. For some reason that seems lost in antiquity, Christian tradition frequently sees the unicorn as a symbol of chastity and virginity. This tradition continues in use of the unicorn in Catholic and other Christian works of art.

As most other common ancient symbols, including the cross, the unicorn has in some instances been a symbol for things more sinister. That, however, would not prevent its use in the past or at present in Christian art.

The Catholic Church has no official position on the matter.

(A free brochure outlining Catholic marriage regulations and explaining the promises before an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

ALLERGY TO AIR-BORNE SUBSTANCES and FOODS

A one-stop facility for continuing medical evaluation, testing and treatment, according to accepted Ear, Nose, and Throat allergy national peer (leaders) standards, for symptoms of persistent (1 month or more) or repeated asthma, cough, phlegm, post-nasal drip, hoarseness, difficult breathing, hay fever, sneezing, head colds, sinus infection, headache, dizziness, blocked ears, fluid in the ears, ear infections, upset stomach and intestines, food intolerance, hives, tonsillitis, sore throat, general body weakness, and hyperactivity.

Self-diagnosis for say, a running nose could be as dangerous as missing a cancerous growth or at least an obstruction that may be correctable.



Testing can be as simple as a blood examination or could involve skin tests. Treatment for food allergies could allow you to continue eating offending foods.

You will be referred back to your family physician.

INDY EAR, NOSE & THROAT ALLERGY CLINIC

1500 Albany Street • Beech Grove, IN 46107 • Tel: 317-783-8830

Cost of tests covered by most insurance companies

FAMILY TALK

Share not just money but yourself with poor

by Dr. James and Mary Kenny

Dear Mary: I want to share a Thanksgiving experience we had last year about a good deed that backfired. We belong to a family action group in our parish. We and our children organized a collection of food for the needy. We made food baskets and took them around a few days before Thanksgiving.

One recipient was a member of our parish, a widow. However, when we brought the basket, she got very angry. She said she wasn't "poor" and didn't need "welfare." She has a full-time job and is raising four nice kids single-handed.

We admire her and thought we would give her a little boost, but our action seems to have been all wrong. We are very cautious this year.—Iowa.

Answer: Our society is often stratified according to the amount of money in a household. Consequently we tend to know others who are just about like ourselves economically. You are not the first group to collect for the poor and then wonder who are "the poor" and where are they.

We are learning that problems of hunger and poverty are not solved simply by providing enough money or goods. Life is more complicated than that. What can a middle-class parish do about the needy in their community?

Some parishes embrace a wide range of economic levels. Often, however, people socialize according to economic means. The parish is not unified into one Christian community but is divided into clans or cliques, most based on wealth.

Perhaps a group like yours can take steps to break such divisions. Seek to know a wider range of people in the parish, not to "do good" to them, but simply to know them as human beings.

One of the best ways to get to know them is to involve yourselves in a common action. Invite someone you know only slightly to have coffee with you after Sunday Mass. Invite them to help at the church bazaar, the parish CCD program, a parish school



activity. If you get refusals, keep trying. Several efforts by your family action group could change the social climate of your parish.

Suppose your parish serves only one economic group. There are no poor people in your parish. Then you need to work through people who do know the needy in a personal way. Your welfare department might help you. Even better would be persons who feed the hungry or clothe the needy on an ongoing basis.

But if you really want to meet needs, involve yourselves. Perhaps your group can volunteer to work at a local soup kitchen or to personally distribute clothes to the needy. When you have a feel for those in need, when you have met them personally, you will better be able to help.

Catherine de Hueck Doherty, a great Catholic activist of our century, writes about her daily walk from home to the post office in her village. The short walk takes hours because she uses that time to talk to neighbors. Catherine calls this the "chitchat" apostolate.

With characteristic emphasis on little things, she recognizes the importance of visiting with your neighbors. Unless we know people personally and know their needs, we cannot meet those needs.

The desire to serve others is beautiful. And to serve a family is even more beautiful. As you and your group continue, you may well discover it is not goods you need to share so much as yourselves.

(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.)

1985 by NC News Service

All Souls Day Celebration—1985



For those of us who can remember our days of Catechism instruction, religious education, or the creed which we recite each Sunday at Mass, we can't help but recall the term Communion of Saints. Remember the Church triumphant, the Church militant, the Church suffering. As we celebrate Cemetery Sunday or, as we do in our Archdiocese, All Souls Day, with Masses being conducted in our cemeteries, what a wonderful opportunity to once again recall and explain the above terms to those in attendance. Surely this opportunity comes at a most appropriate time — first, the celebration of All Saints and then the celebration of All Souls.

As we celebrate the feast of All Saints, the Church triumphant, we recall and honor those famous canonized saints, as well as those called saints by the voice of the people of the early Church, as well as the multitude of unnamed saints down through the years. This year, it might be good for us to especially remember the many catechists who have recently given their lives in trying to bring Christ's teachings the uneducated.

On All Souls Day, we pray for the Church suffering — our dear departed loved ones presently detained in purgatory, awaiting their release to swell the ranks of the Church triumphant in Heaven. Only we, members of the Church militant, and the Saints in Heaven can intercede for the departed souls in purgatory.

By our prayers this Cemetery Sunday, we may very well be hastening the release of those in purgatory and be taking out an insurance policy for our own speedy flight to union with the triune God as members one day of the Church triumphant, for our prayers today will not be forgotten by the saints of tomorrow.

The All Souls Day Celebration of Masses in St. Joseph Chapel in St. Joseph Cemetery is scheduled for Saturday, November 2nd, with Masses celebrated on the hour beginning at 10:00 a.m. and ending with Mass at 2:00 p.m. Following is the schedule of Masses and the Celebrants.

- 10:00 Fr. Sciarra St. Barnabas
- 11:00 Fr. Kirkhoff St. Jude
- 12:00 Fr. Jarrell Cathedral
- 1:00 Msgr. Gettlefinger Cathedral
- 2:00 Fr. Munshower Holy Spirit

What women are saying to U.S. bishops

(Continued from page 3)
strengthening of family life is their biggest concern.

One area in which she said the D of I experienced some lack of affirmation in the church was the fact that the organization is excluded from two-thirds of U.S. dioceses. Some bishops, she said, mistakenly feel "we're in conflict with" their own Council of Catholic Women or with the CDA.

The Women's Ordination Conference:

This group, which endorses women's ordination to ministerial priesthood, used a

parable to argue that the church's all-male hierarchy has suppressed an openness to women's leadership that existed in early Christianity. Today, they said, that hierarchy is turning women away by its unwillingness to hear their voices and recognize their calls to ministry.

National Black Sisters Conference:

NBSC president Sister Elizabeth Harris said her group views "the pastoral needs of the people" as central and that priestly ordination and expanded lay ministries are just parts of the overall need to serve

people and overcome structures that inhibit such service.

Her testimony before the committee emphasized that the pastoral "should not be just on women, but on the 'isms' in the church and society, primarily sexism and racism."

The National Assembly of Religious Women:

Dominican Sister Marjorie Tuite asked the bishops not to issue a pastoral on women at all. She told reporters that NARW "urged the committee to reconsider" and write a pastoral "on sexism, not on women."

The group's rationale, she explained, citing earlier pastorals on racism and the economy, is that "you don't write pastorals on victims; you write them on issues."

National Coalition of American Nuns:

About half the members of NCAN thought no pastoral should be written at all, the group's spokeswomen told the committee. The other half agreed with the views of other groups that the pastoral, if written, should be on sexism rather than women.

NCAN's representative, Sister Michelle Olley, said that sexism, not ordained ministry, is the root question. "If women had equal rights elsewhere" in church life, she stated, ordination would no longer be a problem.

St. Elizabeth's Home holds annual meeting

"I was not prepared for such a moving experience," commented Archbishop Edward T. O'Meara after viewing Sharon Boller's multi-image slide presentation "St. Elizabeth's Home: 70 Years of Love." The occasion for the archbishop's comments was the St. Elizabeth board of director's annual meeting held recently at the southside facility.

Archbishop O'Meara complimented the board, staff and volunteers of St. Elizabeth's for their dedication to young women with unplanned pregnancies, their families and babies. He addressed his remarks to the investment of their time and energy in the area of agency development

and encouraged the continued growth of the agency through a vision for the future.

During a business meeting, the board unanimously voted to hold another gala benefit event in 1986 similar to the highly successful Elizabetha Ball held last July. It netted proceeds of nearly \$50,000 for the home.

Those nominated for board membership are Jack Whalen, Golden Rule Life Insurance Company; Michael Moriarty, Indianapolis attorney; William Pfister, independent life insurance broker; and Steve Beck, a vice president at Indiana National Bank.



AWARD PRESENTED—The "Lifesigns" production team is shown with Bishop John J. McRaith of the Diocese of Owensboro, Ky., receiving the 1985 Proclaim Award from the United States Catholic Conference for the program "Teen Pregnancy." The award was presented at a dinner in Louisville for a radio program produced with funds from the local portion of the Catholic Communications Campaign. "Lifesigns" team members shown with Bishop McRaith are: Mike Carotta, who developed the concept for the program; John Kirby, producer; Charles J. Schisla, consultant; and Don Lilak of St. Meinrad College, who is responsible for the collegians who handle post-production duties. "Lifesigns" is heard each week on the Catholic Telecommunications Network of America, WICR-FM in Indianapolis, WRCR-FM in Rushville, WWWY-FM in Columbus and WAXI-FM in Rockville.

G. H. Herrmann Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



Brebeuf

A Jesuit College Preparatory School

Commitment to the individual. Pursuit of excellence. Growth in knowledge and responsibility to God. These are goals of a Jesuit education, goals of Brebeuf, a co-educational, interfaith high school that serves the entire Indianapolis area. Brebeuf focuses its curriculum on providing knowledge and skills for entrance to and success in the most demanding universities. In all programs — athletics and co-curricular as well as academics — individuals can develop to their highest potential. Brebeuf is for the diligent as well as the gifted. Learn more about Brebeuf by calling 872-7050.

Brebeuf Preparatory School

2801 West 86th Street
Indianapolis, Indiana 46268
(317) 872-7050

OPEN HOUSE

Sunday, November 3, 1985
12:30 p.m. to 3:30 p.m.



GIFT SUGGESTIONS



HOLIDAY... or any day...
Treat your family and friends...
and yourself... to some of these
fine, tasty foods.

Prompt delivery, with satisfaction guaranteed. Available all year round. Prices include delivery. Free brochure available.

GETHSEMANI TRAPPIST CHEESE

- | | |
|---|---------|
| No. 15 - Four 6 oz Wedges of cheese,
Two Mild, one Aged, one
Smoky. (no substitutes) | \$ 9.75 |
| No. 29 - Three 12 oz Wedges of cheese,
One each of Mild, Aged, and Smoky
(no substitutes) | \$12.50 |
| No. 240 - Half wheel (24 oz) of Mild cheese | \$ 8.00 |
| No. 241 - Half wheel (24 oz) of Aged cheese | \$ 8.00 |
| No. 242 - Half wheel (24 oz) of Smoky cheese | \$ 8.25 |
| No. 156 - 20 oz of Fruitcake and 12 oz of
Mild cheese. (no substitutes) | \$11.25 |

TRAPPIST FRUIT CAKE

"Fruit Cakes of exceptional taste..." Chicago Tribune
(Flavored with Ky. Bourbon)

- | | |
|-----------------------|---------|
| No. 250 - 2 1/2 pound | \$13.00 |
| No. 500 - 5 pound | \$23.50 |

CHOOSE item by number. PRINT name and address.
INDICATE time of arrival. Now, Christmas, etc.
MAIL with check or money order to:

GETHSEMANI FARMS Box 12 TRAPPIST, KY 40051
Sept 15-Dec 15, answering service may be used for orders: (502) 566-3470



BROAD RIPPLE KINDERGARTEN & PREP SCHOOL

EDUCATIONAL CHILD CARE

HOURS: 6:30 AM — 6:00 PM 257-8434

— ACCEPTING REGISTRATION FOR —
TODDLERS THRU AGE 12

AFTER SCHOOL CARE AVAILABLE FOR ELEMENTARY CHILDREN
6543 FERGUSON AVENUE 812 E. 67th STREET
(TODDLERS THRU AGE 2) (AGES: 2-SCHOOL AGE)
253-1643 257-8434

Draperies FROST Reaspreads UPHOLSTERERS

Fabrics at Discount Prices
On In-Shop Work or Do-It-Yourself

We Do Quilting

Fabrics Shown in Our Showroom or Your Home
Monday thru Friday—7:30 to 5:30; Saturday—7:30 to 2:00
Estimates—6 Days a Week

26 Years Experience

4024 E. Michigan Street • Indianapolis • 353-1217

KOALA CENTERS



Indiana's leading hospitals specializing in the treatment of alcoholism and drug abuse.

- adolescent and adult programs
- comprehensive family programs
- outpatient programs
- individualized treatment programs

TOLL FREE 24-HOUR

HELPLINE

1-800-622-4711

Call today for information about the Koala Center nearest you.

Archbishop's Annual Appeal

1985 Results

	1985 GOAL	1985 RESULTS	% OF GOAL
ALL DEANERIES			
North Deanery, Indpls.	\$369,250	\$291,093	79%
East Deanery, Indpls.	208,100	176,939	85%
South Deanery, Indpls.	308,300	239,239	78%
West Deanery, Indpls.	216,800	216,106	99%
Batesville Deanery	160,200	129,211	81%
Bloomington Deanery	68,700	69,322	101%
Connersville Deanery	144,000	114,528	79%
New Albany Deanery	258,800	192,412	74%
Seymour Deanery	166,600	132,141	79%
Tell City Deanery	49,850	49,446	99%
Terre Haute Deanery	103,900	82,131	79%
ARCHDIOCESAN TOTALS	\$2,054,600	\$1,701,162	83%

NORTH DEANERY, INDIANAPOLIS (Rev. Kenny Sweeney, Dean)			
Immaculate Heart of Mary	\$ 40,500	\$ 35,250	87%
Christ the King	45,000	26,932	60%
St. Andrew	13,250	11,464	87%
St. Joan of Arc	13,500	10,798	80%
St. Lawrence	49,500	27,749	56%
St. Luke	82,500	47,150	57%
St. Matthew	45,000	49,617	110%
St. Pius X	47,000	58,950	125%
St. Thomas Aquinas	33,000	23,182	70%
TOTALS	\$369,250	\$291,093	79%

EAST DEANERY, INDIANAPOLIS (Rev. Robert Borchertmeyer, Dean)			
SS. Peter & Paul	\$ 8,500	\$ 13,553	159%
Holy Cross	4,500	6,095	135%
Holy Spirit	49,500	41,691	84%
Our Lady of Lourdes	25,000	17,391	70%
St. Bernadette	7,600	3,205	42%
St. Mary	8,000	9,701	121%
St. Philip Neri	17,100	14,413	84%
St. Rita	4,000	3,105	78%
St. Simon	21,000	12,007	57%
Little Flower	40,500	28,700	71%
St. Thomas, Fortville	4,400	4,400	100%
St. Michael, Greenfield	18,000	22,677	126%
TOTALS	\$208,100	\$176,939	85%

WEST DEANERY, INDIANAPOLIS (Rev. John Ryan, Dean)			
Assumption	\$ 2,300	\$ 3,219	140%
Holy Angels	4,500	9,649	214%
Holy Trinity	7,200	11,257	156%
St. Anthony	8,100	13,759	170%
St. Bridget	3,600	4,691	130%
St. Christopher	33,500	28,377	85%
St. Gabriel	22,500	26,522	118%
St. Joseph	8,100	11,053	136%
St. Michael the Archangel	42,000	41,240	98%
St. Monica	22,500	16,847	75%
St. Malachy	31,500	20,222	64%
Mary, Queen of Peace	5,500	2,578	47%
St. Thomas More	8,500	13,186	155%
St. Susanna, Plainfield	17,000	13,504	79%
TOTALS	\$216,800	\$216,106	99%

SOUTH DEANERY, INDIANAPOLIS (Rev. John Sciarra, Dean)			
Holy Name	\$ 45,000	\$ 34,259	76%
Holy Rosary	3,600	3,258	91%
Nativity of Our Lord Jesus	18,000	9,530	53%
Sacred Heart	9,000	8,701	97%
St. Ann	9,000	4,689	52%
St. Barnabas	45,000	41,578	92%
St. Catherine	9,000	14,914	166%
St. James, the Greater	9,000	11,432	127%
St. John	8,000	11,402	143%
St. Jude	50,000	16,957	34%
St. Mark	28,000	32,462	116%
St. Patrick	7,200	2,806	39%
St. Roch	22,500	10,155	45%
Our Lady of Greenwood	45,000	37,094	82%
TOTALS	\$308,300	\$239,239	78%

BATESVILLE DEANERY (Rev. John Geis, Dean)			
Imm. Conception, Aurora	\$ 10,900	\$ 7,891	72%
St. Louis, Batesville	31,000	22,683	73%
St. John, Dover	3,500	3,731	107%
St. John, Enochburg	4,000	5,087	127%

	1985 GOAL	1985 RESULTS	% OF GOAL
St. Mary, Greensburg	30,000	26,337	88%
St. Anne, Hamburg	2,000	1,432	72%
St. Lawrence, Lawrenceburg	15,000	10,003	67%
St. Charles, Milan	3,000	1,095	37%
Imm. Conception, Millhouses	4,600	3,602	78%
St. Anthony, Morris	5,800	5,610	97%
St. Maurice, Napoleon	3,400	2,772	82%
St. Paul, New Alsace	4,200	4,252	101%
St. Magdalen, New Marion	900	1,225	136%
Holy Family, Oldenburg	10,000	7,206	72%
St. John, Osgood	6,500	5,812	89%
St. Dennis, Jennings County	600	736	123%
St. Joseph, St. Leon	6,000	3,630	61%
St. Maurice, St. Maurice	2,500	1,895	76%
St. Nicholas, Ripley County	7,500	7,192	96%
St. Peter, Franklin County	5,000	4,899	98%
St. Pius, Ripley County	700	319	46%
St. Martin, Yorkville	3,100	1,802	58%
TOTALS	\$160,200	\$129,211	81%

BLOOMINGTON DEANERY (Rev. Francis Eckstein, Dean)			
St. Vincent de Paul	\$ 16,000	\$ 19,554	122%
St. Charles, Bloomington	21,000	20,239	96%
St. John, Bloomington	11,200	11,010	98%
St. Paul C.C., Bloomington	5,000	5,862	117%
St. Martin, Bloomington	8,800	7,682	87%
St. Agnes, Nashville	5,300	4,722	89%
St. Jude, Spencer	1,400	252	18%
TOTALS	\$ 68,700	\$ 69,322	101%

CONNERSVILLE DEANERY (Rev. William Cleary, Dean)			
St. Michael, Brookville	\$ 16,500	\$ 11,202	68%
St. Elizabeth, Cambridge	6,000	6,506	108%
Guardian Angels, Cedar Grove	4,200	3,871	92%
St. Gabriel, Connersville	28,000	16,215	58%
St. Rose, Knightstown	2,200	480	22%
St. Bridget, Liberty	4,200	4,078	97%
St. Anne, New Castle	13,200	10,234	78%
St. Cecilia, Oak Forest	500	180	36%
Holy Family, Richmond	15,000	18,338	122%
St. Andrew, Richmond	20,000	11,781	59%
St. Mary, Richmond	16,000	15,114	94%
St. Mary, Rushville	17,000	15,950	94%
St. Mary of the Rock	1,300	579	45%
TOTALS	\$144,100	\$114,528	79%

NEW ALBANY DEANERY (Rev. Wilfred Day, Dean)			
St. Michael, Bradford	\$ 7,500	\$ 5,762	77%
St. Michael, Charlestown	7,000	6,239	89%
St. Anthony, Clarksville	37,000	18,892	51%
St. Joseph, Corydon	5,000	4,122	82%
St. Bernard, Frenchtown	6,100	3,148	52%
Sacred Heart, Jeffersonville	27,000	25,039	93%
St. Augustine, Jeffersonville	14,000	4,217	30%
St. Mary, Lanesville	17,000	18,695	110%
St. Mary, Navilleton	8,000	10,875	136%
Holy Family, New Albany	26,200	13,339	51%
Perpetual Help, New Albany	31,000	24,402	79%
St. Mary, New Albany	29,500	19,829	67%
Precious Blood, New Albany	1,000	785	79%
St. Joseph, St. Joseph Hill	7,200	5,466	76%
St. Mary of the Knobs	20,000	21,017	105%
St. Peter, Harrison County	1,100	770	70%
St. Paul, Sellersburg	9,000	7,326	81%
St. John, Starlight	5,200	2,488	48%
TOTALS	\$258,800	\$192,412	74%

SEYMOUR DEANERY (Rev. Robert Drewes, Dean)			
Providence, Brownstown	\$ 600	\$ 505	84%
St. Anthony, China	900	516	57%
St. Bartholomew, Columbus	20,000	5,981	30%
St. Columba, Columbus	26,200	20,602	79%
Holy Trinity, Edinburgh	3,800	2,652	70%
St. Rose of Lima, Franklin	8,800	9,228	105%
St. Francis Xavier, Henryville	2,000	2,592	130%
St. Mary, Madison	9,300	7,942	85%
St. Michael, Madison	8,000	6,727	84%
St. Patrick, Madison	8,700	6,814	78%
St. Mary, Mitchell	2,300	2,320	101%
Nativity, North Vernon	17,500	13,208	75%
St. Anne, Jennings County	1,500	1,295	86%

	1985 GOAL	1985 RESULTS	% OF GOAL
St. Joseph, Jennings County	2,600	1,295	50%
St. Paul, Decatur County	300	275	92%
St. Vincent, Shelby County	7,000	8,867	127%
St. Patrick, Salem	2,200	5,173	235%
Amer. Martyrs, Scottsburg	3,000	4,209	140%
St. Ambrose, Seymour	17,000	14,709	87%
St. Joseph, Shelbyville	24,000	16,609	69%
Most Sorrowful Mother, Vevay	900	619	69%
TOTALS	\$166,600	\$132,141	79%

TELL CITY DEANERY (Rev. William Ernst, Dean)			
St. Michael, Cannellton	\$ 2,400	\$ 1,443	60%
Our Lady of the Springs	2,100	2,560	122%
St. Boniface, Fulda	2,300	1,874	81%
St. Augustine, Leopold	4,600	4,517	98%
Christ the King, Paoli	1,050	1,410	134%
Holy Cross, St. Croix	2,200	3,582	163%
St. Isidore, Perry County	1,800	1,001	56%
St. Joseph, Crawford County	1,800	1,839	102%
St. Mark, Perry County	3,200	3,717	116%
St. Meinrad, St. Meinrad	4,800	5,054	105%
St. Paul, Tell City	1,400	1,756	125%
St. Pius, Troy	20,000	19,001	95%
TOTALS	\$ 49,850	\$ 49,446	99%

TERRE HAUTE DEANERY (Rev. John Dede, Dean)			
Annunciation, Brazil	\$ 6,800	\$ 5,694	86%
Sacred Heart, Clinton	4,100	2,193	53%
St. Paul, Greencastle	5,700	7,776	136%
Imm. Conception, Montezuma	1,000	1,120	112%
St. Joseph, Rockville	3,700	3,667	99%
St. Mary of the Woods	3,200	4,865	152%
Holy Rosary, Seelyville	2,500	3,019	121%
Sacred Heart, Terre Haute	13,000	5,557	43%
St. Ann, Terre Haute	4,000	375	10%
St. Benedict, Terre Haute	11,000	14,598	133%
St. Joseph, Terre Haute	7,500	9,888	132%
St. Marg. Mary, Terre Haute	10,800	3,607	33%
St. Patrick, Terre Haute	28,000	17,626	63%
St. Joseph, Universal	600	485	81%
St. Leonard, W. Terre Haute	2,200	1,660	75%
TOTALS	\$103,900	\$ 82,131	79%

GOAL
\$2,054,600

83%
\$1,701,162

Participant in boat trip for peace speaks here

by Jim Jachimski

Mary Dutcher feels that working for peace means taking risks. That is why she and 28 others decided to travel down the San Juan River between Nicaragua and Honduras last summer, despite threats that they would be fired upon.

They represented Witness for Peace, an organization which provides a continuous presence of Americans in Nicaragua. Accompanied by 14 journalists, they were taken captive on Aug. 7 by contras, counterrevolutionaries opposing the Nicaraguan government, and held for 29 hours.

Dutcher, a St. Louis resident and a member of the Catholic Worker Movement, spent 18 months in Nicaragua as a WFP delegate. Last Friday, at Holy Angels Parish in Indianapolis, she spoke about her experiences in Nicaragua.

Members of the group hoped their trip on the San Juan River would send a message that the river should be opened to civilian traffic. They also hoped to draw attention to a proposal to make the area a demilitarized zone.

Eden Pastora, leader of the Revolutionary Democratic Alliance (ARDE) contra group, had said on Aug. 4 that his soldiers would shoot at WFP members if they made the trip. So before going, Dutcher said, "we really had to pray about and not just rush off in a sense of false bravado." They decided that bringing a peaceful presence to the region required them to take some risks.

AFTER THEIR boat was captured, they were forced to walk to a house on land. Their captors referred to themselves repeatedly as members of ARDE, Dutcher said. Using a radio given to them by the St. Louis WFP, members of the delegation communicated with their office in Managua, the Nicaraguan capital. The captors said they were awaiting orders from their commander about what to do with the group.

Meanwhile, the WFP office in Managua called a press conference. "One of the most surrealistic moments of the whole trip," Dutcher recalled, "was the contras and us leaning over a plastic radio listening to the description of our capture" during that press conference.

By the time the incident was resolved, Dutcher noted, "It was getting boring. We had interviewed them. We had done everything we could. I even taught Israel (one of the kidnappers) how to play Crazy Eights. I left him the deck of cards."

That evening, the group was granted permission to return to the boat to sleep. The next morning, they were led off the boat to meet with their captors' superior. "His only message," Dutcher said, "was that 'we are not members of ARDE,' which we did not believe. But who is going to argue in that situation?" After listening to the leader speak, the group was allowed to leave.

Dutcher had gone to Nicaragua in February 1984. Most of her time was spent working in agriculture and teaching English in Jalapa, a city on the Nicaraguan-Honduran border. She offered a number of observations about the Nicaraguan situation.

THE TENSION in the Catholic Church in Nicaragua, she said, is the same tension that exists in the church throughout the world—a conflict between post-Vatican II

and pre-Vatican II ideas. In Nicaragua before Vatican II, "the idea was that the rich were rich because it was God's will that they be rich, and the poor were poor because it was God's will that they be poor."

Now, the church sees a need for "a preferential option for the poor." But some members of the hierarchy are more comfortable with the old, pre-Vatican II world-view, she said. One reason, she noted, is that most of the clergy in Central America have traditionally come from the wealthy class.

"The hierarchy is still struggling with making that change," she said. She cited Cardinal Miguel Obando Bravo of Managua as an example. He is a frequent critic of the government of Nicaragua and was recently named a cardinal. "I think our pope is already disposed to look at the world through East-West or Polish glasses," she said. "I do want to say, though, that the rest of the hierarchy is not always a united front against the Sandinistas. They feel the need to show unity as an episcopal conference, but they don't always agree."

While those in power in Nicaragua are often referred to as "the Sandinistas," Dutcher observed, that is not completely accurate. "What the United States is fighting in Nicaragua is not the Sandinistas. It is a government that is made up of seven political parties." The Sandinistas are the majority party, and their candidate, Daniel Ortega, won 63 percent of the vote in Nicaragua's presidential election last November. That election was pronounced fair and democratic by observers from Sweden and other western nations, and denounced as unfair by the United States government.

While the Sandinistas hold most of the power, political pluralism is one of the principles supported by the current government, Dutcher said. For example, a committee of 20 drafting a Nicaraguan constitution includes 11 who are members of the Sandinista party and nine from other parties.

DUTCHER SAID the contras' strategy has shifted. Instead of trying to overthrow the government, they now attempt to block its programs and destabilize Nicaraguan society.

The crackdown on certain freedoms in Nicaragua earlier this month is a result of the contra activity, Dutcher said. "The ban is not on the right to travel or the right to assemble; the ban is on the guarantee of that right." If the government sees such activity as a threat, it now reserves the right to ban it.

As for press censorship in Nicaragua, Dutcher pointed out that the U.S. imposed censorship during the civil war, World War I, World War II and the invasion of Grenada.

The Nicaraguan people, "are grimly determined." Many fear a U.S. invasion, and "the attitude of a lot of them is, 'I just wish they'd get it over with.'"

Dutcher also said, "As far as I can tell they still have faith in the Sandinistas, the only party that did anything about Somoza and the only one to organize the poor campesinos."

Anastasio Somoza was the head on a National Guard which came to power when U.S. Marines withdrew from Nicaragua in 1933. "His family ran Nicaragua as sort of a private farm for the next 40 years," Dutcher said.

When Managua suffered a major earth-



Mary Dutcher

quake in 1972, "international aid flowed into Nicaragua but Somoza took the money and invested it in Swiss banks." That, Dutcher said, helped to spark the Nicaraguan revolution which took place in 1979.

Whatever one thinks of the Nicaraguan government today, Dutcher said, U.S. policy toward the country is wrong. "Even if every man, woman and child in Nicaragua were a card-carrying Communist, it would not justify what we are

doing. What we said we hated about communism is what we are engaging in ourselves" in Nicaragua.

She also pointed out that "Witness for Peace is politically independent vis a vis internal Nicaraguan politics. No matter what you think about the Nicaraguan government, what the U.S. government is doing by financing the contras is illegal and immoral, and not in the best interest of the United States."

Dutcher noted that the U.S. has ignored international law in dealing with Nicaragua. The World Court issued a restraining order against U.S. mining of Nicaraguan harbors and aid to the contras, but the U.S. denied that the World Court had the authority to make such a ruling.

She also said that tests have been established under the principles of international law to differentiate between internal dissidents and international terrorists. When applied to Nicaragua, these tests indicate that the contras are not internal dissidents, but are either an arm of the U.S. or mercenaries under U.S. control.

With that evidence, Dutcher asked, "What kind of damages might be awarded to Nicaragua in the future? Is President Reagan one day going to take Air Force One to Paris and is Daniel Ortega going to be there and be able to attach Air Force One?"

insty prints

THE WIZ OF THE PRINTING BIZ!

OUR DEPENDABILITY

Is Vital To You and Keeps Us Growing

DOWNTOWN
114 N. Delaware St.
(Across from City Market)
635-2282

NORTHWEST
College Park Shops
8800 N. Michigan Rd.
(Across from K-Mart)
875-8722

SOUTH
936 E. Hanna Ave.
(Corner Madison & Hanna)
788-1242

Fieber & Reilly

Insurance Agency, Inc.
Robert C. Hayford
"Constant Professional Service"
207 N. Delaware 636-2511
Indianapolis, Indiana

MEADOWOOD FLORIST

A FULL SERVICE SHOP
Fresh/dried/silk flowers
Funerals — Hospitals
ALL MAJOR CREDIT CARDS
ACCEPTED BY PHONE
293-4743
3079 N. HIGH SCHOOL ROAD
INDIANAPOLIS

SCHWINN RALEIGH ROSS

Sales & Service
A bicycle paradise! Everything for the serious cyclist and the fun-loving bike rider...at any age!
• Complete line of accessories
• Exercises
• New catalogs
• Factory-trained repair technicians
• Parts and supplies
5506 Madison Avenue at Epler
786-9244
Hours: 10 a.m. - 8 p.m. Mon-Sat

"Fun begins at any age."
Supreme bicycle store inc.
George Dudgeon's

DO IT YOURSELF AND SAVE!

UPHOLSTERY FABRIC

Discount Upholstery, Drapery & Slip Cover Fabric
Foam Cushion Cut to Order While You Wait.
VISIT OUR BRAND NEW BARGAIN ROOM

Circle Fabric
3046 N. Shadeland Ave. 545-2318

St. Vincent de Paul Society Memorial Program



The symbol shows the giving and receiving hands. The hand of Christ gives to the world. The hand of the Vincentian receives the gift and in turn gives to the waiting hand of the poor. Memorial donations enable us to fulfill the meaning of the symbol.

Ask Your Funeral Director or Write:
SVP Society • Box 19133 • Indianapolis, IN 46219

'This Far By Faith' schedule for November, 1985

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

Date	Homilist	Choir
Nov. 3	Fr. Clarence Williams (Detroit)	Sr. Laura and Friends
Nov. 10	Fr. Victor Cohea (New Orleans, La.)	Imm. Heart of Mary (Lafayette, La.)
Nov. 17	Bp. James Lyke (Cleveland)	St. Rita Gospel Ensemble (Indpls.)
Nov. 24	Fr. James Goode	Rejoice National Choir (Wash., D.C.)

Friendly priest makes Mass more prayerful, N.D. study says

NOTRE DAME (NC)—When a priest starts Sunday Mass on a friendly note, not only does he form a rapport that lasts through the Mass, but the people are more likely to be prayerful, said a liturgy study issued in October.

If the celebrant makes no opening remarks or fails to strike a friendly note in them, "the whole liturgy is likely to be stiff and formal in tone," the study said.

The parish liturgy study, Report No. 5 of the Notre Dame Study of Catholic Parish Life, was dated August but released in October. How parishes celebrate Mass on Saturday evenings and Sundays was one part of an in-depth study of 36 parishes carefully selected to provide a representative cross-section of U.S. Catholic parish life.

To analyze the quality of liturgical life, teams consisting of a liturgy specialist and a sociologist specializing in field research were sent to each of the parishes to observe its chief Sunday Mass and a secondary Mass, if there was one, on Saturday evening or Sunday morning. In all, 70 Masses were studied.

The report was jointly written by Mark Searle, a liturgist, and David Legee, a sociologist and senior research director of the parish study project.

SUMMARIZING the impact of the Second Vatican Council's liturgy reforms, the report said, "Liturgies which are clearly what Vatican II had in mind tend to score lower than average in terms of awareness of the sacred and formal ritual, but to be marked by more fervent participation, stronger sense of community and good rapport between priest and congregation. Liturgies that are very formal show a corresponding lack of community awareness but a strong sense of the sacred."

In general, but without a sharp dichotomy, it said, the tone of urban and suburban liturgies tends to be more "horizontal," or oriented toward the assembled community, while that of rural liturgies tends to be more "vertical" in orientation.

The study found that most Catholics now receive Communion regularly when they attend Mass. "In 90 percent of the Masses observed, more than three-quarters of the congregation received Communion," the report said.

It said that use of the Communion cup, even where

available, was not as common. It said the cup was available at slightly less than half the Masses studied, but only in one-third of those cases did a majority of the people drink from it.

"The missalettes, as a class, do not come off well in our data," the report said. Weak participation by the people, poor rapport between celebrant and congregation, poor music selection and sermons not linked to readings of the day were among phenomena observers linked with reliance on missalettes.

The very presence of hymnals or song books in the pews "suggests that parish leadership places a premium on congregational participation . . . and will devote financial and personnel resources to it," it said, so reliance on

missalettes might be a symptom rather than a cause of the problem.

AMONG OTHER findings in the report were:

► Girls or women served at the altar in about 10 percent of the Masses observed. Men outnumbered women slightly among the lay eucharistic ministers involved in the Masses observed.

► Homilies 80 percent of the time focused on the readings of the day, as urged by liturgical norms. On Sundays the homily usually lasted from 10 to 15 minutes, but at Saturday evening Masses it tended to be shorter or longer.

► Congregational singing was generally one of the weakest points of celebration. "In only 12 percent of all Masses did the overwhelming majority of the people join in hymn singing; in another 18 percent at least two-thirds joined in."

► The best singing occurred when the musical selections were appropriate for the liturgy of the day and when there was a good mix of musical responsibilities between congregation and song leaders, so that the congregation was not expected to do all or almost none of the singing.

USCC urges Congress to enact strong prohibition on aid to Nicaraguan rebels

WASHINGTON (NC)—The U.S. Catholic Conference urged Congress Oct. 23 to enact "the strongest prohibitions possible" against military aid to rebels fighting the Marxist-oriented Sandinista government in Nicaragua.

Msgr. Daniel F. Hoyer, USCC general secretary, in a letter to members of the House of Representatives, reiterated the U.S. bishops' opposition to a military solution to the conflict in Central America.

"I write to urge your support for the strongest prohibitions possible against any form of military assistance to armed groups opposing the Nicaraguan government," Msgr. Hoyer said.

He said the USCC's central moral concern "is for a just and peaceful resolution of the conflict and therefore for an end to all military assistance from any outside party."

"The increasing recourse to military means as an instrument of policy throughout the region, especially toward Nicaragua, highlights a fundamental weakness of the present policy," he added.

He said the emphasis on military means "further threatens such peace as still exists among states in the

region and leads, on the part of Nicaragua, to the imposition of unacceptable restrictions upon its people."

He added that Nicaragua's reinstatement "of the excessively broad terms of a state of emergency and the renewed conflict with the church underscores the danger of a growing belligerency."

On Oct. 15, Nicaraguan President Daniel Ortega formally suspended freedom of speech, assembly and travel, the right to strike, and the right of habeas corpus. He said his action was necessary because "the brutal aggression by North America and its internal allies has created an extraordinary situation."

Msgr. Hoyer, in a telegram to Ortega, protested that crackdown.

Congress last summer overturned an earlier ban on aid to the rebels and allocated \$27 million in "non-lethal" aid.

Msgr. Hoyer told the House members that the USCC believes that "political and diplomatic means of dialogue and negotiations . . . hold out the surest hope for a peaceful resolution of the present conflict."

FROM AROUND THE WORLD WE THANK YOU... FOR YOUR CONTRIBUTIONS ON WORLD MISSION SUNDAY



THE PROPAGATION OF THE FAITH

ARCHDIOCESAN OFFICE
1400 N. MERIDIAN ST. • INDIANAPOLIS, INDIANA 46202
REV. JAMES D. BARTON, ARCHDIOCESAN DIRECTOR

Faith Today

A supplement to Catholic newspapers, published with grant assistance from Catholic Church Extension Society, by the National Catholic News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. All contents copyright © 1985 by NC News Service.

A Time for **YOUTH**

By Cindy Liebhart
NC News Service

Michael is a bright, confident young man who commutes daily to an inner-city Catholic high school from his home in the suburbs. He discusses philosophy, politics and social issues thoughtfully — and seems to have a strong opinion on every subject. Michael's anger at social injustice leads him to volunteer weekly at a shelter for homeless men and twice a week he tutors a child from a poor family in reading and math. He is skeptical about "organized religion." He senses the presence of "something larger" which gives life and peace and order to human existence, but he is reluctant to call it God.

□ □ □

Laura is a kind, respectful young woman who consciously seeks to deepen her faith and discover meaning in life. Active in a variety of extracurricular activities, Laura finds time to visit residents at a nearby home for the elderly several times a week and to participate in her parish's folk-music group. Laura investigated several Christian traditions before joining the Catholic Church. She listens intently to group discussions, but joins in only when she has thought carefully about her opinion.

□ □ □

Alison is flamboyant, outspoken and a little rebellious. Caught up in the latest clothing trends and hairstyles, she professes that New Wave music and rock concerts are her life. Religion, she said, is "boring" and the only reason she was attending parish youth activities was because her father "forced" her to. But underneath Alison's "cool" exterior lies a curiosity about life and a genuine

goodness. At first a little self-conscious when she asked questions about anything remotely associated with religion, in her own way Alison eventually seemed to be grappling with how it all fit into her life.

□ □ □

I became acquainted with these teen-agers during a recent parish youth program.

They are part of a generation shaped by the dramatic, sometimes convulsive, changes in society and in the church in the last 20 years.

What are some of the values, the expectations, the outlooks of today's youth?

While it is risky to make generalizations about youth, some common threads emerge:

- Influenced perhaps by the grassroots movements toward freedom and equality of the last two decades — the civil rights movement, the women's movement, the anti-war movement — young people today say they want to participate in things that affect their lives and to know that their contribution makes a difference.

- Despite recent surveys which suggest the career choices of young people are increasingly motivated by the desire for wealth and the "good life," the paradox is that teen-agers are often enthusiastic participants in liturgical ministries, parish councils and service projects.

- On the other hand, today's young people are "more wary of commitment" and approach marriage cautiously, according to Kevin O'Connor, counseling coordinator at St. Viator High School in Arlington Heights, Ill.

This is due in part to the fact that an increasing number of young people come from homes where parents have divorced. Youths also are exposed to a steady diet of TV programs and

movies which portray instability and divorce as part of the normal course of events.

O'Connor said young people today recognize that a relationship doesn't just happen. They realize that building a good relationship requires conscious effort and dedication — and they are eager to learn skills to help them develop and maintain a marriage commitment.

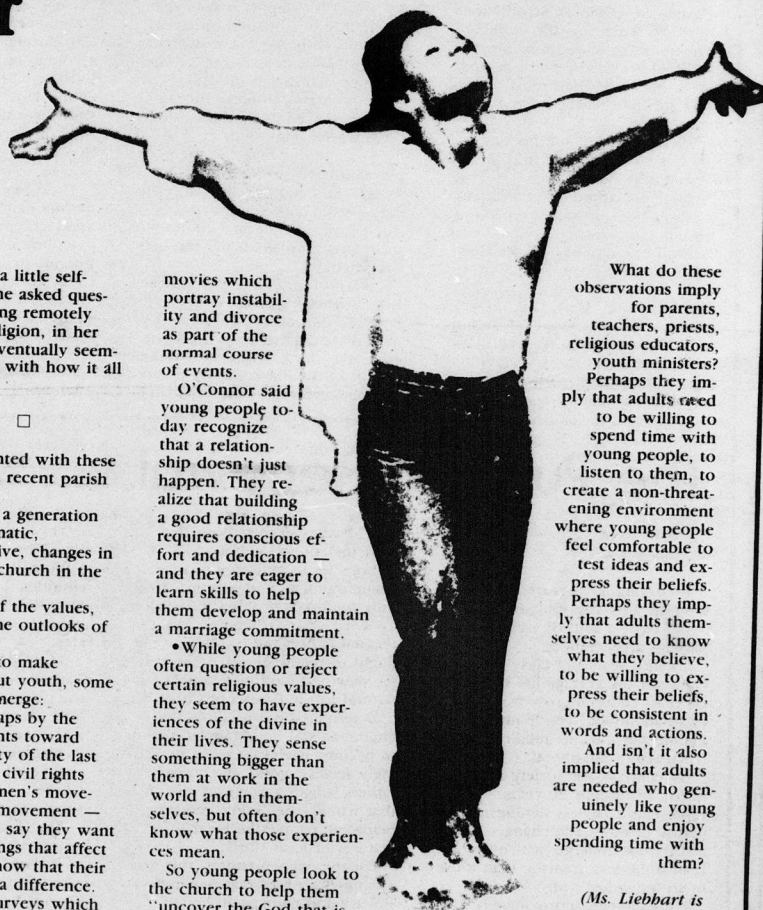
- While young people often question or reject certain religious values, they seem to have experiences of the divine in their lives. They sense something bigger than them at work in the world and in themselves, but often don't know what those experiences mean.

So young people look to the church to help them "uncover the God that is already there within them," O'Connor said.

What do these observations imply for parents, teachers, priests, religious educators, youth ministers? Perhaps they imply that adults need to be willing to spend time with young people, to listen to them, to create a non-threatening environment where young people feel comfortable to test ideas and express their beliefs. Perhaps they imply that adults themselves need to know what they believe, to be willing to express their beliefs, to be consistent in words and actions.

And isn't it also implied that adults are needed who genuinely like young people and enjoy spending time with them?

(Ms. Liebhart is media reporter for NC News Service.)



Michael, Laura and Alison are three young people raised in the sometimes tumultuous last two decades. Today, 20 years after Vatican Council II, the needs and expectations of youth rank high on most lists of church concerns.

Legacies of the Council

By Katharine Bird
NC News Service

Asked why he wanted to become a Catholic, the 17-year-old youth replied: "All the kids I like and admire most at school are from this parish."

Preparing to join the church, the boy participated in the Rite of Christian Initiation of Adults program at St. Elizabeth Seton Parish in Plano, Texas. As the months of this intensive educational and spiritual program passed, he and the others, and their mostly lay sponsors and teachers, grew closer and closer.

Finally, the lad and his new friends were received into the community during Mass.

Later his father, a Presbyterian Church elder, hosted a reception. He invited guests to "rejoice with us in the outpouring of the Holy Spirit upon our son."

Jesuit Father Mark Link, a religious educator and the author of books on Scripture, told that story. He feels that the father's response, though perhaps unusual, typifies the change in the

ecumenical picture today. "We've broken down the barriers of misunderstanding and prejudice" among Christians of different denominations. We realize there is something we can learn from one another, he added. This fresh ecumenical atmosphere, which may lead to even greater unity one day, is a result of Vatican Council II.

Vatican II's impact is seen also in the Rite of Christian Initiation of Adults. It involves considerable lay involvement, stressing "a flexible approach that is life-giving" to those preparing to enter the church, as well as those assisting them, Father Link said.

"I can almost pick out the people who have gone through RCIA," he commented. "They are enthusiastic and committed." Their baptism reflects a commitment that grew gradually through the program.

Today's liturgies reflect Vatican II in a special way for the religious educator. "There are an incredible number of people involved in the Eucharist now," he noted. In the Plano parish, north of Dallas, where Father Link lives,

140 lay adults and 90 youths contribute actively to Sunday Masses by serving as readers, eucharistic ministers, greeters, members of the choir, etc.

Such active participation affects people's attitudes, he thinks. It helps them approach liturgies with an attitude of prayerfulness and joy.

Ideally, he said, a liturgy "celebrates a spirit present in the community." He told of the occasion during Mass when he noticed a young, unkempt stranger. As the Exchange of Peace approached, Father Link worried because the stranger was standing alone. But then, honoring the parish tradition, a woman went out of her way to welcome the man.

This appealing spirit of community can spill over into other areas, the priest thinks.

It shows up, for instance, in the interest people have in Bible study today which just "grows and grows," Father Link said. More than 100 people take part in Bible study year round in the parish.

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



The Push for Renewal

By Neil Parent
NC News Service

How long is 20 years? Depending on how you look at it, it is 7,300 days, a fifth of a century, perhaps a generation.

Twenty years is a fairly big chunk of the average life span. In 20 years children grow from infancy to adulthood, youth advance to middle age and the middle-aged reach senior adulthood.

By contrast, for society and its major institutions 20 years represents a far less significant period of time. The changes large institutions undergo in that time tend to be less dramatic than those in an individual's life.

For example, approximately 20 years ago President Lyndon Johnson declared a "War on Poverty." Yet, after 20 years of effort, poverty is still a problem.

It is not easy for large institutions or for society to effect major changes, especially in a short period of time. The inertia that feeds on size and the draining complexities of conflicting interests can coalesce to become a formidable barrier to change.

It is no small wonder then that the Catholic Church, a 2,000-year-old, 800-million-member institution spanning practically every nation and culture, could achieve the dramatic developments it has in

the 20 years since Vatican II.

At the council, the world's bishops set in motion a process changing forms and practices that took hundreds of years to develop. To what end? To inquire, as the council fathers put it, "how we ought to renew ourselves, so that we may be found increasingly faithful to the Gospel of Christ."

Determined not to allow the church to slip into complacency or to become irrelevant to an increasingly secular world, the council fathers sought a renewed church that would, they said, "radiate before all people the lovable features of Jesus Christ."

For the council fathers, this was a compelling goal that required visionary and courageous action.

Perhaps it is the liturgy today that best symbolizes the council's desire for renewal.

Twenty years ago, the Tridentine Mass was the mainstay of Catholic worship. Though precise in form with an aura of mystery and reverence, it had nonetheless become too removed from the people. In many ways, it seemed more a ritual to observe in awe than to actively participate in as the prayer of the community.

By comparison, today's liturgy engages believers through a rich combination of song, prayer and gesture. It possesses a sense of vibrancy.

This energy and sense of participation characterize the post-Vatican II church. Today, countless lay persons participate in ministries either unknown or underdeveloped at the council's close.

Spurred by the council, many Catholics today view the world as the place of God's redemptive love, demanding their active care and concern. They are interested in meeting the world head-on, engaging it in dialogue with the Gospel's saving message, and not simply in critiquing its faults.

The Nov. 25-Dec. 8 extraordinary session of the world Synod of Bishops, called by the pope to assess the implementation of the Second Vatican Council, will help us appreciate how far we have come in 20 years and how far we still have to go to realize the council fathers' dream.

Personally, I hope the church and its people can keep their eyes on the horizon. Effectively proclaiming the Gospel in tomorrow's world will require a church unquestionably linked to its past, but one that also addresses the future with a boldness befitting its founder's life and mission.

(Parent is the representative for adult education in the U.S. Catholic Conference Education Department.)

By Father John Castolot
NC News Service

What is a group of Midwest U.S. seminarians and three of their faculty doing in the Wadi Qelt, a rocky gorge stretching from near Jerusalem down to Jericho?

The immediate reason is that their guide, a local university professor, became slightly confused.

He was supposed to have our minibus driver leave us off within an hour's walk of the famous old Byzantine monastery of St. George.

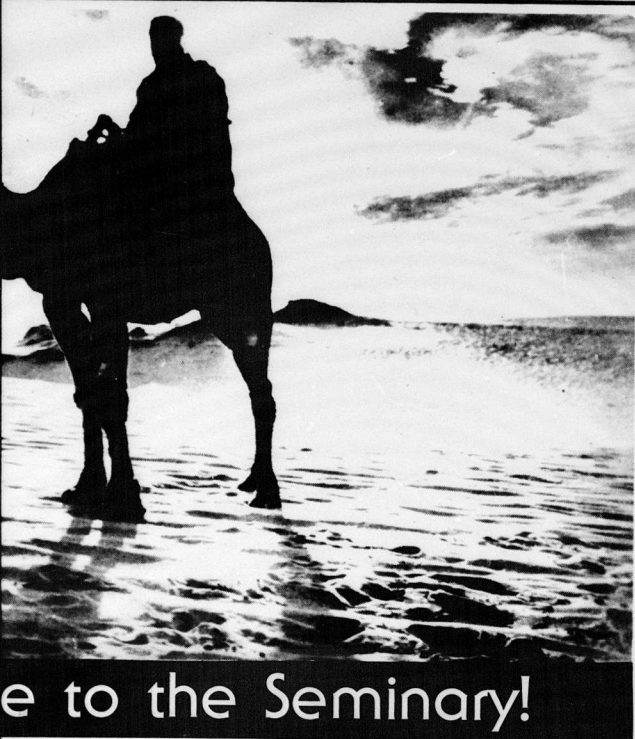
However, the driver had us dropped off much too soon and the result was a 10-mile, six-hour hike under a blazing sun through often impassable terrain.

That was just one of many surprises, some pleasant, others not so pleasant that marked a 10-week stay in the Holy Land.

What were we doing there in the first place? Well, seminary training has changed greatly since the Second Vatican Council.

Preparation for ministry has experienced many developments in 20 years. A striking example is the trimester which our seminarians spend in the Holy Land during the first of their years in theological studies.

It is primarily a formation program, with strong emphasis on spiritual and psychological growth, on prayerful reflection in



e to the Seminary!

the very atmosphere breathed by Jesus and Mary — and Abraham, Isaac, Jacob and countless others.

Academic pursuits continue too, and at least one member of the teaching faculty is selected to conduct classes.

The overall effect is powerful:

- To live within walking distance of Bethlehem, a short bus ride from Jerusalem;

- To spend a week in the Sinai desert reliving on a small scale the horrors of the Exodus experience;

- To live for a week on the shore of the Lake of Galilee, with ample opportunity to walk and pray along that very shore where Jesus walked and prayed;

- To savor Capernaum and Nazareth and Naim — all while formally studying Scripture.

All of that represents an incomparable spiritual and educational experience.

For it is one thing to study the account of Jesus' meeting with the Samaritan woman at Jacob's well. It is quite another to supplement that study by actually drinking from that well, in the shadow of Mt. Gerizim to which the woman pointed.

It is the difference that comes when something is experienced.

The whole program is designed to prepare people for ministering to Catholics living in the postconciliar age. Characteristic of Catholics today is an increased in-

terest in and hunger for Scripture. The prominence given the Liturgy of the Word, the early part of the Mass when Scripture is read, has made congregations eager for homilies which bring that word to life, for courses of instruction in the books of the Bible.

Actual experience of biblical lands and customs and people is invaluable preparation for an effective ministry of the word.

But life is not easy in those lands, especially for Americans. It is a strange culture, an alien, often hostile atmosphere. One learns what it is like to be a suspect minority. And this, too, has advantages for personal growth, for increased sensitivity to minorities in our own midst.

One can study about Judaism and Islam, but to live in a Jewish state — to be awakened by loudspeakers calling the Moslems to prayer — provides a real appreciation of non-Christian religions.

The need to prepare people to minister to Catholics in a new age has resulted in creative, innovative, forward-looking programs. And I'm going to keep this in mind the next time I find myself on a 10-mile, six-hour hike under a blazing sun in the Holy Land.

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

FOOD...

...for thought

Mindful of history, Pope John Paul II announced Jan. 25 that he was calling an extraordinary session of the world Synod of Bishops Nov. 25-Dec. 8 to commemorate the 20th anniversary of Vatican Council II. He spoke during Mass in the Basilica of St. Paul-Outside-the-Walls in Rome.

This is the basilica where Pope John XXIII told several cardinals Jan. 25, 1959, that he was calling an ecumenical council of the whole world's bishops.

Announcing plans for the synod, Pope John Paul II called Vatican II "the fundamental event in the life of the contemporary church." He observed that he had had "the special grace of participating in the council and actively collaborating in its development."

The pope added: "For me Vatican Council II has always been, in a particular fashion during these years of my pontificate, the constant reference point of every pastoral action, with a conscious commitment to translate its directives into concrete, faithful action at the level of every church and of the whole church."

Synods of bishops are an ancient institution dating back to the first centuries of Christianity. There was, for example, a gathering of bishops in 170 A.D. in Asia Minor. Many early synods dealt with questions of church

doctrine and ways to preserve church unity.

Vatican II restored the use of synods. The Decree on the Pastoral Office of Bishops in the Church authorizes the coming together of representative bishops from different parts of the world to "render to the supreme pastor an effective auxiliary service in a council which shall be known by the special name of synod of bishops."

This synod, "as it will be representative of the whole Catholic episcopate, will bear testimony to the participation of all the bishops in hierarchical communion in the care of the universal church."

Ordinary sessions of today's world Synod of Bishops assemble about every three years and provide a way for the bishops to be consulted about matters affecting the church.

What will the 1985 synod do?

When he announced plans for the synod, Pope John Paul listed three aims:

- To revive the extraordinary atmosphere of communion which characterized the ecumenical assembly.

- To exchange and deepen experiences and information concerning application of the council.

- To implant Vatican II more deeply in the life of the church, keeping new needs in mind.

...for discussion

1. Cindy Liebhart thinks that the search for ways to communicate with teen-agers and young adults would rank high on most lists of church concerns in the year 1985. What do adults in the church need to bring to their attempts to communicate about faith with young people.

2. Twenty years after the close of Vatican Council II, a deep interest in the Bible is common among Catholics. Father John Castelot notes this, as does Jesuit Father Mark Link in his interview with Katharine Bird. Do you find this development surprising?

3. The impact of Vatican Council II is perhaps seen most clearly in the church's liturgy. Father Link suggests in his interview with Ms. Bird. Neil Parent also discusses the renewed liturgy. The spirit of the liturgy can spill over into other areas, Father Link suggests. When and how does that happen?

SECOND HELPINGS

"All God's People: Catholic Identity After the Second Vatican Council," by Archbishop Rembert Weakland, OSB. Milwaukee's archbishop discusses some special challenges before the church today. A "perennial tension" for the church, present since the earliest days of Christianity, is how to ensure growth with unity and continuity, the archbishop says. In the United States, a correct understanding of the separation of church and state, and of the role of the church within the public sphere, is a particular challenge, the archbishop suggests. The decline in the number of priests; the roles of women in church life; the need for an "integrated spirituality" that possesses a liturgical reference or base; an awareness of the needs of others; the need to respect the gifts of the elderly; abortion and the need to value human life are just a few challenges discussed in this book. (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430, \$7.97.)

CHILDREN'S STORY HOUR

Eve's Search

By Janaan Manternach
NC News Service

Eve Lavalliere was born in a small town in France in 1866. Her father often drank too much and sometimes beat Eve's mother. He even threatened his little daughter. Many times Eve and her mother ran from the house and took a train to the home of relatives.

As a child Eve was mostly sad and lonely. She felt that neither her mother nor her father loved her as much as they loved her brother. She looked forward to going to school but she found little love from her teachers or the other students.

By the time she was 10, Eve felt badly about herself. Her parents sent her off to another school further from home. Here Eve felt loved for the first time. She received her First Communion.

After finishing school, Eve returned home. She found some happiness in acting and she started a theater group among teen-age actors.

But her home situation kept get-

ting worse. When Eve was 17, her mother left her father. Eve went to live with her mother. One evening her father visited them. There was an angry fight. The father pulled out a gun, shot Eve's mother and shot himself too.

Eve was just 18 and an orphan. She became very depressed and thought of suicide. Then she met a rich man who invited Eve to join his group of actors and actresses. They traveled around to small towns putting on plays. Eve loved to act and was very good at it.

She moved to Paris. There she began to become known as a very good actress. She worked hard and after some years became a star. She was one of the most famous actresses in Paris.

She had plenty of money. She was very successful and beautiful. All Paris loved her. She seemed to have everything.

But she still felt lonely and sad. She felt something was missing and at one point attempted to end her life.

In 1917 she was invited to come to the United States to act.



Before leaving for America, Eve decided to take a long vacation in a quiet village in the French countryside.

There she met the village priest. He asked why she never came to Mass.

At first Eve laughed at the priest. Then she argued with him.

She and the priest often walked and talked together. One day she realized it was God she was missing in her life. She decided to change her whole life.

She gave up her riches and her fame. She became a third order

Franciscan and went to Africa to care for poor, sick children. Eventually she had to return to France because of her own poor health.

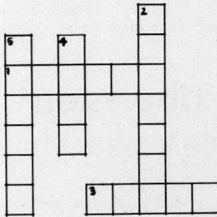
Eve lived a simple life after that. She prayed much and helped others however she could. She was often sick and suffered much. But she had found peace in loving God and other people. She died in 1929.

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

Word Game

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

- Country where Eve was born.
- Eve loved to act in the _____.
- Eve moved to _____.
- The priest asked why Eve never went to _____.
- Eve went to _____ to care for the poor.



Answers: 1. France, 2. theater, 3. Paris, 4. Mass, 5. Africa.

HOW ABOUT YOU?

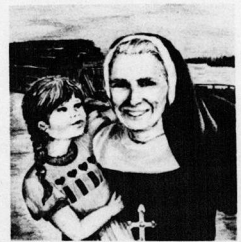
☐ During the Mass on Sunday, the priest says "Let us give thanks to the Lord our God." Think about what makes people thankful. What is something you could thank God for?

Children's Reading Corner

"Things are rarely just as they seem." That often-heard truth is delightfully and imaginatively revealed in the book, "I Thought I Saw," by Pam Adams and Ceri Jones. As you leaf through the book, the words on the first of each pair of pages describe what an object seems to be; the second page reveals what it really is. After paging through the book you might play your own game of "I Thought I Saw." A wonderful book! (Child's Play International Ltd., Restrop Manor, Purton Wilts, England. 1974. Hardback, \$5.50.)

Today's Heroes... Tomorrow's Saints?

Sister Christine Taylor — Brings New Hope To An Age-Old Tribe



The Mohawk Indians at St. Regis Mission call Sister Mary Christine Taylor teacher, advisor, spokesman, friend, and sister. For 12 years she has dedicated herself to those activities on the 14,600 acre reservation along the New York Canadian border.

As she carries out her duties, Sister Taylor patiently endures many of the same hardships and difficulties the Jesuit missionaries experienced when the mission was founded in 1752. Through compassion and self-sacrifice she has been a Christ-like representative of the Church, always available to help the 7,000 Catholics cope

with the demands of change.

With two priests and another nun, she works untiringly among the young, aged, shut-ins, and down-trodden to improve education, health-care, housing, working skills, and religious devotion. The many new services she has introduced and programs she coordinates have provided a better life for the Mohawks, giving them a sense of self-achievement.

The humanitarian accomplishments of Sister Taylor have recently been reported in EXTENSION Magazine. To discover and read about heroes of today, send for a free trial subscription.

Please send me a Free Trial Subscription to EXTENSION Magazine.

Name _____
Street _____ Apt. _____
City _____ State _____ Zip _____



The Catholic Church
EXTENSION Society
35 E. Wacker Drive, Room 400 F • Chicago, Illinois 60601

FT6659

THE SUNDAY READINGS

31ST SUNDAY IN ORDINARY TIME

NOVEMBER 3, 1985

by
Richard
Cain

Deut. 6:2-6
Psalm 18:2-4, 47, 51
Hebrews 7:23-28
Mark 12:28-34

A major event for Catholics is the upcoming extraordinary synod of bishops called by Pope John Paul II to mark the 20th anniversary of the closing of the Vatican Council II. In the 20 years since the council, a new generation of Catholics has grown up. John Paul's purpose is to help this new generation capture for itself the meaning of the council, and apply it to its life.

The book of Deuteronomy, from which this Sunday's first reading is taken, had its origin in a similar way. The book takes the form of a series of homilies attributed to Moses. These homilies organize and explain the covenant or agreement between God and the Israelites made forty years earlier at Mt. Sinai.

The homilies were necessary because in that time nearly the whole generation of Israelites present at the original agreement had passed away and a new generation had been born. As Israelites, this new generation had inherited the blessings and responsibilities of the covenant. Yet as individuals they needed to be familiarized with it and to be given an opportunity to personally commit themselves to what it entailed.

In the passage forming the first reading, a key word is "hear." "Hear, then Israel, and be careful to observe (these commandments), that you may grow and prosper..." What was involved in hearing? First, each Israelite had to recognize that he or she was a member of the nation of Israel, that God's words spoken forty years ago to their parents were also spoken to him or her.

The passage goes on to state that the God who revealed himself to Israel at Mt. Sinai is the only God the Israelites were to worship. Because there was only one God to worship, they were to give their whole heart and mind to him. Then follows a second key set of words, "take to heart." Earlier, Moses had urged his listeners to "keep" the commandments. This is what responding to the covenant involved, (1) hearing, (2) taking to heart and (3) keeping God's word.

This Sunday's responsorial psalm presents one ideal response to God's covenant. Here, the three actions of hearing, taking to heart and keeping are summed up in the one action, "loving

God." We are invited to see this God of the covenant as our protector and savior, for he has given great victories to our king (Jesus) and shown favor to his posterity (us) forever.

This Sunday's second reading continues to develop the argument that the whole Old Testament way of worship is summed up in and superseded by Jesus Christ. He is the perfect priest because he lives forever and is always present before God to intercede for us. He is superior to the Old Testament Jewish priests, not only because he lives forever, but because, being without sin, he does not need day after day to offer sacrifice first for his own sins, then for ours. He took care of sin once and for all by offering himself as a perfect sacrifice.

This Sunday's gospel reading offers evidence that seemingly abstract spiritual questions can yield valuable practical insights for living.

The setting is Jerusalem. Jesus has arrived for the final fateful week of his mission on earth. The religious authorities are bracing for their final assault on this religious troublemaker. They send a variety of "experts" to pose some of the most difficult religious questions, hoping to trip Jesus up and discredit him.

But, from the perspective of the Gospel writer, the challenges are not as important as the responses that Jesus makes. Taken together, Jesus' responses reveal the empty religiosity of his opponents.

In fact, one scribe (a religious expert lower than a rabbi) is so impressed with Jesus' responses that he sincerely poses one of the celebrated questions debated among the experts: which of the commandments is the greatest? Jesus responds by giving not one but two commandments: (1) loving God with all one's heart, mind, soul and strength, and (2) loving one's neighbor as oneself.

In answering the question this way, Jesus is not saying that there are two greatest commandments. Rather, he is saying that these two commandments are essentially one. Despite the tendency to separate the two, truly loving God necessarily involves loving one's neighbor and truly loving one's neighbor necessarily involves loving God. One can't do the one without doing the other.

the Saints *by Luke*

ST. HUBERT



ST. HUBERT WAS A MARRIED COURTIER SERVING PEPIN OF HERISTAL. HE TURNED TO THE RELIGIOUS LIFE AFTER HIS WIFE DIED, AND REPUTEDLY AFTER SEEING A CRUCIFIX BETWEEN THE HORNS OF A DEER WHILE HE WAS HUNTING, (FOR WHICH HE IS A PATRON OF HUNTERS).

HUBERT BECAME A PRIEST UNDER ST. LAMBERT, BISHOP OF MAASTRICHT, AND WHEN ST. LAMBERT WAS MURDERED AT LIEGE ABOUT 705 HUBERT WAS ELECTED TO SUCCEED HIM.

HUBERT MOVED HIS SEE TO LIEGE WHERE HE HAD BUILT A CHURCH TO HOUSE ST. LAMBERT'S REMAINS. HE ENDED IDOL WORSHIP IN HIS DIOCESE, AND MADE MANY CONVERSIONS.

HUBERT DIED ON MAY 30, 727, AT TERVUEREN NEAR BRUSSELS WHILE ON A TRIP TO CONSECRATE A NEW CHURCH. HIS FEAST IS NOV. 3.

The New American STUDY BIBLE \$19.95

A CATHOLIC REFERENCE BIBLE CONTAINING A TREASURY OF BIBLICAL AND RELIGIOUS INFORMATION FOR DAILY USE AND STUDY

- Over 1400 pages - containing both Old and New Testaments.
- 32 pages in the front and 32 pages in the back of the Bible are extra reference material to assist the student in gaining additional insight into the Scriptures.
- Small enough to carry to classes or Bible Study.
- Clear, easy-to-read print.
- Presentation Page

- Wedding Page
- Family Record Section
- Light weight for easier carrying.
- Scripture references and notes on each page to help in finding additional Scripture references on the subject.
- A comprehensive map section - it shows the journeys of Paul - all helpful in understanding the meaning of the Scriptures.



WHITE LEATHERFLEX COVER, LIMP STYLE, GOLD STAMPING
LIGHT-WEIGHT FOR EASIER CARRYING
HAND SIZE STUDY BIBLE 8 1/2" x 5 3/4" x 1"

Send payment to: The Criterion, P.O. Box 1410, Indpls., IN 46206

Enclosed find check/money order for \$_____ to cover the cost of _____ Catholic Study Bibles at \$19.95 each to be shipped postpaid. Allow Three Weeks for Delivery.

Name _____

Address _____

City, State, Zip _____

OAKLAWN MEMORIAL GARDENS & MAUSOLEUM

The Full Service Cemetery with Chapel

- Mausoleum Crypts
- Lawn Garden Crypts
- Veteran Garden
- Mausoleum & Mausoleum
- Catholic Garden
- Masonic Garden

Member of American Cemetery Assoc.

PERPETUAL CARE 849-3616

9700 ALLISONVILLE ROAD 46250

Patronize Our Advertisers

FOR YOUR PRO-LIFE NEEDS

"The Precious Feet People"

Box 730 • Taylor, AZ 85939

Accomplished Pro-Life, Pro-Family terms at ROCK BOTTOM prices

• Precious Feet: Identical in shape and size to the tiny feet of a 10 week old unborn baby!

• Blunder Stickers

• Candles

• Balloons

• Posters

• and much more!

* Send \$2.00 for your pair of "Precious Feet" and generous sampling of Pro-Life literature. Includes catalogue & bulk prices.

OR

* Send for FREE catalogue.

* Copyright © 1984-1985

Think again before you buy another fine car

Perhaps for some time you have desired a driving instrument to match your demand for the ultimate in quality and precision. Now, The Indiana National Bank, is proud to offer a lease program specifically tailored to make it a sound financial decision for the executive professional to drive a car of distinction.

When you lease, it frees your capital for other investments, and



you are paying for your asset with future dollars. Your expense records are simplified, and we can point out the possibilities for tax deductions, as well as an investment tax credit. And, purchase financing can be arranged at the end of the lease if you wish.

To consider the full range of benefits derived from leasing call Indiana National's leasing office at 266-5681.

Indiana National
Pioneers in Banking.

Cardinal Casaroli injured in fall while in New York

NEW YORK (NC)—Vatican Secretary of State Cardinal Agostino Casaroli was reported in satisfactory condition Oct. 25 after undergoing surgery to remove a ruptured spleen at Cabrini Medical Center in New York.

Hospital spokeswoman Geraldine Travali said she did not know when Cardinal Casaroli, 70, would be released from the hospital.

The cardinal, who was in New York for the 40th anniversary of the United Nations, was admitted to the hospital Oct. 23 after falling at the Vatican's mission to the United Nations in New York, where he was staying during his visit.

According to a spokeswoman at the mission, the cardinal fell down a flight of stairs. He was going from his fourth-floor room to the chapel on the third floor to celebrate Mass. He was "running late," she said, and did not turn on a light at the darkened stairway and fell.

The mission spokeswoman said the cardinal sustained a laceration over his left eyebrow and was taken to the hospital, where he was admitted for observation. At a final examination before he was to be released Oct. 24 doctors noticed a red blotch on his left side which indicated hemorrhaging. They then discovered the ruptured spleen.



HOSPITALIZED—Cardinal Agostino Casaroli, Vatican secretary of state, shown addressing the U.N. General Assembly during the U.N.'s 40th anniversary observance, has been hospitalized at New York's Cabrini Medical Center. The cardinal was listed in satisfactory condition after undergoing surgery to remove an injured spleen. He was hurt in an accidental fall. (NC photo by Chris Sheridan)

Laity reaction to Vatican II

(Continued from page 1)
nuclear bomb. Where there used to be good and bad, black and white, there is mostly grey."

"The church is no longer the preeminent champion of public morality. It talks about peace and justice and feminism, but seldom about birth control, divorce and abortion."

"If the bishops would show that their concerns go beyond abortion and include the real pain felt by women in the church, they would get a more attentive reception."

"We told the pastor we miss the Latin Mass and novenas and May devotions and he said okay. But hardly anyone came."

"Twenty years ago people acted as if they were in the house of the Lord. They spoke in hushed tones. They would genuflect. They wore their Sunday best."

"Three things have gone wrong: we have fewer priests and Religious; they are more subject to loneliness and overwork; most of us don't recognize it."

"Discipline is the heart of any society. Without it you have chaos."

"If listening is so important, why is it that the pope never listens?"

"Fewer come to church, but at least

they come because they want to, not because they have to."

"My father and my grandfather, both members of the Kings of Columbus, would turn over in their graves if they heard all the twaddle about 'our Masonic brothers.'"

"Children don't know the Memorare or the Hail Holy Queen. They have never seen a biretta. They probably couldn't even spell it."

"If we don't end the Mass with a prayer to St. Michael, Defender of the Faith, why are we surprised that he has stopped defending the faith?"

For several critics, this survey was one of the few positives since the council. As one said, "Thanks for listening. It's the first time anyone ever asked my opinion about the church I love."

Many of the complainers also indicated that they were writing to the pope or sending copies of their survey response to Cardinal Ratzinger. None of the fans of Vatican II did. That helps explain why Rome may get a one-sided view.

NEXT WEEK: Where U.S. bishops and laity (dis)agree.

The United Nations at 40

(Continued from page 1)
seems to be very excited about the event. Thus far the United Nations have been long on talk and short on action."

Cardinal Samuel A. Stritch of Chicago, one of the members of the administrative committee that had issued the bishops' 1944 statement, told a 1946 conference on the U.N. Charter that Americans should support the United Nations.

"We cannot say the United States is so powerful that it can exist without the aid of other nations," he said. At the same time, he added, the United Nations had to emphasize moral standards and not political expediency. "The secret of peace . . . is good will among men and nations," he said. "We can have peace only if nations recognize each other's dignity and rights and subscribe to an international bill of rights."

March 1946, urged Security Council members to open meetings with a prayer and display a more Christian attitude than they had been demonstrating. "How long a time must pass and what misery must be endured before these men learn that without God they can do nothing?" he asked.

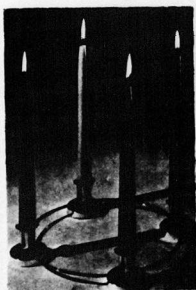
Paul VI, in a speech Oct. 4, 1965, marking the U.N.'s 20th birthday, also stressed the need for spiritual principles in modern international life and, in what he himself termed the "highest point" of his message to the General Assembly, implored, "No more war. War never again!"

John Paul, nearly 14 years later, on Oct. 2, 1979, reiterated papal pleas for peace, which he linked to human rights. "Only the safeguarding of this real completeness of rights for every human being without discrimination can ensure peace at its very roots," he said.

Finally, he concluded, "May God bless the United Nations."

ANOTHER prelate, Bishop Bartholomew J. Eustace of Camden, N.J., in

PREPARE NOW FOR ADVENT!



Gold Plated Wreath Fixture w/Candles—\$15.00

Basic Kit—\$6.95 & \$9.10

Evergreen Kit—\$17.25

Deluxe Green Kit—\$14.00

Advent Wreath Candle Kits...

A daily candle lighting prayer service preparing for the coming of Christmas. Easily assembled and complete.

Liturgically Designed Terra Sancta Solid Brass Wreaths \$25.00 to \$90.00

Large Church Wreaths Ceiling and Floor Large Candle Refills

Abbey Press Kits \$11.00—\$16.00—\$17.00

Purple or Blue & Pink Candles, Taper and Column, Advent Devotion Books

ADVENT CALENDARS from \$1.25

RELIGIOUS CHRISTMAS CARDS (Special Sale)

Hours: Mon. thru Fri. — 9:30-5:30; Sat. — 9:30-5:00
Parking South of Store (Ample on Saturday)

Krieg Bros. Established 1892
Catholic Supply House, Inc.

119 S. Meridian St., Indpls., IN 46225
(2 blocks South of Monument Circle)

(Area Code 317) 638-3416 or 638-3417

BLACK TOP SEALER PROFESSIONAL SEAL COATING

- CRUSHED STONE • TOP SOIL
 - SAND • FILL DIRT • HAND-SPREAD
- CALL ANYTIME — FREE ESTIMATES

**5% DISCOUNT
WITH THIS AD**

638-0396 787-2401

PLAINLY A MATTER OF CHOICE

In Shirley Funerals, selection of standards depends on two elements . . .

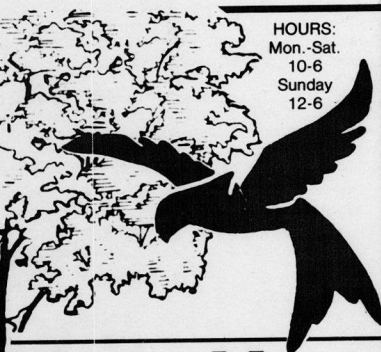
1. There must be a full range of costs to fit every purse.
2. There must be a true freedom of choice for every family.

TRULY A REMEMBERED SERVICE

Shirley Brothers
FUNERALS

Eighty-Seven
1898-1985
Years

Indianapolis, Indiana



HOURS:
Mon.-Sat.
10-6
Sunday
12-6

Marten Manor —North—

Thirty acres of luscious lawn for your pleasure. 1, 2 and 3 Bedroom Apartments from \$350 per month including carport, pool, tennis.

Senior Citizen Discount
Executive Suites Available

872-3990

8002 Harcourt
JUST SOUTH OF
ST. VINCENT HOSPITAL



COME
HOME
TO US

Background for the extraordinary synod

Church shows more sensitivity to local customs in mission efforts

by John Thavis
Fourth in a series

ROME (NC)—Since the close of the Second Vatican Council 20 years ago, the church has pursued its mission of "preaching the Gospel to all men" with greater sensitivity to local peoples and their customs, according to church leaders in Rome.

The result has been a diminishing role for foreign missionaries and a greater evangelizing role for native churches, they said in interviews with National Catholic News Service.

But disagreement remains over how much and how quickly local traditions should be adopted by native churches—particularly in the Mass and sacraments.

The churchmen suggested that clearer guidelines on inculturation in missionary territories should be defined by the Nov. 24-Dec. 8 extraordinary Synod of Bishops, called by Pope John Paul II to evaluate the results of Vatican II.

Although the word "inculturation" is not found in the council's "Decree on the Church's Missionary Activity" (Ad Gentes), the idea was clearly there: "The Christian life will be adapted to the mentality and character of each culture," the document said. Local traditions, "illuminated by the light of the Gospel," will become part of a Catholic unity.

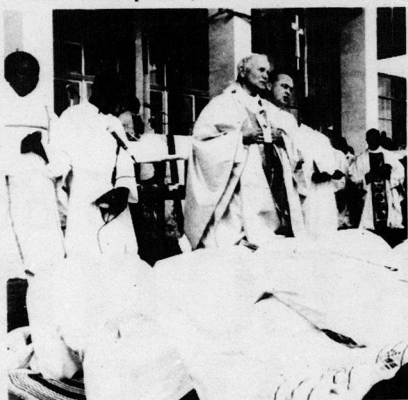
ACCORDING TO Indian Cardinal D. Simon Lourdasamy, a council participant and now secretary of the Congregation for the Evangelization of Peoples, the synod should aim at controlling situations where inculturation has "gone too far."

"If we want to evangelize people effectively, we've got to have inculturation, we've got to make the Christian message incarnate in the local culture," Cardinal Lourdasamy said. But, he added, "this must be done without losing the substance and identity of Christianity."

In Africa, where the church has grown rapidly, some adaptations of local traditions have not been studied well enough before being applied and some liturgical adaptations, such as using local foods for the Eucharist, have gone beyond what the church allows, he said.

Inculturation, Cardinal Lourdasamy said, should be coordinated by local bishops.

A more serious problem, the cardinal said, is that some



ON THE RISE—In Kara, Togo, Pope John Paul II ordains a group of men during his August trip to Africa. While religious vocations fell off immediately after the Second Vatican Council, the trend has reversed itself, particularly in Africa and Asia. (NC photo by Arturo Mari)

missionaries have "looked the other way" when faced with local traditions that conflict with church teachings. For instance, "there's been a kind of compromise going on with polygamy"—the practice of taking more than one spouse.

Pope John Paul, on his Aug. 8-19 trip to Africa, pointedly denounced polygamy, which is common among African tribes. He also encouraged Africans to make the church their own, but within the lines of universal church teaching.

FATHER HEERIKEN Heekeren, superior general of the Divine Word missionaries, said inculturation is being slowed by the Vatican's tendency to cling to European models.

"This pope often gives the impression of being very open to inculturation, but 'de facto' Rome—the Curia—is still putting the brakes on in many ways," he said.

Rome is too cautious when reviewing liturgical changes or even local theologies, although some—such as liberation theology—are immature, Father Heekeren said.

"We should be more confident, more trusting," Father Heekeren said. "These people, too, have the Holy Spirit."

Cardinal Bernardin Gantin, head of the Congregation for Bishops who has closely followed the church's development in his native Africa, described inculturation as a "long, long road" that must be taken "slowly and surely." The cardinal participated as a young bishop in the council's debate on missions.

Cardinal Lourdasamy said one of the most successful missionary developments since the council is "indigenization," the increasing role of native missionaries. In Asia, he said, more than 90 percent of missionary workers today are natives.

"Before the council, 80 percent of bishops in missionary countries were foreigners. Today it's vice-versa," he said.

The change has left some foreign missionaries resentful, Father Heekeren said. They sometimes must watch as mistakes are made or churches run differently in the "painful process of growth," he said.

"The overall conclusion, though, is positive. The locals have to take over, they have the right to make mistakes," he said.

Natives are playing a greater role in local lay pastoral groups, in catechisms and in the missionary orders themselves, Father Heekeren said. For example, his once exclusively Western order now has members from about 60 nations working in international teams.

VOCATIONS dropped drastically immediately after the council, Father Heekeren said, but "in recent years we are picking up again, mainly in Africa and Asia."

According to Cardinal Lourdasamy, vocations within missionary territories have increased greatly since the council. He said there were more than 300 active, diocesan-level religious congregations in mission territories, most founded in the last 20 years, in addition to the 70 missionary congregations of pontifical rank.

In addition, the training of religious education teachers, a central point of the council's document on missions, has improved remarkably, he said.

The congregation now spends about \$16 million annually on some 46 missionary centers for the training of catechists, he said. The number of catechists has risen to 250,000, he said, and includes many lay people.

Ecumenism, at the center of the council's agenda, has raised some debate when applied to the missionary field. Catholic missionaries often evangelize in the same areas as missionaries of other Christian churches.

Cardinal Lourdasamy said ecumenism has been of "vital importance" in ending disputes among missionaries of different faiths. He described their fighting before the council as a "scandal."

But Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, has warned in a recently published book that ecumenical efforts in mission countries risk neglecting Catholic unity.

Speaking of an interdenominational association of African theologians, the cardinal said in the book, "The Ratzinger Report": "With an association of this kind, we cannot exclude that what is regarded as 'African' may put the common awareness of what is Catholic in the shade."

The cardinal also said that the church's teaching that every man is called to salvation has been "put forward in an extreme form since the council" in a way that views non-Christian religions as an ordinary, rather than extraordinary, path to salvation.

This has "caused the missionary zeal of many to slacken," he said.

Father Heekeren said that: "Many missionaries thought, 'if they can be saved anyway, why should we make such an effort?' " But while vocations are down, "the motivation for the missionary is now much deeper" and more in keeping with the idea that "the church is not the kingdom, she is only the way to the kingdom," he said.

THE POLITICAL and social activity of missionaries, like that of the rest of the church, has increased greatly since the council. Cardinal Lourdasamy said it was a good thing that today's missionaries are more active in protecting human rights.

Father Heekeren said that because missionaries are now more involved in helping poor people economically and socially, "more than ever they are misunderstood, persecuted and killed" by the more powerful.

Cardinal Gantin said that, despite the problems faced by mission churches, "the frontiers of the church have been widened" since the council. Particularly in the Third World, the church has grown in numbers and quality, he said.

ALL SOULS' DAY AGAIN

And Still No Memorial for Mom and Dad?

To help the missions and at the same time have loved ones remembered with a special memorial plaque on a prominent item in Parroquia Santa Maria, Madre de Dios — a mission church being built by Fr. Paul Evard, an Indianapolis priest serving in Ecuador... please call:

(317) 257-3667

The Criterion Press

Serving over 200,000 Catholics in the Archdiocese of Indianapolis

HANDEE'S AUTO CENTER
2809 EAST 39th STREET • INDIANAPOLIS, IN 46218

NOW!

at our
GRAND OPENING SALE!

MUFFLER AND TAIL PIPE

\$39.95

INSTALLED

BRAKES 4 WHEELS

\$39.95

INSTALLED

PHONE: 542-1246

St. Elizabeth's Home Since 1915

Maternal-Child Care Services

- Residential Maternity Program
- Outreach Service
- Professional Counseling
- Education Program
- Pre-Natal Care
- TLC — Licensed Newborn Care
- Licensed Child Placement
- Parent Awareness Program

Give Them a Chance... to a Full Life

Serving women with unplanned pregnancies and their babies with tender, loving care... for 70 years

Funded by the United Way, Archdiocesan Appeal, Daughters of Isabella and service fees

Non-Sectarian Service

2500 Churchman Avenue
Indianapolis, IN 46203
Area Code: (317) 787-3412



It can help educate men for the Priesthood.

By remembering the Seminary in their Wills, alumni and friends of Saint Meinrad have made a significant contribution to the future of the Church.

For a free brochure on what your Will can do, write:

Director of Planned Giving
Saint Meinrad Seminary
St. Meinrad, IN 47577



New trend seen in Vatican approach to theologians

by Jerry Filteau

WASHINGTON (NC)—News that the Vatican had a U.S. Dominican theologian's writings evaluated by other U.S. Dominicans may indicate an emerging new style by the Congregation for the Doctrine of the Faith headed by Cardinal Joseph Ratzinger.

In the past, the congregation typically did its own investigation and dealt directly with the theologian whose works were being evaluated. But there seem to be growing signs that beginning in about 1980 it has tended toward a more decentralized approach.

Father Matthew Fox, a member of the Chicago-based Central Province of Dominicans, was the object of a Vatican inquiry focusing on three of his books on creation spirituality.

Instead of handling the review immediately with its own staff and consultants and dealing with Father Fox directly, however, the doctrinal congregation requested the evaluation of the priest's writings from the Dominican generalate in Rome, which in turn asked the local province to take up the project.

Father Fox, who heads the Institute in Culture and Creation Spirituality in Oakland, Calif., said that the new style of approach with the Dominican order resulted from something that happened several years ago when the doctrinal congregation acted against another Dominican.

The Dominican master general "learned about it from the newspapers," Father Fox said, so he protested to the doctrinal congregation, and the result was procedures whereby the generalate would be involved in any future cases concerning Dominican theologians.

Father Fox thought the case which prompted the new procedures was that of

Father Edward Schillebeeckx, a Belgian-born Dominican, who in 1979 was summoned to Rome to explain some of his teachings.

Another possibility was the case earlier that same year of a French Dominican, Father Jacques-Marie Pohier. In April of 1979 the doctrinal congregation issued a condemnation of his "Quand Je Dis Dieu" (When I Say God).

A pattern parallel to that experienced by Father Fox seems to have been followed when questions were raised about some parts of "Catholicism," an encyclopedic overview of Catholic thought by Father Richard McBrien, chairman of the theology department at the University of Notre Dame.

The Committee on Doctrine of the National Conference of Catholic Bishops engaged in a series of consultations with Father McBrien, beginning in 1981, apparently because of a doctrinal congregation request relaying concerns raised about the book by bishops in Australia.

This summer the U.S. bishops' committee issued a brief statement, which it said was prepared in consultation with the doctrinal congregation, praising "many positive features" of "Catholicism" but saying that some of its contents needed to be clarified.

Father McBrien said at the time that all his dealings had been with the bishops' doctrine committee. Throughout the consultation, he said, he had no correspondence with the Vatican agency.

THE ONE American theologian known publicly to be involved in explaining his views to the doctrinal congregation at present is Father Charles Curran, a professor of moral theology at The Catholic University of America in Washington. His only comment on his case was to repeat



Father Matthew Fox

what he has said since the fall of 1979, when news of it first broke: "I am in correspondence with Rome."

Father Curran declined to say how long before fall 1979 his Rome correspondence had begun, but he said the cases of Fathers McBrien and Fox certainly began more recently and seem to have been handled differently.

Two other instances of more recent origin involve Latin American theologians, and in both cases the doctrinal congregation seems to have worked, at least initially, through local structures.

The work of Father Gustavo Gutierrez,

a theologian in Lima, Peru, was evaluated at length in 1984 by the Peruvian bishops' conference, reportedly at the request of the doctrinal congregation.

The congregation issued a warning last March that a book by Father Leonardo Boff, a Brazilian Franciscan, contained some views that were dangerous to the faith. The text of the declaration noted that the book was first examined and criticized by the Rio de Janeiro archdiocesan Commission for the Doctrine of the Faith.

IF THE Vatican Congregation for the Doctrine of the Faith has indeed begun to favor a more decentralized approach, a key precedent may have been the most famous case of the past two decades, that of Swiss-born theologian Father Hans Kung.

Teaching in West Germany, Father Kung persistently refused requests by the congregation to go to Rome for a hearing on certain positions he had adopted in his writings. He was given an official warning in 1975 about his views on infallibility, and the next year it looked like he might be headed for another major clash with the congregation when he published a new book. The West German bishops intervened, apparently hoping to head off such a clash, and took it upon themselves to seek clarifications from the theologian on his writings.

In December 1979 the doctrinal congregation issued a declaration that Father Kung could no longer teach as a Catholic theologian. Although the Vatican agency received wide criticism for its controversial move, it was also able to blunt or divert much of the criticism by referring to the extensive involvement of the West German episcopate in the case.

Cardinal Ratzinger was a bishop in West Germany at that time. Two years later he was made prefect of the Congregation for the Doctrine of the Faith.

A Trusted Name Since 1954

Jerry Miller Carpets

See Elmer Foltz — Jeff Miller — Jerry Miller

**Special Low Prices on Quality Carpets
Expert Installation**

Terms — Also Visa & MasterCard

**JERRY MILLER
CARPETS**

9 N. Shortridge Road

Indianapolis, Indiana

353-2151

1st St. E. of Eastgate Mall

Block N. of Washington St.

Hours: Monday-Friday 10:00-5:30, Saturday 10:00-5:00

Gold Seal Construction

Built with Pride Since 1947

- Complete Residential Remodeling • Garages
- Room Additions • Siding • Roofing
- Concrete • Commercial "All Steel Buildings"

SEE OUR AD IN NEXT WEEK'S PAPER

E.B. (BUNNY) RADFORD, Owner

632-2506

2003 Lafayette Road
Indianapolis, Indiana 46222

**2 TURKEY 2
SHOOTS 2**

NOVEMBER 2nd
NOVEMBER 9th

10 AM 'TIL DUSK

FOOD WILL BE SERVED AT ALL SHOOTS

K of C — Msgr. Sheridan Council
421 N. Emerson Avenue, Greenwood

FOR INFORMATION CALL 888-8797

ORIENTAL FURNITURE

— TOTAL LIQUIDATION SALE —

50%-75% BELOW DISCOUNT PRICES

	MY PRICE	USA PRICE
Burl Roll-Top Desk	\$ 625	\$1800
Coromandel Screen	\$ 450	\$1300
Nesting Tables Set of 4	\$ 180	\$ 485
6-pc. Ivory Lac. Bedroom Sets	\$1895	\$3995
Lacquered Hall Chest with Soapstone	\$ 220	\$ 600

You'll also find: Secretary Desks, Curio Cabinets, Coffee Tables, Planters, Vases, Silk Screens, End Tables and much, much more.

My friends have just returned from China with large collections of Oriental Furniture and Decor Items hand picked directly from artisans in Peking, Hong Kong and Taipei. I will be selling everything in 3 days only.

**3
DAYS
ONLY!!**

November 1st to November 3rd

Fri. 10-5 p.m.; Sat. 9-6 p.m.; Sun. 12-5 p.m.

**116th &
RANGELINE RD.**

Formerly Carpets from NORA

848-9091

If you don't mind shopping in a warehouse, this is your chance to buy the finest quality rosewood, teakwood and lacquer Oriental furniture.



— **ORIENTAL LIQUIDATORS** —

Alverna



A Beautiful Change

Serenity Weekend

*A weekend retreat for
chemically dependent
persons.*

Presenter:

Fr. Theodosius Schelich, OFM

ALVERNA RETREAT HOUSE

8140 Spring Mill Rd. • Indpls., IN 46260 • (317) 257-7338

Register me for the Serenity Weekend.

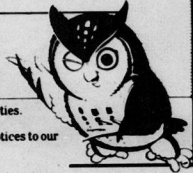
Name _____ Phone _____

Address _____

City/State/Zip _____

(Suggested Donation — \$55.00)

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.

November 1

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington, will note the Feast of All Saints with a Latin Mass celebrated by Father Ron Ashmore at 7:30 p.m. Chorus and string orchestra will perform a Mozart setting conducted by I.U. music professor David Pickett.

The Annual Card Party sponsored by Little Flower Ladies Club will be held at 1 and 7:30 p.m. Admission \$2. Variety booth of handmade items for sale and refreshments available.

November 1-2

Our Lady of Lourdes Parish, 5333 E. Washington St., will present a Fall Festival beginning

at 5 p.m. Fri. and at 6 p.m. Sat. Peachey's catered dinners: \$5 adults, \$3 children, Monte Carlo, games, booths.

November 1-2-3

A Marriage Encounter will be held at Mount St. Francis Retreat Center. Call David and Susan Knight 812-282-4547 or Ward and Pam Weber 812-283-0931 for information.

St. Christopher Singles will sponsor a Single Adult Retreat. \$15 per person. For information call Dave Miller 241-2793, Bev Armbruster 243-0422 or Susan Mitchell 247-5138.

November 2

The last Cemetery Masses of the season will honor the Feast of

All Souls from 8 a.m. to 6 p.m. on the hour at St. Joseph Chapel.

The Fifth Wheelers Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St.

The World Apostolate of Fatima (Blue Army) will hold First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd. Everyone welcome.

The Ladies Club of St. Barnabas Parish will hold a Bazaar and handmade quilt raffle from 9 a.m. to 4 p.m. in the church hall, 8300 S. Rahke Rd. southwest of Perry Meridian High School. Free admission.

Magr. Sheridan Council K. of C., 421 N. Emerson Ave. between Main St. and County Line Rd., Greenwood, will sponsor a Turkey Shoot from 10 a.m. until dusk. Food will be served.

Our Lady of Perpetual Help Men's Club will sponsor a Fall Festival and Chicken Dinner from 4:30 to 8 p.m. at 1852 Scheller Lane, New Albany. Country style dinners: \$4 adults, \$2 children; carry-outs available.

St. Mary's Circle #75, Daughters of Isabella will hold its annual Smorgasbord from 5 to 8 p.m. at the Knights of Columbus Home, Greensburg. Proceeds benefit three scholarships.

St. Jude's 1st Annual Christmas Bazaar will be held from 10 a.m. to 8 p.m. at 5353 McFarland Rd. Handmade crafts, raffles, food.

November 2-3

The Oldenburg Franciscans will sponsor a Vocation Awareness Retreat for single Catholic women ages 18-40. Call Sister Joan Raver at 357-7610 for information.

St. Michael Parish, Greenfield, will sponsor a "Christmas Carousel Bazaar" featuring Christmas items, a boutique, bake shop, children's items, candy, plants, raffles, etc. in the activity center, 519 Jefferson Blvd.

A Retreat for High School Sophomores will be held at Mount St. Francis Retreat Center from 9 a.m. Sat. through 4 p.m. Sun. Call 812-945-0354 for information.

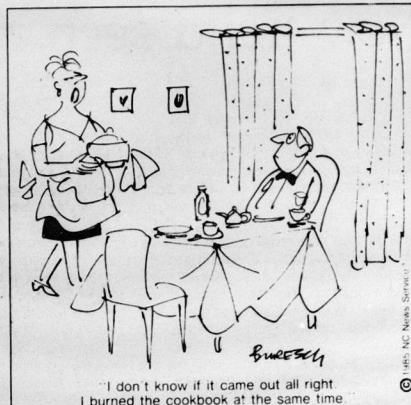
Christ the King Parish, 5858 N. Crittenden Ave., will sponsor its 2nd Annual Christmas Bazaar from 10 a.m. to 6:30 p.m. Sat. and from 10 a.m. to 1 p.m. Sun. Handmade items, baked goods, floral arrangements, children's shopping.

November 3

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

Holy Rosary Church, Seelyville, will sponsor a Spaghetti Dinner from 11 a.m. to 6 p.m. at Schell's Hall, one half block east of the Seelyville traffic light on U.S. 40.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church 8300 Rahke Rd.



The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

St. Nicholas Youth Center will sponsor a Fall Festival from noon to 6 p.m. at St. Andrew social hall, 4050 E. 38th St. Games, food, fun.

St. Maurice Parish, Decatur Co., will sponsor evening prayer in church, a procession to the cemetery and a social hour in the parish hall, beginning at 2:30 p.m. Former parishioners are invited.

Holy Rosary's Famous Spaghetti Supper and Monte Carlo will be held from 1 to 6 p.m. following 12:10 p.m. Mass at 600 S. East St. Adults \$4, children under 12 \$2. Games, prizes.

Our Lady of Hope Hospital Guild Holy Hour will be held at 2 p.m. in St. Bridget Church. A short business meeting and election of officers will follow.

A Fall Card Party will be sponsored by St. Catherine Parish, 2245 Shelby St., at 2 p.m. Chicken and noodle dinner served from noon to 2 p.m. Cards \$1.50, dinner \$2.50. Door and table prizes, raffle.

Brebeuf Preparatory School will host its annual Open House for prospective students and their parents from 12:30 to 3:30 p.m.

November 4

Swimming classes begin at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Call 788-7581 to register.

A relaxation seminar on "Learn to Control the STRESS in Your Life" will be conducted by Dr. Joe F. Bottorff from 7 to 11 p.m. at The Hermitage, 3650 E. 46th St. Call 545-0742 for information.

The Families in Remarriage Program sponsored by Catholic Social Services continues from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

A Father Eugene Walsh Workshop on "Church, Ministry and Liturgy" will be co-sponsored by the Office of Worship and the Office of Ministry to Priests at Christ the King Parish. Call 236-1483 for information.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. for a program on "Career Counseling" by Mike Kenney at the Catholic Center, 1400 N. Meridian St. For information call 236-1596 days or 259-8140 or 255-3121 evenings.

November 5

Holy Cross Parish will begin an adult education program on "Living the Sacrament of Penance and Reconciliation" from 7 to 9 p.m. in the parish hall, 125 N. Oriental St. Transportation and babysitting provided. Call 637-2620 for information.

The first of four fall lectures sponsored by the Adult Catechetical Team of Richmond on the history of the church and sacramental development will feature Father Joseph Dooley at 7 p.m. in the Richmond Catholic (Continued on next page)

CITY-WIDE

CHRISTMAS BAZAAR

Holy Angels Church, 28th & Northwestern

RENT-A-TABLE

To Sell Your Arts and Crafts
We Bring Buyers and Sellers Together

December 7th

926-3324



Our Lady of Lourdes

5333 East Washington Street
Indianapolis

Family Fun

Adults — Children

FALL FESTIVAL

Friday, November 1st — 5 PM
Saturday, November 2nd — 6 PM

Over \$15,000 in Prizes!
30 Booths

★ Monte Carlo ★ Games ★ Bar
★ Sandwiches ★ Drinks

Dinners Catered by Peaches
Friday, Fish Dinner — Saturday, Chicken Dinner
Adults \$5.00 — Children \$3.00

No Admission — Everyone Welcome



"SERVICE AND SATISFACTION"

925-6961

CRONIN/MARER/
SPEEDWAY

Indianapolis

Be An
Instrument
Of Peace

In A
Community
Following
the Gospel

In prayer,
in service
to sick
and aged

Write to:

Daughters of
St. Francis of Assisi
507 N. Prairie St.
Lacon, ILL. 61540

CARD PARTY

NOVEMBER 10th

2:00 PM

at Sacred Heart Parish Hall
1500 Union Street, Indianapolis

Admission — \$1.75

Sponsored by Sacred Heart Ladies Guild

HOLY ROSARY'S Famous Spaghetti Supper & Monte Carlo

Sunday November 3rd

1:00 PM to 6:00 PM

Adults \$4.00 — Kids under 12 \$2.00

Games for Adults & Kids
Fruit Baskets

Mass at 12:10 PM

Holy Rosary • The Italian Church
100 South East Street

The active list

(Continued from page 22)
Center, Father Hillman Hall
(basement of St. Andrew School).

A Leisure Day presented by
Father Donald Schmidlin on the
theme "Making Quiet Prayer a
Part of Daily Life" will be held at
Fatima Retreat House, 5353 E.
56th St. Call 545-7681 for in-
formation.

November 6

An Over 50 Day of Reflection
on "Our Faith Experience" will
be conducted by Father Kenny
Sweeney at Fatima Retreat
House, 5353 E. 56th St. Call 545-
7681 for information.

The 7th Bible Study Evening
on the Psalms, Hymns of Praise,
will be offered from 7:30 to 9 p.m.
at Alverna Retreat House, 8140
Spring Mill Rd. Call 257-7339 for
information.

Reservation deadline for
ACCW second quarterly board
meeting and luncheon at The
Pines, Greensburg, Send \$5.50 to:
Mrs. Victor Beck, R.R. 2, Box 478,
Summan, Ind. 47041.

November 7

Franciscan Sister Shirley

Gerth will coordinate a free adult
program on "Dealing with Grief
at the Time of Death and
Separation" at 7:30 p.m. in St.
Maurice Parish religious
education center, Napoleon.

November 7-8-9

A Christmas Bazaar spon-
sored by Holy Rosary Church will
be held from 10 a.m. to 7 p.m. on
Fri. and Sat. and from 9 a.m. to 5
p.m. on Sun. in Schelley's Hall,
one half block east of the
Seelyville traffic light on U.S. 40.

November 8

A five-day Parish Community
Retreat conducted by Father
Robert Nogosek and Beth Ann
Hughes-Rufo will begin at Holy
Family Parish, New Albany, at 7
p.m. in the cafeteria.

November 8-9-10

A Married Couples Retreat
will be held at Mount St. Francis
Retreat Center. Call 812-923-8817
for information.

A CYO Search Retreat for
high school juniors and seniors
will be conducted at the CYO
Center, 500 Stevens St. For in-
formation call 317-632-9311.

November 9

An adult training seminar
sponsored by the Family Life
Office and the Office of Catholic
Education for the Growing Up
Sexual program will be con-
ducted at American Martyrs
Parish, Scottsburg from 9 a.m. to
2:45 p.m. Call 317-236-1596 or 317-
236-1433 for information.

Msgr. Sheridan Council K. of
C. will sponsor a Turkey Shoot
from 10 a.m. until dusk at 421 N.
Emerson Ave. between Main St.
and County Line Rd., Greenwood.
Food will be served.

The Holy Family Knights of
Columbus Ladies Guild will hold
an Arts and Craft Bazaar from 9
a.m. to 3 p.m. at 220 N. Country
Club Rd., Indianapolis. Dolls, doll
clothing and furniture, ceramics,
stained glass, silk flowers, etc.
Lunch available from 11 a.m. to
2:30 p.m.

A '50s Dance and Pizza Party
will begin at 8 p.m. in St. Malachy
Parish hall, Brownsburg. Dance,
hula hoop and "best dressed"
contests. \$10 per couple. Call 852-
3195 or 852-7794 for information.

St. Ann's Society will sponsor
a Bazaar from 9 a.m. to 7 p.m. in
St. Andrew parish hall, Rich-
mond. Chicken and noodle sup-

per: \$3.25 adults, \$1.50 children
under 12.

St. Roch Parish "Santa's
Coming" Holiday Bazaar will be
held from 10 a.m. to 4 p.m. at
Sumner and Meridian Sts.
Chicken and noodle lunch
available.

St. Gabriel Women's Club will
sponsor a Holiday Boutique from
9 a.m. to 5 p.m. Gift ideas, pic-
tures taken with Santa,
homemade baked goods and food.

Separated, Divorced and
Remarried Catholics (SDRC)
will meet at 6 p.m. for a party at
Paramount Pizza Palace. For
more information call 236-1596
days or 259-8140 or 255-3121
evenings.

November 9-10

St. Monica Women's Club will
sponsor a Christmas Boutique
from 10 a.m. to 7 p.m. Sat. and
from 7:45 a.m. to 4 p.m. Sun. in
the cafeteria. Gourmet food and
cheer baskets, pinata, and
ceramic Christmas tree raffles.
Free refreshments.

The St. Rose Society of St.
Rose Parish, one mile west of
Knightstown on U.S. 40, will
sponsor its annual Country
Holiday Bazaar from 8:30 a.m. to

3 p.m. Sat. and from 11 a.m. to 3
p.m. Sun. Snack bar Sat, turkey
or ham dinner Sun.

Holy Trinity Parish, 902 N.
Holmes Ave. will hold a Holiday
Bazaar featuring homemade
vegetable soup Sat. and
smorgasbord from 12 noon to 4
p.m. Sun. Carry-outs available.

Little Flower Christmas
Boutique will be held from 10 a.m.
to 7 p.m. Sat. and from 8 a.m. to 1
p.m. Sun. in the school cafeteria,
1401 N. Bosart. Barbie doll
clothes, care bears, tin punching,
silk flower arrangements.

November 10

The Annual Turkey Lunch will
begin at 6 p.m. at St. Maurice
Parish, Napoleon. Social time
follows.

Franciscan Father Ignatius
Eckelkamp will present "The
History of the Sacrament of
Reconciliation" from 7 to 9 p.m.
as the first of a free four-part
series on the sacrament of
reconciliation at St. Roch School
West Hall.

Sacred Heart Ladies Guild
will sponsor a Card Party at 2

St. Joseph's Annual Bazaar
will be held from 12 noon to 3 p.m.
at 1375 S. Mickley St. Booths,
family style fried chicken dinner:
adults \$4, children 6-12 \$2, under 6
free.

Socials

MONDAY: St. Ann, 6:30 p.m.;
Our Lady of Lourdes, 6:30 p.m.;
St. James, 5:30 p.m. TUESDAY:
K. of C. Pius X Council 3433, 7:
p.m.; Roncalli High School, 5:15
p.m.; St. Peter Claver Center,
3110 Sutherland Ave., 5 p.m.; St.
Simon, 6:30 p.m.; St. Malachy,
Brownsburg, 6:30 p.m. WED-
NESDAY: St. Anthony, 6:30
p.m.; St. Patrick, 11:30 a.m.; St.
Roch, 7-11 p.m. THURSDAY: St.
Catherine parish hall, 6:30 p.m.;
Holy Family K. of C., 6:30 p.m.;
Westside K. of C., 220 N. Country
Club Road; St. Peter Claver Cen-
ter, 3110 Sutherland Ave., 5 p.m.
FRIDAY: St. Andrew parish hall,
6:30 p.m.; St. Christopher parish
hall, Speedway, 7 p.m.; St. Rita
parish hall, 6:30 p.m.; Holy
Cross, 5:30 p.m.; Central Catho-
lic School, at St. James Church,
5:15 p.m. SATURDAY: Catho-
dral High School, 3 p.m.; K. of C.
Council 437, 1305 N. Delaware,
4:30 p.m. SUNDAY: Cardinal
Ritter High School, 6 p.m.; St.
Philip parish hall, 3 p.m.

St. Jude Parish

5353 McFarland (3000 E., 5300 S.) • Indianapolis • 786-4371

— presents —

Msgr. Raymond T. Bosler's Lecture Series

"VATICAN COUNCIL II: THE CHURCH COMING ALIVE"

— Thursdays —

November 14th, 21st, December 5th, 12th
(No Session Thanksgiving Day)

7:30 PM — School Cafeteria

— All Welcome —

Holy Trinity Catholic Church
902 N. Holmes Avenue, Indianapolis

HOLIDAY BAZAAR

NOVEMBER 9th & 10th

BOUTIQUE BAKED GOODS
Gifts for All Poticas, Pies, Cakes
TREASURE TABLES
Nearly-New Bargains

DELICIOUS FOOD
BEAUTIFUL HANDCRAFTED
ITEMS
BOOTH SPACE AVAILABLE

MENU

SATURDAY

Home-Made
Vegetable Soup
Sandwiches

SUNDAY — SMORGASBORD

12:00 Noon to 4:00 PM

Turkey
Ham
Vegetables
Salads
Desserts

ADULTS — \$5.00
CHILDREN (8 thru 12) — 30¢/yr.
(1 thru 5) — FREE

For Information Call:
632-9296 or 631-2939
— CARRY-OUT AVAILABLE —

STIRLING CLINIC, INC.

3725 Kentucky Avenue
Indianapolis, IN 46241

and their
EXPRESS HEALTH
CARE CENTER

NO APPOINTMENT NEEDED
Lab & X-Rays Available
Walk-In Injury and
Acute Illness Care

OPEN SEVEN DAYS A WEEK
MasterCharge • VISA
856-5261

CHRISTMAS BAZAAR

Saturday, Nov. 16
9:00 AM to 5:00 PM

ST. MALACHY CHURCH 326 N. GREEN ST. • BROWNSBURG

15 BOOTHS
• Boutique • Stitchery
• Merry Christmas Booth
• Homemade Candy Booth
• Country Store
• "1 lb." Auction at 3 p.m.
• & Much, Much More!

Chicken & Noodle Dinner
Homemade Hot Chili & Beef
Vegetable Soup
Homemade pies, cakes,
breads & goodies

— Drawings —
Quilt — Afghan
20 Items plus Mini Drawings
— FREE BABYSITTING —

Santa is Coming

10:00 a.m. to 2:00 p.m.

1401 N. BOSART
IN SCHOOL'S CAFETERIA

LITTLE FLOWER
CHRISTMAS
BOUTIQUE

SAT. 10-7pm
SUN. 8-1pm

NOVEMBER 9th and 10th

DRAWING 50¢ or 5 for \$2.00
INCLUDES:
Ceramic Christmas Tree and
DOLL HOUSE
LOG CABIN
AFGHAN
PORCELAIN DOLL & BED

HANDMADE ITEMS INCLUDE:
CARE BEARS
BARBIE DOLL CLOTHES
BAKED GOODS
TIN PUNCHING
SILK FLOWER ARRANGEMENTS
COUNTED CROSS STITCH
CANDLEWICKING AND MUCH MORE!

DRAWING 25¢ or 4 for \$1.00
WOODEN HORSE
RECYCLED HORSE
DOLL & BED
STUFFED CLOWN

YOUTH CORNER

Some facts on teen alcoholism and drug abuse

by Bill Brooks
Koala Centers

The recent tragic story of a 16-year-old boy from Hamilton County who died in a drinking spree and was buried by his on-probation companions prompts me to bring out some facts on teen alcoholism and drug abuse.

A survey in California (Orange County, to be exact) showed that for 27 percent of the 2,500 youngsters questioned between the ages of seven and 21, drinking already had reached alcoholic proportions. This means that more than one-fourth of the kids who drink are no longer social drinkers (many never were) but are early-, middle- or late-stage alcoholics.

Let's define an alcoholic: one whose drinking causes serious life problems.

The same survey tells us that 83 percent of those questioned drink alcohol in varying amounts with varying frequency and that by the time an alcohol-abusing youngster reaches college, there is a 42 percent chance that he or she is already drinking out of control.

You might say, "Well, California is not Indiana."

The fact is that young people are not that much different around the country in drink/drug habits. There are, believe it or not, 4 million alcoholic teen-agers in the U.S.

Fact: 25 percent of the teens favor marijuana over alcohol. While 85 percent drink alcohol, "only" 29 percent use other drugs. Koala Adolescent Center studies show most young people use both.

Fact: 60 percent of those killed in drunk driving accidents are in their teens. Nearly 20,000 teen-agers are killed annually because of drunken driving.

Fact: the suicide rate for alcoholics is 58 times that of non-alcoholics. The suicide rate for teens has risen dramatically in the last 10 years. One reason: alcohol is a depressant drug. A continually depressed young person is a candidate for suicide.

Fact: arrests of teen-agers for drunk driving have tripled since 1960.

Ironically, one of the first symptoms of alcoholism—denial that the problem exists—is as flagrant among parents as among the teen drinkers themselves. "My son can quit any time he

wants to." "My daughter knows better than to overdo drinking." "My kids hang around with kids who know how to act responsibly. Well, they have a drink now and then, but they're not into drugs!" (Alcohol is a drug.)

Students Against Drunk Driving (SADD) groups in schools are great to alert young people to the dangers of drinking to excess. School boards and school officials need to recognize the problem of youth alcoholism, a major cause of truancy. Alcoholism/drug abuse counselors, peer groups and parent workshops should be part of every school from junior high on up. And alcohol awareness programs should be tucked into every grade school curriculum.

Parents should examine their own drinking/drug habits. After all, they are the original role models for their children. Parents should know where their sons and daughters are at night and on the weekends and if drinking/drug problems begin to surface, they should talk it over with other parents.

The worst thing everybody can do is nothing.

Remember, lives are at stake.



SAINTS ALIVE—Barbara Leek's fifth grade class at St. Christopher School presented "The Lives of the Saints" on Oct. 23. To learn about the feast of All Saints, students dressed as saints and told their stories in the first person. Pictured, from left, are Tony Vudis, St. Anthony of Padua; Shawn Gillihan, St. Michael the Archangel; Tracy Chase, St. Maria Goretti; Damian Culom, St. Peter Damian; and Jennifer Hinkle, St. Barbara.

CYO Leadership and Service Institute to be offered Nov. 14

The fall 1985 CYO Leadership and Service Institute will be offered Thursday, Nov. 14 from 7-10 p.m. at the CYO Center in Indianapolis. The institute is an enrichment program offered twice a year for CYO adult volunteer supervisors, according to Jerry Ross, an administrative assistant for the Archdiocesan CYO Office. All CYO adult volunteers are asked to attend at least two institutes while working as CYO volunteer supervisors.

The Nov. 14 institute will include talks by four speakers. They are John Smith, a counselor at the Crisis Intervention Unit of the Gallahue Mental Health Center at Community Hospital in Indianapolis, who will talk on "Suicide and the Young"; Franciscan Father Cletus Pifer, part-time chaplain at the Veterans Hospital in Indianapolis, who will talk on "Self-esteem and Self-respect"; Bill Lockett,

marketing representative and counselor at the Koala Adolescent Center in Indianapolis, who will talk on "Substance Abuse Education"; and Julian Peebles, a longtime CYO coach, who will talk on "CYO Sportsmanship."

The CYO Center is located at 580 E. Stevens St. in Indianapolis. Adult volunteers interested in attending the institute may register by calling the CYO Office (317-632-9311) or at the institute.

Oldenburg Academy observes 40th anniversary of U.N.'s birth

The senior class of Immaculate Conception Academy, Oldenburg, observed the 40th anniversary of the founding of the United Nations and marked 1965 as UN International Youth Year last Friday.

It is a tradition at ICA for the senior class to leave a gift for the students who will follow them. This year's senior class donated the money needed to purchase a flagpole and UN flag. Each day of last week the academy was devoted to the special observance.

It culminated on Friday with a flag raising ceremony at 8:15 a.m. The ceremony

began with the raising of the U.S. and Indiana flags. Then the U.N. flag was raised and the senior class officers led the students and faculty in a World Peace Prayer. They closed the ceremony by singing "We Are the World."

The ceremony was planned and coordinated by the senior class, Student Council officers and Peacemakers club. Peacemakers is a student organization dedicated to raising global awareness and ideals of peace and justice in families, the school, the community, the world, and in individuals.

'Lifesigns' schedules for Nov.

The following are the schedules for the 'Lifesigns' series for November on the four Central Indiana radio stations that carry the program. All times are E.S.T.

- Date WICR-FM, Indpls., Sunday at 11:30 a.m.
Nov. 3 "Coming of Age" — Cathedral High School, Indpls.
Nov. 10 "Teen Alcoholism I" — Koala Center, Indpls.
Nov. 17 "Teen Alcoholism II" — Koala Center, Indpls.
Nov. 24 "R' Rated Movie" — St. Anne, New Castle
- WRCY-FM, Rushville, Sunday at 6:35 p.m.
Nov. 3 "Confirmation" — Immaculate Heart, Indpls.
Nov. 10 "Cults, Part I" — D. & S. Surette, Carmel
Nov. 17 "Cults, Part II" — D. & S. Surette, Carmel
Nov. 24 "Moving" — St. Anne, New Castle
- WWVY-FM, Columbus, Sunday at 10:30 a.m.
Nov. 3 "Confirmation" — Immaculate Heart, Indpls.
Nov. 10 "Cults, Part I" — D. & S. Surette, Carmel
Nov. 17 "Cults, Part II" — D. & S. Surette, Carmel
Nov. 24 "Moving" — St. Anne, New Castle
- WAXI-FM, Rockville, Sunday at 10:30 a.m.
Nov. 3 "Hope" — St. Lawrence, Indpls.
Nov. 10 "Fear" — St. Luke, Indpls.
Nov. 17 "Honesty" — Our Lady of Greenwood, Greenwood
Nov. 24 "Freedom" — Holy Spirit, Indpls.

Open Year Round For All
Your Plant Needs.

HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue
(1 Block North of Hanna Between US 31 & 431) 786-1528

Health Care Update For Folks Age 60 To 79!

NEW PLAN PAYS UP TO \$182,700 FOR NURSING HOME BENEFITS — INCLUDING CUSTODIAL CARE

Getting well could spell financial ruin for today's senior citizen. According to a recent congressional study, 2 out of 3 Americans aged 66 and living alone, will be "impoverished" after spending just 13 weeks in a nursing home. Married persons aren't much better off.

But now there is a solution from Bankers Life and Casualty. It's a new kind of nursing home policy that pays benefits for...

- custodial, intermediate and skilled nursing care
- before, during and after Medicare payments and in addition to HMO benefits
- for up to five years for any one sickness or injury. Based on a \$100 daily benefit and a five-year covered stay, top benefits could reach about \$182,700.

There is much more. So find out how you can get the protection you need for nursing home stays. Fill out and mail coupon below or phone.

*July, 1985 House of Representatives Select Committee On Aging. Neither Bankers nor its agents are connected with Medicare. Call or write for full details on benefits, costs, renewal provisions, and benefit reductions, limitations and exclusions.

detach along dotted line and mail

To: Bankers Life and Casualty
316 E. Walnut
Indianapolis, IN 46202

Yes, I want to know how I can get up to \$182,700 in nursing home benefits. I understand there's no risk or obligation.

Name _____

Address _____

City _____

State _____ Zip _____

Year of Birth _____

Joe Sullivan
Mary Ellen
Wieland
317-298-9805

BANKERS
LIFE AND CASUALTY
an ICH company

BECKER ROOFING
IN
CONTINUOUS BUSINESS
SINCE 1899

Residential & Commercial Specialists
Licensed • Bonded • Insured

ROOFING • SIDING • GUTTERS • INSULATION

636-0666 J.C. GIBLIN, Mgr.

"Above everything else, you need a good roof!"
OFFICE & WAREHOUSE — 2902 W. MICHIGAN ST., INDPLS.
MEMBER — ST. MICHAEL'S PARISH

**"THE POOR BOXES ARE
THE BREAD BOXES
OF THE NEEDY"**



Where the Emphasis is Always on the Individual

Park Tudor School cordially invites you to meet the faculty and to tour our campus during our Fall Open House Sunday afternoon, November 3, 1985 between 2:30 and 4:30 p.m.

Park Tudor School
7200 North College Avenue
P.O. Box 40488
Indianapolis, IN 46240-0488
317/251-1405

Park Tudor School admits students of any race, color, and national or ethnic origin.

Tours begin from Clowes Commons, 7200 North College Avenue

Youth asks

Why make such a big deal about trying drugs?

by Tom Lennon

Question: In our drug-oriented society, why is such a big deal made out of the teen-ager's natural curiosity toward drugs? (Missouri)

Answer: If by "curiosity" you mean a desire to get all the information you can about drugs, then no big deal should be made of it. Indeed, your parents, teachers and other adults should encourage your search for such information.

But I have the feeling you think adults should shut their eyes to teen-agers experimenting with drugs. Experimentation is another matter entirely—and I'd make a very big deal out of it.

Let's consider The Establishment drug—alcohol. And let's hear what happened to some young people who satisfied their "natural curiosity" about this drug:

Brian: "After using all the money from health insurance, my parents had to spend more than \$30,000 more to get me straightened out. I know now I'll always be an alcoholic. I'm 16 and I'd give anything if I could live my life over—differently."

Larry: "I'm a screwed-up alcoholic addict. I spend an awful lot of time going to AA meetings, because I know I'll start drinkin' and usin' again if I don't. I think a lot about suicide and there are two people I think about how I'd like to kill them. But maybe I'll survive because of the good people I know. I'm 17."

Ginny: "I hate my life now. My mother is always forcing me to go to those damn AA meetings and I want to be out having fun. I still drink when I can sneak some in the house or get some from my friends. I need it bad but it's messed up my life. I can't seem to stop it. I'm not able to hold down a job so I have to live at home. I'm 19."

You can argue that not every teen-ager who takes a drink turns into an alcoholic and not every young person who smokes a joint turns into a cocaine addict. True.

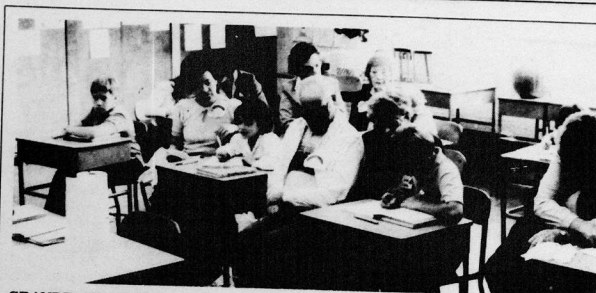
But bet on this: Absolutely every teen-ager who experiments with drugs runs the risk of a tragic outcome.

At this time of your life, you have plenty of problems just growing up. Why run the risk of adding to your problems and maybe messing up your life in some awful way?

In our country today there are many Brians, Larrys and Ginny's and they are one of the main reasons such a big deal is made out of the teen-ager's natural curiosity about drugs.

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

© 1985 by NC News Service



GRANDPARENTS DAY—To mark Grandparents' Week, Eleanor Fyffe's fourth grade class at St. Ann School, Indianapolis, planned an Oct. 23 Mass in honor of the grandparents of Jesus, St. Ann and St. Joachim. The children read an alphabet by Mrs. Fyffe about the virtues of grandparents. Grandparents, including some "adopted" ones from the Decatur Retirement Home, attended classes with their grandchildren.

HUGH G. BAKER, Jr.

Attorney at Law

(Cathedral H.S., Marian College, I.U. Law School)

- Accidents
- Drunk Driving
- Personal Injury
- Juvenile
- Adoptions
- Criminal Law
- Wills & Estates
- Social Security
- Employee Dismissals
- Real Estate

— Free Consultation —

632-8513

120 E. Market St. Suite 777 Indianapolis

If no answer, call: 253-6881

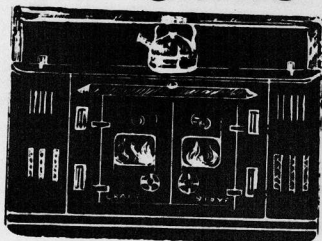
EXECUTIVE HOUSEKEEPING

Residential and Offices

Before 5 PM
849-7384

After 5 PM
849-4527

Craft Stove



over Twenty Models
on Display
Starting at
\$399⁰⁰

Financing Available

POOL CITY

1653 N. SHADELAND, INDY
3748 LAFAYETTE RD., INDY
940 FRY RD., GREENWOOD
145 W. ST. RD. 25 SOUTH
LAFAYETTE, IN.



CASH

For Your Antiques



—Larry McBride and Dennis Heavilon of United Antiques Galleries, 106 East Main St., Centerville, IN, will return to your area again this month. They would like to express their gratitude to those who have done business with them in the past and are looking forward to establishing new friends in the coming weeks. Specifically they are looking to purchase quilts, paintings, works of art, collectibles of all types, primitives, cut glass, art glass, dolls, toys, coins, diamonds, furniture, most anything of value! They will make offers on complete estates, collections or just one piece. All purchases are confidential and at no time are you under any obligation to sell to us.

We have 20 years experience in all fields of the antique business.

FREE APPRAISAL SERVICE

We will come to your home and give estimates on anything you wish to sell, on any day including Sat. and Sun. between 9 a.m. to 6 p.m. we give free appraisals and purchase antiques. You may bring or mail photos of your larger items. You are under no obligation to sell to us.

Call us TODAY

Call
Collect

1-317-855-2767

or write: P.O. Box 68, Centerville, IN 47330



Senior Citizens
you are eligible for
a

10% BONUS

Call us now for more details!



UNITED ANTIQUE GALLERIES INC

106 E. Main St.

Centerville, IN 47330

We are located on U.S. Rt. 40, 6 miles west of Richmond, Indiana at the red light in downtown Centerville and just 3 miles off Interstate 70.

Book review

Instantly forgettable action thriller

RICHES AND HONOR, by Tom Hyman. Viking (New York, 1965). 439 pp., \$17.95.

Reviewed by
Patricia B. Hoffman
NC News Service

The title of Tom Hyman's new novel is taken from the maxim of Confucius: "Riches and honor are what men desire." To this should be appended "revenge," essentially the theme of the book. It's a fast-moving story of greed, deception and retribution, and should hold the attention of readers who enjoy a violent, high-action thriller.

The opening scene is set in Dachau, 1945, as the

Americans are freeing that appalling concentration camp. A switch of identity takes place, as an SS guard manages to elude the liberators by murdering one of the prisoners and assuming his identity. There is a witness to these acts, however, who vows revenge.

When we next meet "William Grunewald," as the impostor is known, 40 years have passed. He has become a financial power in the United States, a millionaire, and is in line to become ambassador to Israel.

We are introduced to a large cast of characters, very few of whom are anything but evil. Grunewald has three children and his eldest and

dearest son, Billy, may or may not be alive in Vietnam. His second son, Rob, is a 1960s dropout, sometime drug pusher and general rebel. He, with Billy's wife Caroline, and several very tough people, mount a rescue attempt to get his brother. This provides a substantial portion of the book and will keep the reader on the edge of the chair.

Locales in the book range from the United States to South America, to Asia and Europe.

As the hair-raising rescue takes place, nemesis overtakes Grunewald and the finale is a shocker.

There is evidently a large and enthusiastic readership

for this type of thriller. Fast-paced and packed with action, it's certainly not dull.

However, to this reviewer, the book smacks of the word processor, the fast buck and

catering to the marketplace. Two-dimensional characters (if that) and improbable situations aren't offset by reasonably competent writing. An instantly forgettable novel, which probably will be a best seller.

(Mrs. Hoffman is a free-lance reviewer based in Indiana.)

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. Obituaries of archdiocesan priests, their parents, and Religious sisters serving in our archdiocese, are listed elsewhere in the Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† BAKER, Dr. Duke H., 47, St.

Michael, Indianapolis, Oct. 19. Husband of K. Karen (Kramer); father of Stephen, William, Ann Robinson, Catherine and Constance.

† CARNES, Alice (Tighe), 65, St. Mary, New Albany, Oct. 20. Wife of Fred; mother of Patrick, and Therese Sowka; sister of Providence Sister Marie Kevin Tighe, Prisca Day, Mary T. Russell and Ruth Waters; grandmother of two.

† COTTINGHAM, Lillian, 84, St. Augustine, Jeffersonville, Oct. 17. Mother of Dan, Marie Turner, Joann Leuthart, Patricia Baueria, Catherine Pinto and Mildred Leazer; sister of Pauline Kuntz; grandmother of 15; great-grandmother of 32; great-great-grandmother of two.

† CRIM, Paul L., 62, St. Mary, New Albany, Oct. 18. Husband of Frances (Gray); father of Stephen, Michael, Philip and Richard; brother of Martha Samuels, and Mary.

† DUNBAR, Mae, 82, St. Mary of the Knobs, Floyds Knobs, Oct. 16. Mother of John R.; sister of Albert Best.

† FISCHER, Elizabeth Marie, 75, Sacred Heart, Indianapolis, Oct. 12. Mother of Priscilla Paula Smith; grandmother of five; great-grandmother of six; sister of Rose Baldino, Pat Fink, Ann Stegman, Ray and Tony.

† GREIWE, Rose K., 74, St. Mary, Greensburg, Oct. 15. Mother of William, Charles, Dan, John, and Ruth Ann Schwerling; sister of James, Louis and William Oliver, Mary Wenning, Ann Clouser, Rachael Hall and Alice Straber.

† HERMESCH, Herbert G., 98, St. Mary, Greensburg, Oct. 15. Father of Agnes Kramer.

† MARKEY, James J., 58, Holy Spirit, Indianapolis, Oct. 16. Husband of Phyllis K.; father of Phil M., Paul L. and Ann M.; brother of Betty Lynch, Patty Hein, Barbara Bucher, Mary Martin and Ruth Kelley.

† RIPPERGER, Frank, 77, St. Peter, Franklin Co., Oct. 19. Husband of Frances; father of Janet Fuchs, Marion Ratz, Sylvester, Francis, Charles and Michael; brother of Joseph; grandfather of 19; great-grandfather of four.

† SCHENCK, Agnes Helen Seam, 84, St. Michael, Bradford, Oct. 23. Mother of Theodore, Wilbert, Louis, Norman, Stanley, Carl, Alvin, James, Bernard, Mary A. Payne and Martha Harlamert; sister of Elizabeth Thimeman and Clara Elsel; grandmother of 39; great-grandmother of 43; great-great-grandmother of one.

† SCHMELZ, Herman "Bud," 69, St. Mary, New Albany, Oct. 19. Husband of Freda (Lamb); father of William M., James A., Dorothy Gilkey and Nancy Horn; brother of Bernard, and Antoinette Bowman; grandfather of 15; great-grandfather of four.

† SCOLLARD, Joseph M., 78, Little Flower, Indianapolis, Oct. 23. Brother of John C., Julia and Margaret.

† SOERGEL, Rose Day, 91, St. Mary, New Albany, Oct. 19. Mother of Mary E. Houghten; sister of Cletus Day, Edith Soergel, Loretta Smith, Gertrude Ball and Evelyn Vigar; grandmother of two; great-grandmother of six.

† VERST, Josephine, 94, Our Lady of Perpetual Help, New Albany, Oct. 20. Mother of Bertha Taylor and Helen Metmeier; grandmother of five; great-grandmother of 14; great-great-grandmother of seven.

† WITTMER, Burns J., 68, St. Michael, Cannellton, Oct. 18. Father of Jennifer, David, Michael and Maria; grandfather of nine.

† ZOGLMAN, John F., 64, St. Paul, Tell City, Oct. 20. Father of John Jr., Robert, Faye Jackson, Linda Patrick and Mary Ann Lautner; brother of Clara Dunn, Annie Gibson and Elizabeth; grandfather of 15; great-grandfather of two.

PAPER ART'S FACTORY OUTLET

Halloween, Thanksgiving
Christmas & New Year's

— ENSEMBLES NOW AVAILABLE —

Shop Early

Mon. thru Fri.—10 to 6, Sat.—9 to 2 We Deliver
3503 N. ARLINGTON INDIANAPOLIS 547-3736



St. Ann's Society
St. Andrew Church — Richmond

BAZAAR

November 9 — 9 AM-7 PM (parish hall)

Homemade Chicken & Noodle Supper — 4-7 PM

\$3.25 Adults — \$1.50 Children under 12

Handmade Crafts • Religious Articles
Homemade Baked Goods & Candy

— No Admission —

—Take It Easy—
You deserve problem free,
quality health care.

Your best choice

MetroCare

A MetroHealth Program

There's good news for people currently enrolled in Medicare. MetroHealth offers a program that combines your Medicare benefits and extra benefits into one complete program.

MetroCare coverage is all you'll ever need. With MetroCare you get:

- Lower premiums for more complete coverage.
- Unlimited hospitalization paid in full.
- No claims to submit; no paperwork problems.
- Convenience! Receive most of your medical care at the MetroHealth location nearest you.
- Office visits, X-rays, lab work, eye care all included in the monthly premium — only \$38.50 per month.
- Freedom from worry with MetroCare — still your best buy!

Call 844-5775

MetroCare

9480 Priority Way West Drive • Indianapolis, IN 46240

CUT AND MAIL TODAY

Yes, Please send a FREE brochure to:

Name _____
Address _____
City _____ State _____ Zip _____

Fr. Brendan Keane dies Oct. 17

MARVIN, S.D.—Benedictine Father Brendan Keane, an Indianapolis native, died here Oct. 17 at the age of 71. He was raised in St. Philip Neri parish and celebrated his first Mass there

after his ordination at St. Meinrad Archabbey in 1940. From 1941 to 1949 he worked in the Indian missions of North and South Dakota.

Father Keane taught at St. Meinrad Seminary and in 1951 he joined a group of St. Meinrad monks in founding Blue Cloud Abbey in Marvin, S.D. At Blue Cloud he taught math and moral theology and was responsible for maintenance and building.

In 1980 Father Keane celebrated his fortieth anniversary as a priest in Indianapolis and returned to Blue Cloud where he served as chaplain of a local hospital until his death. He is survived by a brother, Joseph, and a sister, Ann Cannaday.



Sr. Joseph Anna buried Oct. 22

ST. MARY OF THE WOODS—Providence Sister Joseph Anna died here Oct. 19 and was buried from the Church of the Immaculate Conception on Oct. 22. She was 98.

The former Alice Larkin was born in Logootee, where she attended grade and high school. Later she attended St. Mary of the Woods College and entered the Congregation of the Sisters of Providence in 1914. She made final vows in 1924.

As a teacher, Sister Joseph Anna served in Indianapolis

archdiocesan schools in Indianapolis, Terre Haute, New Albany, New Castle and Sellersburg. She also taught in North Carolina, Maryland and Illinois. After residence at St. John, Logootee, in 1971-72 she returned to St. Mary of the Woods.

Sister Joseph Anna is survived by nephews, including Father Leo Haigerty of West Lafayette, and nieces, including Providence Sisters Mary Esther Larkin and Francis Borgia Van Hoy, both of Indianapolis.

Recent film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the ★ before the title.

After Hours A-IV
Agnes of God A-IV
Alamo Bay A-III
Almost You A-III
American Dreamer O
American Flyer O
Animals Are Beautiful People A-I
Baby: Secret of the Lost Legend A-II
Back to the Future A-III
Better off Dead O
Beverly Hills Cop A-III
Birdy O

The Black Cauldron A-I
Blood Simple A-IV
Body Double O
The Breakfast Club O
Breakin' 2 O

Electric Boogaloo A-II
Brewster's Millions A-II
The Bride A-III
Camila A-IV
The Care Bears Movie A-I
Cat's Eye A-II
Choose Me O
City Heat A-III
The Coca-Cola Kid O
Cocoon A-II
Code of Silence A-III
Comfort and Joy A-II
Compromising Positions A-III
Cotton Club A-III
Creator O
Creepers O
D.A.R.Y.L. A-II
Day of the Dead A-II
Desperately Seeking Susan O
The Doctor and the Devils A-III
Dreamchild A-III
Dune A-III
The Dungeon Master A-III
The Emerald Forest A-IV
The Explorers A-III
The Falcon A-II
The King and the Snowman A-III
Falling in Love A-II
Pandango A-II
Fast Forward A-III

Firstborn A-III
The Flamingo Kid O
A Flash of Green A-III
Fletch A-II
Follow That Bird A-I
Fraternity Vacation O

Friday the 13th, Part V—A New Beginning O
Fright Night O
Ghoulies A-III
Girls Just Want to Have Fun A-II
The Gods Must Be Crazy A-II
Godzilla 1985 A-II
The Goonies A-II
Grace Quigley O
Hail Mary O
Heartbreakers A-III
Heaven Help Us A-III
Heavenly Bodies A-III
The Heavenly Kid A-III
The Home and the World A-II
Into the Night O
Invasion U.S.A. O
Jagged Edge O
Johnny Dangerously A-III
Joshua Then and Now A-IV
Just One of the Guys O
Just the Way You Are O
Key Exchange O
The Killing Fields A-II
King David A-II
Ladyhawke A-II
The Last Dragon A-II
The Legend of Billie Jean A-II
Lifeforce O

Lily in Love A-II
Little Treasure A-IV
Lost in America A-II
Lust in the Dust O
Mad Max Beyond Thunderdome A-III
The Man With One Red Shoe A-II
Maria's Lovers O
Mass Appeal A-IV
Mask A-II
Maskie A-III
The Mean Season A-III
Micki and Maude O
Mischief O

Missing in Action 2: The Beginning O
Missing in Action A-III
Movers and Shakers A-II
Moving Violations O
Mrs. Soffel A-IV
National Lampoon's European Vacation O
Night of the Comet O
Night Patrol O
A Nightmare on Elm Street O
1918 O
1984 A-III
No Small Affair O
Oh God! You Devil A-II
Pale Rider O
Paris, Texas A-II
A Passage to India A-II
Pee Wee's Big Adventure A-II
Perfect O
Perils of Gwendoline O
Plenty A-IV
Police Academy 2: Their First Assignment A-III

Porky's Revenge O
A Private Function A-III
Prizzi's Honor A-IV
The Protector O
Protocol A-II
Pumping Iron II: The Women A-III
The Purple Rose of Cairo A-II
Rambo: First Blood Part II O
Ran A-II
Rappin' A-III
Real Genius A-III
Red Sonja A-III
The Return of the Living Dead O
Return to Oz A-II
The River A-II
Runaway A-III
Rustlers Rhapsody A-II
St. Elmo's Fire O
Sam's Son A-II
Savage Island O
Secret Admirer O
The Secret of the Sword A-I
The Shooting Party A-IV
Silent Night, Deadly Night O
Silver Bullet O
Silverado A-II

The Slugger's Wife A-II
Starman A-I
Stick O
Streetwalkin' O
Sudden Death O
Summer Rental A-I
A Sunday in the Country A-I
Supergirl A-II
The Sure Thing A-II
Sweet Dreams A-II
Sylvester A-III
Teen Wolf A-II
Test of Love A-II
That's Dancing A-I
The Terminator O
Torchlight A-III
Tuff Turf O
Tusk 182 O
2010 A-I
A View to a Kill O
Vision Quest O
Volunteers O
Warning Sign O
Weird Science O
Wetherby A-III
The Wild Life O
Witness A-IV
Year of the Dragon O

Beat High Postage Costs

Mail your message
to nearly 170,000 people
for as little as \$23²⁵
Call 317-236-1581 for Details

Classified Directory

Want to Buy

WANTED TO BUY—Cash for your home or equity. No obligation. 924-6158.

Real Estate

FOR RENT — Four room house. Fully furnished, all appliances. Clean, newly remodeled. No pets — nice for single — close to shopping, bank, St. Patrick Church & transportation. \$250 per month, \$250 deposit required. Utilities not furnished. Phone for appt. — 636-6738, after 5 PM.

Plumbing

PLUMBING

NEED A PLUMBER? CALL...

WEILHAMMER PLUMBING

NEW - REMODELING - REPAIR WORK
NEW & OLD HOMES

SPECIALISTS IN
WATER LINES & KITCHEN & BATH FIXTURES
HOT WATER HEATERS INSTALLED & REPAIRED
LICENSED CONTRACTOR
BONDED INSURED
FREE ESTIMATES
SAME LOC. SINCE 1901
1819 SHELLEY

784-1870
IF NO ANSWER CALL 784-5227

Joe's Plumbing

24 Hour Service

No Job to Big or Small.
Downspout and Sewer
Openings.

Joe Fowler
356-2735

Real Estate

GREATEST SALE EVER — SAVE THOUSANDS

\$20,000 LAKE VIEW COTTAGE — Has Everything For Great Weekend Vacation. REDUCED TO ONLY \$18,000

\$70,000 LAKE FRONT HOME — 3 BR, 1 1/2 BA, 2-car attach. gar., C/A, carpet, drapes, plus 16 x 24 Fam. Rm. REDUCED TO ONLY \$63,000.

20 LAKE PROPERTIES MUST BE SOLD ALL ARE PRICED FOR QUICK SALE

Weekenders — Starting From \$ 8,000 Retirement Homes — Starting From \$17,000

SOME LAKE FRONT — SOME LAKE VIEW BUT NONE VERY FAR FROM THE WATER

400' sand beach, covered basketball court, grocery store, restaurant, ball house, and much more.

390 ACRES OF WATER TO ENJOY!

VAN BIBBER LAKE RR 1, Greencastle • (317) 739-6441

Employment

RESPONSIBLE child care needed for infant Mon.-Fri. in my home — 71st & Meridian area — 253-0996.

Miscellaneous

GAS FURNACES CLEANED by RETIRED GAS MAN
Gas appliances connected and disconnected. Vent piping work. Reasonable prices.
Call: 255-7103

Antiques Wanted

Oriental Rugs, Furniture, Glassware, Diamond Rings, Sterling Silverware, Gold Coins, Old Toys & Trains, Guns, Wicker, Gold Rings, Pocket Watches, Quilts, Clocks, Paintings, China. Anything Antique.
Mr. Sexson — 845-9888
DAY or NIGHT

Electrical

M.V. FARRAR ELECTRIC

ADD-ONS — REPAIRS
SECURITY LIGHTING
SMOKE DETECTORS

SR. CITIZEN DISCOUNT
MASTER CARD & VISA
LICENSED — BONDED — INSURED
FREE ESTIMATES
CALL: 545-7155

Auto Parts

Wilson Auto Parts & Service

2302 E. 38th Street
Complete Auto Service
Front End Alignment
HOURS:
Monday-Friday 8 AM to 6 PM
Saturday 8 AM to 3 PM
253-2779

Remodeling

SPIVEY CONSTRUCTION, INC.

Complete Home Remodeling

786-4337
Evening: 881-2438

Remodeling

RUSCO
storm doors and windows in 10 decorator colors

Carrico

home improvement co.
for replacement windows, siding, patio enclosures, awnings, guttering and insulation.
639-6559

Parish Classified

Christ the King
"BUY THE BEST FOR LESS"
at
Richards Market Basket
2350 E. 52nd St. at Keystone 251-9283

St. Jude HEIDENREICH
We Phone Flowers Anywhere
5320 Madison Ave. 787-7241
Member St. Jude Parish "The Telephone Plant"

St. Simon VICTOR PHARMACY
Prescription Center
8057 E. 38th St. 897-3990

FARMER'S JEWELRY & GIFT SHOP
We Buy Old Gold
Jewelry, Watch Cases, Bridgework, etc.
Keystone Plaza—5250 N. Keystone
Phone: 255-8070

"Where Pharmacy Is A Profession"
Post Road Prescription Shop
1701 N. Post Road • Indpls.
898-7979
— Delivery Service —
Chas McLaughlin • Jeff McLaughlin
Pat Kinney

Sacred Heart MILLER'S REGAL MARKET
"Serving the Southside Since 1900"
Terrace at Madison Avenue
It Pays to Advertise
Call 317-236-1581



INDIANA PAINT AND ROOFING COMPANY

825 Westfield Blvd. (in Broadridge) • Indianapolis, Indiana 46220

• ROOFING • PAINTING • GUTTERS • INSULATION

253-0431

Gary Robling, Owner

"Protection From The Top Down"

WE RECOMMEND GAF® BUILDING MATERIALS

Thompson's

Quality "Chekd"
ICE CREAM
and
Dairy Products

Terre Haute

For Complete Building Material Needs See

Powell-Stephenson Lumber

2723 S. 7th St 235-6263

Tell City

Werner Drug Co.
(Walgreen Agency)

Edw. Paulin & R. V. Schneider

Phone: 547-5586

627 Main St., Tell City, Ind.

Batesville

Nobbe Motors, Inc.
Nobbe Oil Co. Inc.

Batesville, IN 47006

Columbus

For MEN'S and BOYS' CLOTHING
In Columbus... See

Dell Bros.

416 Washington St. (Downtown)
Also 25th St. Shopping Center
Seymour, Indiana

Brownsburg

BROWNSBURG HARDWARE, INC.
852-4587

AVON HARDWARE
272-0193

HWI Electrical & Plumbing Supplies

Richmond

Cutter Agencies Inc.

Insurance—Real Estate

35 N. Eighth St. 966-0553

Pittsboro

State Bank of Lizton

Lizton, Pittsboro and Brownsburg, Indiana
Member FDIC

Martinsville

Hays Pharmacy Inc.

John Thomas

"Prescription Specialists"

Martinsville

Lawrenceburg

Let Us Be Of Service To You

HOME FURNITURE

Hwy. 50 West 537-0610

In talk on Catholic-Jewish relations, Pope says:

Church is eliminating 'negative' views of Judaism

by John Thavis

VATICAN CITY (NC)—Pope John Paul II spoke of a "sacred" link between Catholics and Jews Oct. 28, and said the church is working to free its teachings of "negative or inaccurate" presentations of Judaism.

The pope made his remarks to Catholic and Jewish representatives on the 20th anniversary of the promulgation of the Second Vatican Council's declaration, "Nostra Aetate," a document the pope said was "epoch-making" in improving Catholic-Jewish relations.

Jewish leaders afterward said they saw part of the pope's talk as an important response to their criticism of a recent Vatican document on Jews and Judaism.

Catholics have a "sacred" and unique link with Jews, the pope said, built on their common spiritual heritage. Because of that relationship, the church is always prepared to make changes "in its attitude and ways of expression," he said.

"Nostra Aetate" warned against anti-Semitism in Catholic preaching and teaching.

Pope John Paul said the Vatican's recently published document, "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Catholic Church," will "greatly help toward freeing our catechetical and religious teaching of a negative or inaccurate presentation of Jews and Judaism."

Several Jewish leaders have sharply criticized the document as inadequate in its treatment of modern Israel and the Holocaust.

In his talk, the pope made an apparent reference to these criticisms when he said that the document said Catholics need more theological reflection "to fathom the depths of the extermination of many million Jews during the Second World War."

Chief Rabbi Pynches Brenner, co-chairman of the Interreligious Affairs Commission of the World Jewish Congress, said he was encouraged by the papal talk, as well as the results of the first day of the interreligious meeting.

"Many of us felt that some statements in the 'Notes' meant we were going to go in a different direction, or were

taking a step backward. Today's meeting made clear that we are going forward—that was the message," he said.

Rabbi Mordecai Waxman, chairman of the International Jewish Committee on Interreligious Consultations, said the meeting provided "a positive statement to the questions raised by the 'Notes' on the Holocaust."

But several Jewish leaders said they remained disappointed that the pope did not mention Israel. The Vatican does not have formal diplomatic relations with the Middle Eastern country.

"We feel that the church must address itself to the question of Israel because it is central to Jewish theology, its self-understanding and the creative response to the Holocaust," Rabbi Waxman said.

In his talk, the pope told the Catholic-Jewish group that "a firm grasp of Catholic tradition and Catholic theology is certainly necessary" in order to "understand our documents correctly."

Rabbi Waxman said he thought the pope's remarks were aimed at him and other critics of the "Notes." But he said that such documents should avoid misunderstandings by using clear language.

In a short talk to the pope, Rabbi Waxman said Catholic-Jewish relations had improved tremendously since 1965 and had "encouraged Jews everywhere to feel that there was a new spirit in the Christian world."

But he added: "We have noted with distress, lapses from time to time into the old and repudiated language by some Catholic authorities."

Bishops update guidelines for Jewish relations

WASHINGTON (NC)—The National Conference of Catholic Bishops has updated its 1967 guidelines for Catholic-Jewish relations to commemorate the 20th anniversary of the Second Vatican Council's document on non-Christian religions.

The 1967 guidelines "were widely influential as a model for other national and diocesan efforts throughout the world," Eugene Fisher, NCCB secretary for Catholic-Jewish relations, said in a statement.

Fisher said the "present update is a modest one, reflecting, we believe, the maturity and progress in the dialogue that has occurred in the last 20 years."

The guidelines state that "Nostra Aetate," the Declaration on the Relationship of the Church to Non-Christian Religions promulgated Oct. 28, 1965, was "a historic statement on the Jews and summoned all Catholics to reappraise their attitude toward and relationship with the Jewish people."

The guidelines also state that the U.S. Catholic Church has "a historic opportunity" to advance the cause of Catholic-Jewish harmony because "the largest Jewish community in the world lives in the United States."

The document describes dialogue as "a favored instrument" in advancing Catholic-Jewish relations "on all levels: clergy and lay, academic and popular, religious and social." It recommends that understanding can be fostered at the "popular level" by open houses in places of worship,

mutual visits to schools, joint social events and living room dialogues.

It calls for participation of diocesan and parish organizations, schools, colleges, universities "and especially seminaries."

FREE Gift!!!

Give the gift of
Catholic News and Information
to a friend...
and begin your personal
"Journey of Faith"

Limited Offer:

1 (One) Free Copy
of
"Our Family Album:
A Journey of Faith"
with Every
NEW Gift Subscription
to THE CRITERION

(Value \$12.95)

Our Family Album



A Journey
of Faith

Stories of the Faith and Families of
the Archdiocese of Indianapolis
in celebration of its 150th Anniversary

ACTUAL SIZE — 8½" x 11"

Limited Supply Act NOW!!

Please send THE CRITERION as a gift from my
Family to the Family of:

Name _____
Address _____
City _____ State _____ Zip _____

- ☐ 1 Year (50 Issues) — \$11
- ☐ 2 Years (100 Issues) — \$20
- ☐ 3 Years (150 Issues) — \$26

Rush our FREE copy of "Our Family Album: A
Journey of Faith" to:

Name _____
Address _____
City _____ State _____ Zip _____

Send this form with Check or Money Order to:
THE CRITERION Circulation Dept.
P.O. Box 1410, Indianapolis, IN 46206

(Offer Expires 12/31/85 or When Supply is Depleted — Limit 1 (one) FREE COPY Per Household)



The worst time to think
about a funeral is when
you have to!

Pre-plan ahead

A sudden death in the family can be
devastating unless you've made arrange-
ments in advance. Save grief—and money,
too—by calling us now about pre-planning
your funeral.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101
Keystone — 71st at Keystone; 257-4271
Westgate — 7110 W. 10th; 241-8518

INDIANAPOLIS



Mike Feeney



Mike Hornak