



This Monday is World Day of Prayer for Peace

by John Thavis

VATICAN CITY (NC)—More than 150 leaders of 11 major world religions are expected to attend the Oct. 27 world day of prayer for peace called by the pope in Assisi, Italy.

Among them will be Bishop James W. Malone, president of the U.S. bishops' conference, and representatives of American

Indian groups. A U.S. Methodist leader, the Rev. Joseph Hale of Lake Junaluska, N.C., also is expected to attend. He is general secretary of the World Methodist Council.

The historic event will turn the small town of Assisi into an "open city" for peace pilgrims.

It has prompted numerous religious leaders and church groups to prepare local services to coincide with the international

event. Like the Assisi gathering, many of the local observances will draw together leaders of several religions.

The pope announced last Jan. 25 that he would invite religious leaders to the prayer summit in the birthplace of St. Francis of Assisi.

In connection with the prayer summit, the pope also made an appeal for a worldwide, one-day truce during a visit to France Oct. 4.

A top Vatican diplomat, Archbishop Achille Silvestrini, said the Holy See was promoting the truce through diplomatic and religious channels.

"We're trying to bring this appeal to everyone's awareness in every possible direction," said Archbishop Silvestrini, secretary of the Council for the Public Affairs of the Church.

(See POPES, page 8)

Catholics help Salvadorian quake victims

by NC News Service

Catholics across the United States responded to pleas for donations of money, clothing and blood for survivors of the Oct. 10 earthquake in El Salvador.

Those who wish to contribute to Catholic Relief Services to assist in El Salvador may send their contributions to El Salvador Earthquake Fund, P.O. Box 2045, New York, N.Y. 10008, or to the Chancery Office for the Archdiocese of Indianapolis.

Reports indicated that as many as 1,000 people had been killed by the earthquake and up to 200,000 left homeless.

In El Salvador, Archbishop Arturo Rivera Damas of San Salvador criticized the Salvadoran government Oct. 12 for failing to provide greater relief services to poor neighborhoods.

Some of the worst hit neighborhoods in San Salvador were poor shantytowns, according to news reports.

At the Vatican, Pope John Paul II offered prayers for earthquake victims Oct. 12 and encouraged relief efforts to help the homeless and injured.

Catholic Relief Services, the U.S. bishops' overseas relief and development agency, committed \$150,000 for relief in El Salvador, according to Beth Griffin, spokeswoman.

Ms. Griffin said the agency has allocated \$100,000 to the private Salvadoran foundation Fundasal for the purchase and distribution of emergency housing kits.

It has allocated \$40,000 to the Archdiocese of San Salvador for purchase of plastic sheeting, water purification tablets and other items. The remaining \$10,000 will be utilized by the local agency staff in El Salvador to meet needs as they arise, she said.

Archbishop Roger Mahony of Los Angeles pledged \$100,000 to aid the victims of the earthquake. An estimated 300,000 Salvadorans live in the Los Angeles Archdiocese.

In the Archdiocese of San Antonio, Texas,



BURYING THE DEAD—In a scene repeated hundreds of times daily, a victim of El Salvador's devastating Oct. 10 earthquake is buried in the Bermeja Cemetery in San Salvador. (NC photo from UPI-Reuters)

Hispanic parishioners at San Fernando Cathedral scheduled a blood drive in cooperation with a local blood bank. The blood was to be transported to Salvadoran hospitals to aid earthquake victims, said Laura Sanchez, coordinator of the effort.

In the Diocese of Sacramento, Calif., a

Mass to mourn Salvadoran earthquake victims was celebrated Oct. 12 at Our Lady of Guadalupe Church, where parishioners are mainly Hispanic. Father Miguel Silva, associate pastor, collected clothing and money to send to the earthquake victims as well.

The Diocese of Monterey, Calif., asked

Catholics to donate money to a fund whose proceeds are to be sent to Catholic Relief.

The Share Foundation, a private agency in the Archdiocese of Washington that assists Salvadoran refugees, established an emergency fund for earthquake victims, with the money to be sent directly to the Archdiocese of San Salvador.

(See CATHOLICS, page 8)

Violence at St. Joan gym

A friendly game of basketball turned into a scene of violence Monday night, when four or five men, two of them armed, entered the St. Joan of Arc school gymnasium on East 42nd Street in Indianapolis shortly after 8 p.m.

The basketball players included about 15 attorneys and law students, who had been renting the gym every week. The intruders asked to join the game, but quickly pulled out pistols when their request was refused.

During the twenty minute attack, the men were beaten, kicked, forced to strip, and robbed of an undetermined amount of cash, jewelry, and credit cards. Two men who were victims of pistol-whippings were treated at local hospitals for head lacerations.

One man, whose young son was in a crib at the edge of the gym, was spared by one of the assailants who said he was the father of five.

A player who had left the game early saw

an armed man near the school and called police. But they arrived at the gym after the robbers had gone.

Asked about the necessity for safety precautions, Lt. James O. Wyatt, robbery division of the Indianapolis Police Department, commented, "I think this is just an isolated incident."

He said that there had been no similar crimes in the city for several years. However, the same gym was the site of intruders about three years ago. There is no evidence that the incidents are related.

A spokesman for the parish, Gary Riedorf, said that the parish has been concerned with juvenile crime in the neighborhood. There have been requests that a police precinct be located at East 42nd Street and College Avenue. It is hoped that this incident will cause the neighborhood churches to work together, not just in obtaining police protection, but in providing a caring ministry to young adults in the area.

Looking Inside

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FROM THE EDITOR

Battling pornography and obscenity

by John F. Fink

Next week, Oct. 26-Nov. 2, will be observed as Pornography Awareness Week by the National Decency Forum, an association of 18 organizations that are battling pornography and obscenity. It will be preceded by a special satellite broadcast tomorrow morning (Oct. 25) at 11 a.m. that can be seen by anyone with a satellite dish. The signal can be received via Westar 5-One Direct.

A lot has happened since last year's observance of Pornography Awareness Week, particularly the release of the report of the Attorney General's Commission on Pornography in July and all the attendant publicity that report received. Certainly discussion of that report should have made the public more aware of the problems of pornography.

In the controversy over the commission's report, much was made of the fact that no one can define pornography. I have never been able to understand why that's a problem. I'm satisfied with the definition in my Webster's dictionary. It says that pornography is "literature or art calculated solely to supply sexual excitement." In other words, it's only purpose is to cause sexual arousal. For Christians the only time sexual arousal is moral is between a man and woman in marriage. Therefore, by Webster's definition, pornography is immoral.

FOR CHRISTIANS, TOO, even if the reading or viewing of pornography isn't considered wrong by some people, certainly the acts photographed are immoral. God's laws were violated when the acts were performed so they could

be photographed. His sacred and beautiful gift of sex was trivialized and degraded. So I can't understand how anyone could argue that pornography is not sinful.

However, pornography doesn't become illegal until it is proven to be obscene as well, that is, according to Webster, "objectionable or repugnant to acceptable standards of decency or morality." Thirteen years ago, the Supreme Court created a three-part test to determine what is obscene: one, whether the average person, applying community standards, would find the work, taken as a whole, to appeal to a prurient interest; two, whether the work depicts or describes, in a patently offensive way, sexual conduct specifically defined by the relevant state law; and three, whether the work, taken as a whole, lacks serious literary, artistic, political or scientific value.

OBSCENITY IS NOT protected by the First Amendment because it is not speech, the Supreme Court said. It is not speech, it said, because it is not an "essential part of the exposition of ideas" and to equate "the exchange of ideas and political debate with commercial exploitation of obscene material demeans the First Amendment."

Speech appeals to the intellect; obscenity does not. Its sole purpose is to produce a specific effect: sexual arousal. Therefore, the Supreme Court has ruled that obscenity is not protected by the Constitution.

The biggest problem in prosecuting pornography cases is that little phrase "applying community standards." That's where cases get hung up. Defense attorneys can argue that the community tolerates pornography, and it's difficult to deny that. Surveys indicate that most people now believe that people should be able to read or watch anything they want in the privacy of their homes.

In Marion County, this has caused prosecutor Stephen Goldsmith to propose general prosecution guidelines under

which only films or tapes that depict sexual violence would be prosecuted. This would include depictions of rape or torture and sado-masochism. This is the type of material about which the Commission on Pornography said that "the available evidence strongly supports the hypothesis that substantial exposure to sexually violent materials bears a causal relationship to anti-social acts of sexual violence and, for some subgroups, possibly to unlawful acts of sexual violence."

ONE OF THE things responsible for the growth of pornographic videos is the phenomenal growth of videocassette recorders (VCRs). Sylvia Porter recently wrote in her syndicated column that VCRs are having as dramatic an effect on society as the automobile did. Already 37 percent of American households own VCRs and that percentage is sure to continue to increase.

Today more Americans are renting and buying videocassettes than are going to theaters, and stores of all types are selling or renting them. This has many positive aspects to it, of course, but for the subject of this column it must be noted that the technology has created a vast marketplace for X-rated and unrated movies of questionable origin. People who would never consider going to a theater that shows X-rated movies seem willing to rent the same movies to watch in the privacy of their homes. The result has been even larger profits for the sex industry.

Decent people, of course, would not watch them. Unfortunately, it seems that our community standards are changing to such an extent that people now accept what was once considered completely unacceptable. Perhaps we are simply a more tolerant society, which is good—very good. There is nothing I applaud more than free speech and the free exchange of ideas. But I agree with the Supreme Court that pornography, by definition, is not speech.

Indianapolis area group offers support for pastoral musicians

by Richard Cain

Music can make or break a parish's worship. Sometimes it seems to do both at the same time. That is why the area of pastoral music attracts some of the most dedicated people and also witnesses one of the highest rates of burn-out among volunteers.

That is also why the Indianapolis chapter of the National Association of Pastoral Musicians has developed a regular series of gatherings and programs to encourage musicians. "It's an opportunity for those who feel they are alone in what they do to find commonality with others who are doing the same thing," said Larry Hurt, director of music at St. Christopher parish in Indianapolis and director of the chapter.

This year, the programs will focus on liturgies for children, using new instruments in worship and the importance of a good relationship between music ministers and

pastors in the parish. "We're trying to touch on areas that have not been touched before," Hurt said.

For example, the upcoming program on children, scheduled for Friday, Nov. 7, will take a different approach, according to Hurt. The normal emphasis here is on planning liturgies for children. Instead, "we're going to get down to what is the world of the child in terms of sign, worship, symbol and experience of God," Hurt said. A better understanding of how children experience these things will in turn help musicians plan better liturgies for children.

On Friday, Jan. 9 (snow date Jan. 16), there will be a Bring Your Own Group. Church music groups rarely if ever get to hear any other groups because they usually perform on Sunday. So the idea arose last year to have an evening where different groups could perform and listen to each other

while also sharing prayer. This gathering is a repeat of what happened last year, according to Hurt.

The next gathering, scheduled for Monday, March 2, will look at new instrumental voices of praise. Those attending will have an opportunity to hear and experiment with synthesizers and hand bells as well as other instruments now being used by some parishes. "We musicians tend to be protective of what we are sure of," said Hurt. "It's a

nice evening to be open to something new and different."

The gatherings are from 7:30-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. in Indianapolis (the location of the March gathering is still tentative). Each meeting is preceded by a dinner at 6:15 p.m. For reservations or more information, contact Larry Hurt (317-299-3634), Denise Cunningham (317-271-0239) or Nancy Hublar (317-257-2064).

Sisters of Providence are planning sesquicentennial

While the Sisters of Providence of St. Mary of the Woods are celebrating 146 years of their foundation Oct. 22, plans are also developing for their sesquicentennial in 1990.

Although the scope and theme of the congregation's sesquicentennial is in the planning stages, the focus will be "a re-founding" of the community for the next 150 years, according to Sister Judith Shanahan, second counselor for the congregation and chairperson of the sesquicentennial committee.

The year-long celebration will last from Oct. 22, 1989 to Oct. 22, 1990 and will involve St. Mary of the Woods College as well as the entire congregation and all the people throughout the world who have been involved with the Sisters of Providence. The Sisters of Providence serve in 52 dioceses in 29 states in the United States. They also have a mission in Taiwan.

"We feel that we have received a gift from God and the people of the Catholic Church. The sesquicentennial celebration will be an opportunity to thank God and the Catholic community for the gift we have received," Sister Judith said.

The committee formed to organize the sesquicentennial is one of nine committees involved with "re-founding" the congregation. The committees are part of the direction the congregation is taking as planned by the General Chapter last July.

Through a corporate call to holiness the newly elected general officers will guide the congregation for the next five years as the sisters integrate their lives into areas of social justice, ministry, mission and holistic lifestyles.

According to Sister Judith, the sesquicentennial celebration in 1990 will serve as the core event in the movement towards "re-foundation."

Archbishop O'Meara's Schedule

Week of October 26

SUNDAY, Oct. 26—25th anniversary celebration of St. Luke Parish, Indianapolis, Eucharistic Liturgy at 4 p.m.

MONDAY, Oct. 27—Confirmation, St. Mary of the Knobs Parish, Floys Knobs, Eucharistic Liturgy at 7:30 p.m. with reception following.

TUESDAY, Oct. 28—Confirmation for the parishes of St. Mary, Mitchell, and St. Patrick, Salem, to be held at St. Mary Parish, Eucharistic Liturgy at 7:30 p.m. with reception following.

THURSDAY, Oct. 30—1986 Catholic Education Institute, Roncalli High School, Indianapolis, Eucharistic Liturgy, 9 a.m.

FRIDAY, Oct. 31—Admission to Candidacy ceremonies, St. Meinrad Seminary, St. Meinrad, 7 p.m.

SATURDAY, Nov. 1—Diaconate ceremonies, St. Meinrad Seminary, St. Meinrad, 2 p.m.

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

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Catholic Charities

National meeting addresses justice issues

by Robert H. Riegel

On September 26-30, Catholic Charities, U.S.A. held its 72nd annual meeting and its 11th annual congress in Nashville, Tennessee.

Attending from the Indianapolis archdiocese were staff and volunteers representing Catholic Social Services, St. Elizabeth's Home, and Tell City Catholic Charities. As almost 1200 delegates prayed, studied, and socialized together, they addressed a wide range of concerns and creative responses by Catholic Charities agencies nationwide.

One feature of the meeting was the Catholic Charities Congress, a grass-roots meeting of membership to address major issues of the day. This year's primary policy statement was on the feminization of poverty, or, as it was phrased, "the pauperization of women." (A full report on this issue and the policy statement will follow in our next Catholic Charities report in *The Criterion*.) In addition, the conference passed

resolutions concerning specific human justice issues, ranging from Central America and South Africa foreign policy concerns to the need for more service for the poor elderly and the unemployed.

A specific example of a justice-related resolution called upon the United States Catholic Conference to join with other religious bodies in providing legal aid to Central American refugees. They are being held in detention areas such as the one in Oakdale, Louisiana, where they are processed for deportation to the countries that they fled for asylum. On their return, they face possible retribution and punishment.

Our Catholic Charities director from the Baton Rouge diocese has taken a leadership role in helping to seek due legal process for these refugees, particularly by arranging to obtain hearings and legal papers in Spanish. The Oakdale Detention Center, under the joint sponsorship of the Federal Bureau of Prisons and the U.S. Immigration and Nationalization Service has a current capacity

of 1,000 persons and some 4,500 detainees have already been processed there. Most have been deported to Central American countries of origin.

In addition to the congress, the annual meeting is marked with major addresses and a whole host of workshops and seminars. With the focus on the change in government priorities and speaking patterns, the major speakers included Robert Greenstein, director of the Center on Budget and Policy Priorities, Sister Amata Miller, Immaculate Heart of Mary, professor of economics at Marygrove College, and James Robinson III, chairman of the American Express Company and chairman of the board of governors of the United Way of America. Greenstein addressed the growing economic vulnerability of poor and moderate income Americans and some critical issues involving equitable income distribution. Sister Amata presented a challenge to implement the Bishops' Pastoral on the Economy and its call for a "preferential option for the

poor." Robinson complemented their presentations with remarks about the roles of the voluntary sector and the profit-making sector in meeting the needs of the community under these new conditions.

Those who attended the meeting from our archdiocesan agencies were able to bring back new ideas for enhancing and adding to our current programs. Workshops on homelessness, adoption practices, school counseling, relation of services to parish needs, economic development, special needs of step-families, the frail elderly, family counseling, rural and small town ministry, refugee services, teen-age pregnancy, and other services will all provide new visions to be shared within our archdiocesan agencies and parishes.

Catholic Charities U.S.A. represents the social ministry of the church throughout the country. It is hoped that this mission can be presented at the 73rd annual meeting as Pope John Paul II makes his Fall 1987 visit to the United States.

Archbishop O'Meara to preside

New St. Lawrence Church to be dedicated

by Margaret Nelson

Archbishop Edward T. O'Meara will preside at the dedication of the new St. Lawrence Church in Indianapolis on Saturday, October 25 at 5:30 p.m.

Rev. Joseph V. Beechem, pastor, and the associate, Rev. Thomas J. Murphy, will celebrate the Mass with the archbishop, along with priests who formerly served the parish. The St. Lawrence choir will provide music for the liturgy.

Father Beechem, who has been the St. Lawrence pastor for 15 years, commented, "It feels good. It's so much bigger inside than it appears to be on the outside."

No matter which of the four sets of vestibule doors is used to enter the new church, visitors find their attention drawn to the altar. It can be seen through the etched glass door and wall insets of the twelve apostles that divide the narthex from the sanctuary.

On the altar, a large bronze figure of the Risen Christ, from the studio of Vincenzo Demetz Figlio of Artisei, Italy, is suspended in front of the wooden cross. On the sides behind the figure, some of the 1091 organ pipes are visible. Outside light covers the altar, entering from stained glass clerestory windows between the high walls and the extended roof.

In the sanctuary, fourteen rows of padded oak pews are arranged in a huge arc around the altar. The grey carpeted floor slopes gradually downward for maximum visibility.

The bronze tabernacle, in the Blessed Sacrament Chapel, is visible through the etched glass in the wall between the sanctuary and the chapel. The outer walls of this

smaller Mass and meditation room contain stained glass windows with scenes from the Old Testament through the New Testament.

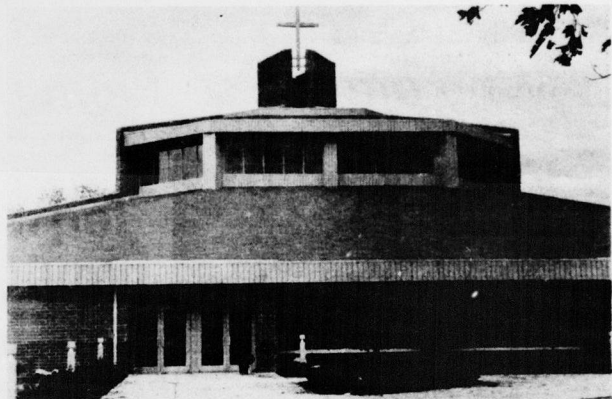
To the left of the altar, the worshiper will find a white marble statue of the Blessed Virgin. The console organ is also situated to the left. It is near the choir area, planned for the side front area so that members can worship as part of the congregation. To the right of the altar and slightly above floor level is the tiled baptistry.

Stations from the former church were redesigned for the new worship environment. All of the stained and etched glass designs were done by the Fox Studios of Indianapolis.

The building also contains a "cry room," a social hall, where the custom of serving coffee after the Masses can be continued; a bridal/nursery room and rest rooms; and several flexible meeting rooms. There is a "working" sacristy behind the altar and one for Sunday vesting in the narthex area, near the reconciliation rooms. The few steps in the building are behind the scenes. Parking space for the parish has been doubled.

Construction was completed by Summit Construction Co., Inc. Wright/Porteous & Lowe Inc. was the architect.

Father Beechem, who has been involved in some impressive community projects within the northeast parish boundaries, said that he would be glad when everything was finished for the new church. Last week, he pointed to a crate, and said, "That's the 'famous' statue." St. Lawrence received the statue of the Blessed Virgin intended for a church in Iowa and vice versa. He didn't know whether the mix-up was in Italy or Chicago, but he hoped to have the correct one in time for the dedication.



DEDICATION SET—The new St. Lawrence Church in Indianapolis will be dedicated on Saturday, Oct. 25 at 5:30 p.m. with Archbishop Edward T. O'Meara presiding. Father Joseph Beechem is pastor. (Photo by Margaret Nelson)

St. Lawrence has had three pastors. Father Cyril Conen became the founding pastor in 1948. After his death in 1967, the social hall was renamed in his honor. In 1967, Father James Moriarty began a pastorate that lasted until Father Beechem became pastor in 1971.

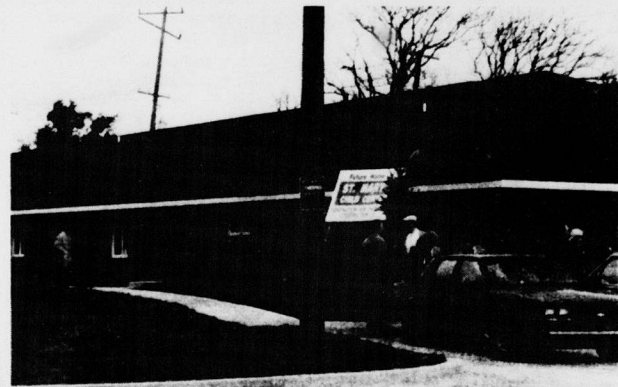
The parish has done extensive building on its 13-acre property, including the "temporary" church, which will now become a gym/auditorium; the large social hall and school cafeteria; a 25-room school building; an 11-room rectory; a 10-bedroom convent; a

football field; parking areas; and a playground.

The St. Lawrence celebration will continue beyond Saturday's events. On Sunday, Nov. 2, at 2:00 p.m., there will be an open house for parishioners and friends. On the following Sunday, Nov. 9, the construction workers, area residents, and members of neighboring churches are invited to view the building. On Sunday, Nov. 23 at 3:00 p.m., the new church building will be the site of an organ dedication and recital. A reception will follow.

New \$500,000 building dedicated for St. Mary Child Center

by Richard Cain



MIRACLE BUILDING—The completely new St. Mary's Child Center, which is due to open soon at its new location at North West Street, was dedicated in ceremonies last week. (Photo by Richard Cain)

What may be one of the largest charity projects carried out by individuals in Indianapolis, the new St. Mary Child Center, was dedicated Tuesday, Oct. 14. The center plans to move into the \$500,000 facility, located in the 900 block of North West St., as soon as the interior is finished.

What is truly remarkable is that the building is debt free. It has been built mainly with donated materials and labor with the help of contributions. The man responsible for organizing this help is Robert N. Thompson, a local developer.

The story began one and a half years ago when a friend asked Thompson to make an estimate of repairs needed on the old Catholic school building at 311 N. New Jersey St. out of which the center had been working for the last 25 years. But instead of making the estimate, Thompson stunned center director William I. Brown by proposing to build a new building for the center.

Over the next year and a half, hundreds of people have become involved in the pro-

ject. They include the 43 "godfathers" of the center who have overseen major aspects of construction and fundraising for the building all the way to the Ladies Club of Warren Township which gave \$50. "One little boy sent us a check for \$50 every month," Thompson said. The city also helped by donating a sliver of land on West Street.

Thompson has received other help, too. For example, he made an arrangement with contract haulers to carry away the debris of an old building on the lot for nothing. But because of other commitments, they could only do it during bad weather. No sooner had the arrangement been made than it began to rain. In fact, it rained for the next three days—just long enough to haul away all the debris.

"If anyone doesn't believe in miracles, they should have been involved in building this building," said Thompson.

The center works with children with learning and developmental disabilities. At present it serves about 50 children. But with the new building, it will be able to accommodate more.

COMMENTARY

It's a tough task today to sell Christian morality

by Richard B. Scheiber

If you want to get your name in the paper or on television, try talking about sex. Phil Donahue learned this early on and parlayed that knowledge into much celebrity and even more bucks.

Somebody else who found this out—the part about celebrity, not the bucks—is the Roman Catholic Church. That exposure has not done the latter nearly as much good as it has the former.

It's easy for people like Donahue to reap the benefits of talking about this subject because in their view, nobody has the right to tell anybody else how to run



his or her sex life. Besides, sex is good, so why try to restrict it? People like to hear this sort of thing. For one thing, it's titillating talk, and people like to hear a little tittle now and then. For another, people like to be told that some of the off-the-wall things they are doing, would like to do, or would like to dream about doing are not only popular but are okay.

You know: if it feels good, do it.

Now the Roman Catholic Church has a much tougher time at this game. The Donahue types have a seller's market for their brand of sex education. The Roman Catholic Church does not. Nobody seems to be buying traditional Christian teaching on sexual morality, and what makes that morality an even tougher sell is that nobody is even talking about what that teaching is, or what is the basis for it.

So let's briefly review both the teaching

and where it came from. Remember, you may not have heard it here first, but it's probably the first time you've heard it for a while.

It all started way back in the beginning. You know, when at the climax of creation, God sort of topped himself by making man in his own image and likeness, then gave man and woman a share in his (God's) creative power by giving men and women the ability to join him in bringing new human life into being. Into each of these new persons, God himself, the Creator, breathes an immortal soul.

It is only if one remembers this teaching, this truth, that Catholic teaching on sexual morality makes sense. Deny that truth and it's not difficult to rationalize divorce, artificial birth control, abortion, euthanasia, premarital and extra-marital sex, homosexual activity or any kind of sexual practice we used to look upon as deviant but which are now prevalent.

What it boils down to is that large segments of our society, particularly those with the most influence—popular writers, composers and artists—have rejected, worse, decided to ridicule Christian sexual morality standards. One does not need to be extremely bright to see the results. It seems curious to me that people of influence within the Catholic community, prominent teachers of moral theology, for example, view this rejection of the church's teaching as somewhat benign, if not positively good in some instances, yet claim to accept all the



"important" Catholic teachings. Such thinking defies logic.

As the King of Siam used to say, "Is a puzzlement."

Behind the Headlines

Why are we so unprepared to deal with death?

by Dick Dowd

I did not want to go to the wake. I did not know what I was going to say. I did not know how I was going to act.

I am a grown man who has buried his brother, father, uncle and mother. I helped my wife, Beatrice, and her brother bury their mother and father also. Yet, I felt completely unprepared to attend this wake of a suicide victim.

What could I say? What did I want to know—or not know? How was I to comfort—

if indeed I could comfort—the family? As it turned out I said nothing—I simply cried and hugged the victim's parents and brothers and sisters. I shared their sorrow in this sudden, startling death. I am crying now as I write about it.



When my 14-year-old brother Tommy drowned (I was only 7), I can remember the agony of my Aunt Margaret at the graveside as she held her own young son, Walter, tighter and tighter till he could hardly breathe. I did not know why she was doing it.

I understand now that I have children of my own, as I did not understand then how suddenly precious Walter's life had become to my aunt.

Priests and Religious seem better able to deal with death—as they must be—than most of us laypeople. Hardly a week goes by that our parish doesn't bury a parishioner. I read the names in the bulletin at Sunday Mass and marvel that my pastor and associate and the sisters in the parish deal so closely with death.

Laypeople, like myself, I believe, are not so ready—so prepared—so practiced in the art. So I was delighted with the information I got from my deacon friend, Wes Brush of Syracuse, N.Y., about the book published by the Family Life Education Bureau of his diocese: "Hope for Bereaved—Understand-

ing, Coping and Growing through Grief," a book that was needed.

The book is remarkable. I was astounded at its practical, frank and helpful advice. I'm not surprised that "Hope" is now in its second edition (April 1986) with over 7500 copies sold.

Here are a couple of comments:

"We have no choice when our loved one dies; it is out of our control, but we do have a choice in healing ourselves. It's the hardest task we will ever have to perform."

"It helps to deal with anger physically—take a walk, the longer and faster the better...scrub floors by hand...tear up old magazines."

The hardest thing that most of us have to bear is the feeling that we are alone. Whether married or single, young or old, man or woman, no one but God enters into certain parts of our very, very private lives to keep us from being alone.

What a surprise, to read this book and find you were not alone in coping with death at all. Others have been angry, puzzled,

devastated by death. Here you find out how they felt, how they coped, what they did with those feelings.

We know that death is, as the Jesuit theologian Karl Rahner said, "the everlasting mystery of God," but he also added: "I think the fear of death belongs to the nature of death."

Chapters in the book like "When a Loved One Has Died by Murder" and "When a Loved One Has Died by Suicide" are outspoken, direct and helpful. They probe the mystery and help you stand the fear. You can hear the grit in the words and feel the pain in the honest advice.

The book is unashamedly simple. It borrows freely from other places and grieving ministries while at the same time being unique in what it offers in its 144 pages of good advice.

You can get a copy for \$10.50 which covers first class postage from: Therese Schoeneck, Hope for Bereaved, Family Life Education, Diocese of Syracuse, 1342 Lancaster Ave., Syracuse N.Y. 13210. It will help.

The Human Side

Catholics have to read church news critically

by Fr. Eugene Hemrick

Today, more than at any time since the Second Vatican Council, the church is making headlines on an almost daily basis. You might say that the church is a hot topic.

This makes it all the more important, however, that people read well and listen critically. For it seems to me that some slanted and distorted views of church life are making the rounds these days.

What is involved in reading well and listening critically?

Recently I discussed this with an old friend of mine, a longtime newspaper man. He reminded me of an old adage in the news business, "Get the news first but get it right."

He thinks that people need to consider whether they're reading something taken out of context. If they come upon a sensational quote they need to ask themselves whether they're getting the true flavor of what a speaker said and meant. Are the circumstances in which the quote was delivered and the speaker's tone described?

Recently I read a newspaper article which included several sensational quotes describing what some laity were saying about the church. One quote labeled priests "isolated, pampered celibates."



The quote made me angry. But on second thought I wonder what its context was. Could the person saying it have been half joking? Was he dead serious? Was it given in an angry tone? What was the main point of the talk?

Here are some other questions to ask oneself.

Did an article or TV report that angered you include an excessive amount of sensational labels? Was the writer a name-caller? Did the writer continuously give you his or her interpretation of an event, or was the event reported in such a way that you were left free to interpret it yourself?

Was the report or commentary one-sided? Did you hear only about unorthodox church matters or those which are ultra-liberal?

When an article causes you anxiety do you ever stop and wonder...because of the way the article was written...rather than what it said? Or as you read...you feel you need more facts, that the whole picture is not being given?

There are those who would like to think that the media are the real problem here in and of themselves; that the media cause church problems.

I don't agree. But I do think that today, when so many everywhere are commenting

on the church, it is especially important to be a discriminating reader and viewer.

Otherwise, in the highly charged atmosphere that currently surrounds church issues, one risks getting an unbalanced picture of what the church is and what its life is really like.

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Spiritual man in a worldly job

by John Thavis

ROME (NC)—Pope John Paul II is a spiritual man in a complex job that in some ways is profoundly worldly.

As a world leader, he speaks energetically on a wide range of social issues, denouncing human rights abuses, economic injustice and the arms race.

As administrator of one of the world's oldest bureaucracies, the institutional church, he exhibits a personal style and a penchant for cleaning house on disciplinary issues.

As pastor of a worldwide church, he quietly insists on restoring a sense of the sacred in Catholic life and, through the laity, to public life.

Some see apparent contradictions among these roles. One example is his staunch defense of church teaching against contraception and his concern about the overcrowded slums of Calcutta.

Another example is his insistence that Catholics should participate fully in the broader cultures of which they are part and his frequent assertion that the church must be a kind of countercultural witness.

What binds this ministry together, his aides say, is a "priority on the sacred" that animates the pope's teachings, travels and decisions. Increasingly, that has become the hallmark of his papacy as it enters its ninth year.

"To understand this pope, you should attend morning Mass in his chapel. You would see that he brings all the weight of his pontificate to that altar," said one of the pontiff's longtime friends.

"His spiritual life is essential to how he sees his job," he said.

A Message of Reconciliation

That was illustrated when the pope asked world religious leaders to join him in Assisi, Italy, Oct. 27 for a meeting for peace. But he called them together to pray—not to come up with a social agenda.

"It is important that a joint prayer be insistently raised to heaven," the pope said, because "the destiny of the world lies in the hands of the Almighty." He said his goal was no less than a "world movement of prayer for peace."



PILGRIMS—Pope John Paul II greets an audience in St. Peter's Square in Vatican City. (NC photos from KNA)

It was typical of the pope's approach. His frequent appeals for non-violence and reconciliation—in places as diverse as South Africa, Lebanon, Iran and Iraq—have earned him a reputation as a peacemaker. But except for a border dispute between Chile and Argentina, he has not involved the Vatican directly in mediating of conflicts.

Instead, he has aimed his message of reconciliation at individuals and "the human heart" in strife-torn places, always linking it to the reconciliation brought by Christian redemption.

His social criticism, likewise, is carefully—although sometimes dramatically—phrased in terms of faith. Moments after he met with South African Prime Minister P.W. Botha in 1984, the Vatican issued a statement saying the country's apartheid system was "contrary to the Christian principle of equal dignity of all men."

When he reprimanded the Haitian government during a trip there in 1983 for its record of injustice, he said that his purpose was not to make political accusations but to bring the country more in line with "the Gospel and the church's social teaching."

Denouncing the caste system during a trip to India in early 1986, the pope explained a Christian principle in universal language: "Every human person is created in the

image of God and has a unique God-given dignity. Thus no one should be used as a mere instrument for production, as though the person were a machine or a beast of burden."

Even when treating such complex themes as the international debt crisis, Pope John Paul has emphasized Christian vision rather than practical policy as the basis for a solution. The economic problems that are bringing Third World countries to "the brink of breakdown," he told a U.N. group last year, must be seen in moral terms and not merely monetary ones.

What is the basis of such a vision? "Our faith in the God of the Bible," he told the group.

At times, the pope has been criticized by Catholics who feel the "spiritual" course he has charted through the world's problems is too narrow.

When bishops are embroiled in national political issues, the pope usually waits for them to speak, then quotes what they have said. He did so during last February's political crisis in the Philippines, where the bishops played a major role in avoiding violence, and during recent church-state tensions in Nicaragua. Even on issues in his Polish homeland, the pope has deferred to

statements by the national bishops' conference.

Where bishops have been silenced or impeded by governments, the pope speaks to and for them from Rome—letting them know the church remembers them. In recent years, Catholics in China, Vietnam, Albania and the Soviet republics of Lithuania and Latvia have received such encouragement.

The Vatican's "Ostpolitik" policy of at least limited cooperation with Eastern European regimes, developed under Pope Paul VI, has continued. But Pope John Paul has not allowed political considerations to prevent him from condemning state atheism.

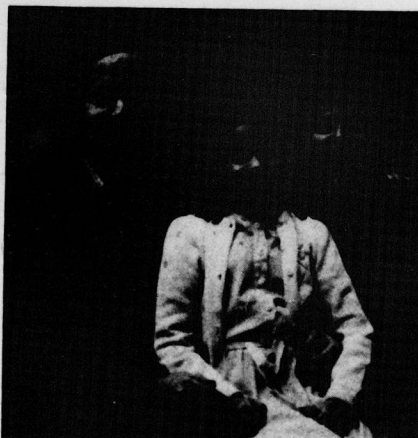
His attitude has nettled some communist countries, particularly when, in his most recent encyclical on the Holy Spirit last May, the pope attacked Marxism as blasphemous.

The pope's twin prescription for Catholics in society, however, knows no East-West distinction. He wants them to fully participate in their cultures and at the same time resist developing a strictly secular viewpoint. In sum, he wants them to be a "ferment" for evangelical change.

Although Pope John Paul has gone out of his way to meet with scientists—and was the first pope to admit the church erred when it condemned the 17th-century astronomer

(See POPE, page 6)

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Pope profile

(Continued from page 5)

Galileo—he is wary about seeking ultimate answers in science. The answers to man's basic questions, the pope has said, "come not from the world, but from the heart of the Gospel."

The pope has applied this theme with crusader-like enthusiasm to his native continent, urging the "re-evangelization" of Europe which, he believes, has lost many of its traditional Christian values while making material progress.

He has even taken this a step further. Speaking from Mont Blanc in September, for example, the pope called Christianity the "nucleus" for a new European unity that goes beyond "anachronistic" divisions. This theme is dear to the pope, whose native Poland has been in the Soviet bloc since World War II.

The way the pope sees the church, in its inner and outer workings, was largely seconded by the extraordinary synod last year. The bishops said individual Catholics need better spiritual formation and said the church should face the world with a "missionary openness" for its salvation.

The pope's worldwide ministry has meant less time and attention to curial matters, some inside the Vatican say. Some major projects that seem to overlap pontificates—curial reform and reorganization of Vatican finances, for example—have yet to be completed.

If the pope has made a mark on the Vatican Curia, it is probably in bringing in new talent from a wide geographic area. Of 30 top Vatican offices, only three are headed by Italians.

Despite the pope's reputation for conservatism, some would call that a revolutionary change.

Public and Private Images

There is a difference between the fleeting media images of Pope John Paul and his quiet, private life of prayer. Both, however,

reflect what journalists sometimes call the "John Paul II factor." Certain images seem, almost on their own, to encapsulate themes of this papacy: the pope walking into a prison cell and putting his arm around the young Turk who tried to assassinate him, a displeased pontiff shaking his finger at a priest-politician in Nicaragua, or the head of the Catholic Church embracing a rabbi in a synagogue.

Yet the pope is a very private person, his friends say, and private prayer is his driving force. He finds time to read the breviary for an hour every morning. Each Friday, he says the Way of the Cross—even during trips abroad.

An aide relates how the pope, visiting the mosque of Hagia Sophia in Istanbul in 1979, looked distracted during the tour. The pope later told him he had been praying the rosary underneath his vestments.

A U.S. Vatican official, Archbishop Justin Rigali, once said the secret to the pope's stamina—which has rarely flagged during his 31 trips outside Italy—is his prayer life. For example, one overriding theme of his

insisted on a predominantly spiritual role for priests and nuns. Three Nicaraguan priests were suspended from active ministry because they held public office. Others around the world were forced to resign their offices.

After a number of members of religious orders of women in the United States signed a newspaper ad in 1984 that appeared to challenge church teaching on abortion, the Vatican threatened to expel them from their orders unless they recanted.

The pope has made unasked-for interventions in the internal management of religious orders. In 1981, he took the unprecedented step of appointing an interim leader of the Jesuits, then later allowed an election to take place.

In 1984, he had the Vatican rewrite the constitution of cloistered Carmelite nuns to emphasize traditional spiritual practices. The following year, he sent a Vatican overseer to a Franciscan chapter meeting, with instructions to halt practices outside the order's traditions.

The pope's background in moral theology has made him particularly sensitive to dis-

thousands of pilgrims and tourists to St. Peter's Square. Those who come expecting a friendly papal "pep talk" are surprised at what they hear.

From 1980 to 1984, in speeches that were often footnoted, the pope stressed the theological basis of the church's teaching against contraception and its teaching on responsible parenthood. A Vatican official said afterward the repetitiveness of the talks was part of a strategy to clear up any remaining doubt about birth control.

More recent visitors have heard the pope give a word-by-word explication of the creed, with special attention to angels and devils.

A Role for the Church

The accent on Vatican-imposed discipline has somewhat eclipsed the fact that the pope usually has worked closely with local bishops.

Collegiality—the extent of the pope's shared authority with his fellow bishops—has been the subject of one of the major debates under Pope John Paul's pontificate. The 1985 extraordinary Synod of Bishops commissioned a study of the issue.

The pope has suggested he is open to a greater role for the synod, which he has presided over three times. But he has emphasized its "consultative" function. Except for the extraordinary synod's report last year, the pope has written all the major post-synod documents.

In many local matters, however, the pope acts in the wake of bishops or their conferences. Bishops help choose topics and, in some cases, the wording of the pope's speeches on his foreign trips.

The pope's traveling ministry has caught the world's attention. His statements on human rights and social issues are often made against dramatic backgrounds of poverty.

But few people watching the TV news reports realize that, for the millions who come to see and hear the pope speak, his message is more often one of a simple pastor: Pray the rosary, receive the Eucharist and don't forget the inspiration of the saints. It is what he does day in and day out.

The secret of the pope's stamina—which rarely fails him during his trips outside Italy—is his prayer life.

talks in recent years is that political freedom is not genuine without liberation from sin. For the pope, that specifically rules out a strictly Marxist "class struggle" approach to social justice.

After several years of painful, internal debate, that emerged in 1985 as the church's bottom line on liberation theology. On that point, at least, the pope has managed to obtain a consensus among theologians and Curialists.

An Emphasis on Discipline

Within the church, Pope John Paul II is seen as a disciplinarian. That view was reinforced recently when Seattle Archbishop Raymond Hunthausen, whose performance in some areas had displeased the Vatican, was assigned an auxiliary bishop with special decision-making powers.

Under the pope, the Vatican also has

sent from church teaching among theologians.

In 1984, he told National Catholic News Service he hoped U.S. theologians would do a better job promoting church teaching on birth control.

Last August, the Vatican removed U.S. Father Charles E. Curran's right to teach as a Catholic theologian. A Vatican official said the action was a reminder to all Catholics that church teaching on a number of sexual issues had not changed.

Many theologians saw it as a line drawn against all public dissent.

In large part, Catholic lay people have been spectators of these events. But ordinary faithful, too, have been the target of the pope's emphasis on traditional moral teachings.

This has been most apparent at the pope's weekly general audiences, which draw

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CORNUCOPIA

Debunking the Old Apple Theory

by Cynthia Dewes

In the old cliches, women are devious and manipulative. Ever since Eve had a craving for apples, women have supposedly maneuvered men into doing their will while making the men think they are in charge. All this without political power or physical strength.

These same myths say women are the power behind the throne. They cite Princess Di glamorizing her stodgy prince; Imelda Marcos ruining Ferdinand's checkbook and her country's economy with all those shoes; or Rosalyn Carter sharing public policy tidbits with Jimmy along with the morning bacon and grits.

Then there is Mother Teresa, nudging presidents and prime ministers into practicing what they preach. The message is clear: seductress, witch or saint, women get what they want.

Now, feminists don't like to hear this, and neither do I. Manipulation is a dirty business, but somebody has to do it.

Who wouldn't make arrangement a way of life if they had a family to manage? How many men in any corporate position anywhere have to juggle the scheduling of, and become personally involved in, kindergarten, swim lessons, CYO football games, band practice, Brownies, Tiger Cubs, Halloween trick or treating, confirmation classes and the driving thereof, all in one day?

At the same time, how many men would be working part- or full-time, keeping abreast of foreign and domestic politics, maintaining a clean, comfortable home and serving on parish and community service committees, not to mention acting as social director for two to twelve people?

How many fathers of grown children are responsible for keeping track of in-law birthdays, family reunions, holiday get-togethers, food preferences, or even communication by phone or letter? How many know their grandchildren's pets on a first name basis?

Or, in another scenario, how many single men or even priests are expected to be the social and financial crutches of aging parents if a female relative is available for the task? Are unmarried men or unmarried women more often the mainstays of charitable volunteer organizations? Or the unpaid babysitters for bratty nieces and nephews? I'll bet on unmarried women.

Even after divorce women usually get stuck with all the arrangements. Only this time, without subsidized funding or per diem.

Then there's shopping. Men like to think that women put them in the porthouse with their shopping—"born to shop," and all that. But it's not just a matter of putting food on the table or tube socks in the drawer. Men might manage that, but they "don't have time" for the other stuff. It's the shopping-related errands they can't hack. We know because they tell us this all the time. They, we are told, *have to go to work*.

Who would have the house painted, or take the kid to the orthodontist, or send winter blankets to the cleaners if women didn't do these things? Who would buy the birthday, wedding, baby shower, farewell, housewarming or Christmas gifts? Who would select the cards for all those to whom you want to send the very best?

Who, in fact, would sustain civilization? Next time you hear someone criticizing women as being manipulative, just tell them it goes with the territory.

vips...

✓ Mrs. Miles S. (Norma) Barton, a 1927 graduate of St. Mary's College, Notre Dame, will be honored at a meeting of St. Mary's College Indianapolis Alumnae Club on Monday, Oct. 27. The meeting commemorates the founding of the college in 1844 by the Sisters of the Holy Cross. Mrs. Barton has been an active volunteer for the U.S. Olympic Committee and Pan American Games,

and in 1975 was named "Honoree of the Year" by the Amateur Athletic Union (AAU) of the U.S. For 50 years she hosted Christmas dinner meetings for St. Mary's College Indianapolis Alumnae Club.

✓ Mr. and Mrs. Tanaza Codarnaz will celebrate their 50th Wedding Anniversary at 12 noon Mass on Sunday, Oct. 26 in St. Gabriel Church, Indianapolis, followed by a reception from 1 to 4:30 p.m. in the school cafeteria. Tanaza Codarnaz and Juanita M. Crossley were married Oct. 29, 1936 in Holy Trinity Church, Indianapolis. They are the parents of five children: Jacqueline E. Russell, Norbert D., Anthony A., David R. and Stephen P. They also have 13 grandchildren and expect their first great-grandchild in March.

✓ The Marian College Board of Trustees elected new officers this month. They include: Franciscan Sister Annata Holohan, chairman; Robert McKinney, vice chairman; and Larry Conrad, William Kelsey, Bain Farris and Alvin Bynum, committee chairman.

✓ Dominican Father Matthew Fox, founder and current director of the Institute in Culture and Creation-Centered Spirituality at Holy Name College in Oakland, Calif. will appear in Indianapolis in November. On Friday, Nov. 7 he will lecture at 7 p.m. at Northeast United Church of Christ, 3829 N. Franklin Rd. On Saturday, Nov. 8 he will lead a workshop entitled "Creativity as Prayer: Art as Meditation" from 9 a.m. to 5 p.m. at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Lecture cost is \$3.50; workshop cost \$45. Call 317-545-0742 for more information.

✓ Noted feminist author and lecturer Rosemary Botcher will address the Indiana Right to Life Convention, which will be held from 9 a.m. to 5 p.m. on Saturday, Oct. 25 in Holiday Inn East. She will challenge the National Organization for Women (NOW) stance on abortion on demand, which she claims is rejected by the true feminist agenda.

check it out...

✓ St. Paul Parish, Tell City will sponsor a Theology Night Out program featuring Franciscan Father Thomas Richstatter lecturing on "What Ever Happened to Confession?" on Tuesday, Oct. 28 in the parish hall. The evening includes a social hour at 6:30 p.m. followed by dinner, the lecture, and a question and answer period. \$5 fee. Reservations are necessary. Deadline is today. Call 812-547-4165.

✓ The Crossroads of America Council, Boy Scouts of America wants to locate all Eagle Scouts in the central Indiana area. The Council is compiling an Eagle Scout directory which will include all Eagle Scouts in the area and be available to interested Scouts later this fall. If you are an Eagle Scout, or know one, contact: Eagle Search Committee, Crossroads of America Council, 615 N. Alabama, Indianapolis, Ind. 46204, 317-634-7391.

✓ HOLD IT!! St. Ann Parish Oktoberfest will be held Friday and Saturday, Oct. 24-25 from 5 p.m.-midnight, NOT Oct. 31-Nov. 1. Sorry for the error.

✓ Birthline volunteers are needed for eight hours a month to answer the crisis phone and fill requests for infant clothing. Phone volunteers work at home through a forwarding system, and clothing volunteers work at the Catholic Center about twice a month. For more information call Grace Hayes at 236-1550.

✓ October has been proclaimed Pregnancy and Infant Loss Month by Governor Orr. A memorial service and tree planting ceremony in remembrance of the babies who have died will be held at 2 p.m. in St. Vincent Hospital chapel on Sunday, Oct. 26. Call 871-3745 if you are interested in attending.



✓ St. John Bosco Guild executive committee members (left to right) Agnes Langenbacher, Barbara Keers and Pat Caskey plan programs and activities for 1986-87. The Guild, which supports the Catholic Youth Organization financially, morally and energetically seeks new members. For information contact the CYO office, 580 E. Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

✓ The Richmond Catholic Education Center which is comprised of the three Richmond parishes will sponsor a series of adult education talks entitled "Love Your Enemy" from 7 to 9 p.m. on four Tuesdays: Oct. 28, Nov. 11, 18 and 25 in the basement of the

Center (old St. Andrew's School), 233 S. 5th St. The talks, presented by Wayne Copenhaven, will focus on the Christian aspect of peace and our perception of the Soviet Union as our enemy.

✓ Volunteer drivers for Meals on Wheels are needed to deliver meals to shut-ins. If you have a car and can spare 1½ hours at noon on weekdays, call 924-5593.

✓ Aquinas College in Grand Rapids, Mich. invites high school juniors and seniors, their parents and friends to a Campus Day from 8:30 a.m. to 2 p.m. on Friday, Nov. 7. Information on admissions, financial aid and academic offerings will be presented. Call locally at 459-8281, ext. 301 or toll free 1-800-541-6410, ext. 301.

✓ Johnson County Senior Services, Inc. seeks Volunteers for the Activity/Visitor Program which assists homebound elderly persons with transportation for shopping, medical appointments and errands. There is an immediate need for the Greenwood area. Mileage reimbursements are offered. Call Joy Mascari at 736-7736 for more information. Also needed are Volunteers for the Information and Referral Line (INFO Line) which confidentially links people in need with appropriate service agencies. Training is provided for the line which operates from 8:30 a.m. to 4:30 p.m. Mon.-Fri. Call Cynthia Harter at 738-4636 for information.



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Pope's World Day of Prayer For Peace

(Continued from page 1)

He said the diplomatic activity was only a "supporting action" for an event with a spiritual, not political, focus. He said the Holy See was not targeting specific zones of combat or insurrection in its promotion of the truce.

The pope's gesture, he said, was not aimed so much at individual wars as at making individuals pause and consider an alternative to violence.

The Vatican did not make public the names of those expected to attend the meeting, which will be marked by separate prayer services as well as joint opening and closing ceremonies.

Participants will include more than 80 Christian leaders and more than 70 non-Christians. Representatives of Islam, Judaism, Hinduism, Buddhism, Zoroastrianism, Shintoism and the traditional religions of Africa and the Americas will attend.

"This is the first time a pope has invited together all the leaders of Christian churches and, moreover, enlarged the circle to include the great non-Christian religions," Cardinal Etchegaray said.

He said the Vatican consulted with other religious leaders when deciding on the day's program. A "neutral" day—Monday—was chosen so as not to coincide with the main day of worship of any religion.

Joining the pope will be 20 bishops from around the world. Bishop Malone, who was in Rome to meet with Vatican officials, said Oct. 10 he would attend.

In New York, the Archdiocese of New York will sponsor an evening prayer service at St. Patrick's Cathedral Oct. 26, the eve of the summit.

Cardinal John J. O'Connor of New York will welcome participants, and the principal speaker will be Rabbi James Rudin, inter-religious affairs director of the American Jewish Committee.

Prayers for peace will be said separately

by different religious groups: Catholics, Protestants, Oriental Orthodox, Eastern Orthodox, Jews, Moslems and Buddhists.

The latter group will include 50 members of a recently founded Kosei-kai peace movement from Tokyo.

In the Diocese of Memphis, Tenn., area Franciscans are sponsoring a vigil for peace Oct. 26 which will include hymns, readings and prayers for peace led by members of Memphis' ecumenical community.

The Catholic bishops of the 13 dioceses in Texas will host an ecumenical prayer service Oct. 27 in Corpus Christi Cathedral.

Bishop George H. Guilfoyle of Camden, N.J., will lead a candlelight prayer service Oct. 26 at St. Bridget's Church in Glassboro,

N.J., to be in "spiritual communion" with the Assisi meeting.

The Council of Religious Leaders of Chicago, which represents 21 church bodies, will host an interfaith prayer service Oct. 27.

In conjunction, the Archdiocese of Chicago's peace and justice office is launching a petition drive in support of a comprehensive nuclear test ban treaty to halt all nuclear testing. Petitions are to be forwarded to President Reagan and U.S. senators and representatives.

In Assisi the schedule will incorporate fasting, prayer and a final common meal. The program does not include recitation of a common prayer but provides for each religious group to pray according to its tradi-

tion in the presence of other participants.

Cardinal Basil Hume of Westminster, England, at a press conference Oct. 13 with Anglican Archbishop Robert Runcie of Canterbury, said prayers should be offered for finding "a better way than we have so far to discover what peace means and how to achieve it."

Cardinal Hume and Cardinal Frantisek Tomasek of Prague, Czechoslovakia, are to go to Assisi.

Archbishop Runcie, one of five Anglican prelates taking part, said he hoped the "powerful symbol" of religious leaders praying side by side in Assisi would inspire men and women of all faiths and no faith to work together for reconciliation the world over.

He added that prayer is neither magic nor a substitute for action, "but if we leave out God, human activity will fall short of the wholeness and healing the world longs for."

Catholics aid Salvadorian quake victims

(Continued from page 1)

Also in Washington, a Mass to mourn the Salvadorian victims was scheduled for Oct. 18. There are approximately 60,000 Salvadorans residing in the Archdiocese of Washington.

The Catholic Medical Mission Board in New York planned a shipment of 75 cartons of medicines and vitamins to El Salvador. The board distributes medicines to medical missions throughout the world.

The Maryknoll Fathers and Brothers donated \$50,000 to aid the earthquake victims. The money was sent to the Archdiocese of San Salvador to be spent on plastic sheeting for temporary housing.

Archbishop Rivera Damas said that "what is most apparent, without offering lectures on social class, is that the poor neighborhoods of the marginal zones are those that suffer most and are those that show the precarious conditions, often inhuman, in which our people live."

"Many people have lost all they have, but others nevertheless hope to gain through

speculation," the archbishop said. "Despite what has happened, may they not find one loaf of bread to satisfy their greed or one drop of water to quench their thirst for more."

"We hope that such things will not happen with the aid which comes from abroad

to help the needy, because we will energetically condemn it if it does," the archbishop said. He said the aid received by the Archdiocese of San Salvador will be transmitted exclusively through priests and Religious in charge of parishes.

St. Luke in Indianapolis celebrates 25th anniversary

St. Luke Catholic Church, Indianapolis, will celebrate its 25th anniversary with a Mass, followed by a buffet dinner, on Sunday, Oct. 26, beginning at 4 p.m.

Archbishop Edward T. O'Meara will preside. Former priests who served the parish will also concelebrate with the pastor, Msgr. Francis R. Tuohy and the associate pastor, Rev. William Stumpf.

The invitation to the event is a copy of a K. P. Singh drawing of the church, commis-

sioned in 1965 for the retirement of Father Paul J. Courtney, pastor of St. Luke's from 1961 until last year.

A commemorative medallion will be presented to each of the founding members of the parish during the celebration. The 5:30 p.m. dinner will be held in the Activity and Athletic Center.

Sisters of Providence who have been members of St. Luke's school staff will be among the honored guests.

ASTHMA PATIENTS

Asthma patients are needed at Methodist Hospital to participate in a 14-week long drug study. You must be between the ages of 18 and 70 and be on long-acting theophylline.

Women must not be capable of childbearing to be in the study.

For more information call Mary Ann Payne, R.N. between 9 a.m. and 4 p.m. at 929-3609.

Payment for your time in the study will be given at the end of the study.

Reprint of Indianapolis News Editorial
October 8, 1986

His Money, Not Yours

Bob Warren has come up with an unusual and worthwhile proposal as a candidate for sheriff of Marion County.

He is pledging to take the money he would raise from delinquent property tax collections and use it for drug abuse prevention instead of keeping the money in his own pocket.

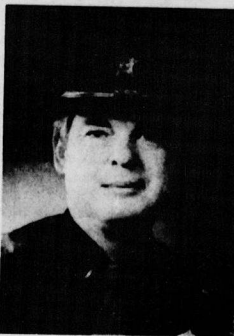
Fees from delinquent property tax collections generally provide the sheriff a personal income of more than \$60,000, plus his annual \$20,750 salary, in Marion County. With his proposal to give this money to charity, in effect, he is putting his money where his mouth is.

Warren has established the Save Our Community fund, providing a contribution from his campaign committee. The first effort of the organization will be to stop the sale of drug paraphernalia by merchants.

It remains to be seen how effective this new organization can be in fighting the drug problem. But at least Warren has drawn attention to the problem with a practical proposal, potentially taking money from his own pocket instead of taking it from the pockets of taxpayers. "People are taxed enough as it is," he explained. "I won't propose to solve one problem by adding fuel to another."

His proposal also provides quite a contrast to members of Congress who gave long speeches and issued all kinds of proposals in an effort to see who could pretend to be the most opposed to drug abuse. Warren's proposal provides a much better example for a public official to offer.

Paid for by the Bob Warren for Sheriff Committee



BOB WARREN

JOB OPENING

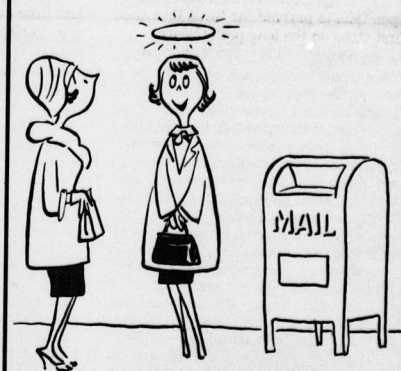
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Today's Faith

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Keeping channels of communication open

by Cindy Liebhart
NC News Service

In spite of their protests to the contrary, "adolescents have much to gain from our concerns and from our contact with them," writes Harvard psychologist Douglas H. Powell in "Teen-Agers: When to Worry and What to Do" (Doubleday, 1986).

"Sometimes," Powell suggests, "youths merely lack information—what's the best way to study for high school final exams or lose 10 pounds and keep it off. When things are not going so well they need a mental boost. . . . Sometimes our teen-age children need us to knock around with, even to knock up against, to help them clarify values and attitudes that will influence lifelong behavior patterns."

Parents, too, have much to gain from teen-agers, he thinks. "Their enthusiasms energize us. Their activity stimulates our interests. Their clear-eyed questioning opens our minds to issues that we have had neither the courage nor wit to probe."

But how can such an environment exist when, as one mother recently lamented, "half of the time my daughter isn't home and when she is, she's either on the phone or up in her room listening to music."

Inevitably, much of the responsibility for keeping communication channels open falls to parents. As teens take their first steps on the long path toward independence and a sense of their own identity, a certain amount of withdrawal—even belligerence—can be expected.

"It's as if they have an inverted Sony Walkman in their head playing loudly," said Father Thomas Lynch, family life representative in the U.S. Catholic Conference Department of Education. "The adolescent is locked into an intense dialogue with himself. Often he cannot hear anyone or anything else."

So what's a parent to do?

1. First, be available. "This doesn't mean a parent has to be home all the time," said Ann Newland, a marriage and family therapist in Washington, D.C., and mother of three grown sons.

It does mean "keeping your ears open" at home for what is going on in

the teen-ager's life and "being able to set aside something you are doing."

And if a teen-ager suggests doing something with a parent, Newland said, make every effort to say yes. "If you absolutely cannot do it now, ask the teen if you can schedule it for the weekend or next week."

2. Don't minimize the adolescent's feelings and experiences or expect teens to solve their problems quickly. They often stop confiding when they feel parents don't take them seriously.

"If I expect them to care about my feelings, I have to demonstrate I care about theirs," Newland said.

3. Set clear, reasonable boundaries. Be willing to talk about them and negotiate them if necessary. Flexibility, not rigidity, is the key word in setting limits.

"There have to be some house rules," Newland said. Teens "can't do things that impinge upon the needs or rights of others."

But she stressed the need for selectivity about which issues parents are "going down to the wire on." Drinking and driving, using drugs, and smoking are much different from messy rooms, long telephone conversations or dress styles.

4. Let the teen-ager know how his or her actions make you feel, without accusing or belittling. Be direct.

For example, if a teen becomes involved in school activities and spends less time at home don't say, "I never see you. You're never home," Newland suggested. Instead say "I feel lonely. It's been a long time since we've talked. Let's go to the zoo on Saturday."

5. Learning good communication skills is essential. The more emotional the issue, the harder it is to use these skills, Father Lynch said. But "communication is like skiing. You practice on less difficult slopes. When you get to steeper slopes your skills will be almost instinctual."

6. Don't be afraid to get outside help if a situation grows too difficult to handle alone.

7. Finally, stay in there with the teen-ager. Sometimes it will be confusing and painful, Father Lynch said. But keep initiating contact. Try to maintain a loving relationship no matter what.

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Parents and teens:

What parishes offer

by Laura Meagher
NC News Service

Rare is the parish director of religious education who has not received a phone call from a parent saying: "My daughter has always loved coming to religious ed classes but she must have a terrible teacher this year because she does nothing but complain."

Without further conversation, I can usually identify the child as a firstborn seventh-grader.

Many parents simply are unprepared for the way faith develops in adolescents. They feel guilty when their teen-ager shows signs of rejecting or badmouthing beliefs and practices of their church.

Therefore, in working with parents of teens, I usually set up programs on adolescent development in all its phases. And it is invaluable to provide time for parents to share their concerns, successes and failures with one another. Discovering that "we're all in this together" can be a powerful confidence builder.

Sometimes I use a film series, "Creating Family," featuring psychologist Clayton Barbeau. Parents and teens like

the series because it is down to earth, presenting hints on how to communicate.

I find that parents appreciate knowing that a parish staff person is familiar with the challenges of raising adolescents. And I don't hesitate to share my own experiences in raising two adolescent sons as a single parent.

Many notes I received when I left one parish position were from parents of teen-agers who told me how encouraged and reassured they were by some of my painfully honest revelations.

In preparing for youth ministry, I find it is crucial to enlist parents' support. If parents are not talking about religious values with their teen-agers, it's not going to make all that much difference what the parish does. Paying attention to parents' needs can be the key to building the teamwork necessary for sharing youth ministry.

This includes bringing parents' expectations for teen ministry out into the open. I find that two areas need attention:

► Special activities for teens. The particular needs of adolescents must be recognized. But parents frequently ask
(See TEENS, page 13)

This Week in Focus

As teen-agers seek greater independence, it is common for conflicts to arise at home. How can communication between parents and their teen-agers be fostered? Are there ways parish communities can promote increased cooperation between teen-agers and parents?

Cindy Liebhart, associate editor of NC's Religious Education Package, writes that teen-agers, despite their protestations to the contrary, have much to gain from parents. At the same time, parents have much to gain from teen-agers. She quotes a family life expert who says that teen-agers often are locked into an intense dialogue with themselves; as a result they "cannot hear anyone or anything else." What should parents do in this situation? Liebhart suggests seven steps for parents to consider.

Laura Meagher, director of religious education at Assumption Parish in Hockessin, Del., writes about the expectations parents sometimes have regarding their teen-agers' religious education and some helps parents welcome from their parishes: when it comes to dealing with teen-agers. "Many parents simply are unprepared for the way faith develops in adolescents," she says. And, she adds, they appreciate knowing that a parish staff person is familiar with the challenges of raising adolescents.

Katharine Bird, associate editor of the NC Religious Education Package, reflects back on some experiences she had when her four children were teen-agers. Parent and teen-ager each have special tasks to accomplish during the teen years, she writes; this can lead to conflict.

Finally, Father John Castellet asks where teen-agers are to be found in the pages of Scripture. Biblical culture was very different from modern culture, he explains. And teen-agers as we now know them did not exist in biblical times. One went very quickly from childhood to adult responsibilities, he says.

Parents and teens: a tug of wits

by Katharine Bird, NC News Service

As a battle-scarred survivor, I can testify that raising teen-agers is exhilarating but nettlesome. Looking back, I marvel that my four children and I emerged as friends—as we are, now that they are in their 20s.

The teen years bring conflict into the best of parent-teen relationships. Conflict practically is guaranteed because the tasks of parents and teens often clash.

One task of the teen years is developing a firm sense of identity. Many teens do this by trying on different kinds of personalities. The parents' task is to try not to let their own image of what their child should be color everything.

One teen went through a long period when she would wear nothing but secondhand men's clothes several sizes too large in neutral colors. Her parents were unhappy when she refused to dress like the daughters of their friends and hurt when she showed disdain for the pretty bright clothes they bought her. They found it difficult to remain silent, hoping for the time to come—and it did—when she would dress differently.

Another essential task of teen-agers as they move down the road to adulthood is to become more independent persons. A tug of war can result since teens do this by putting distance between themselves and their parents, in ways that cause the parents distress.

One memorable afternoon I noticed that my son Chris, then about 16, was looking discontent. I made the mistake of asking him what was wrong.

"Why can't you be more like other mothers?" he burst out.

"What do you mean? I am," I replied indignantly.

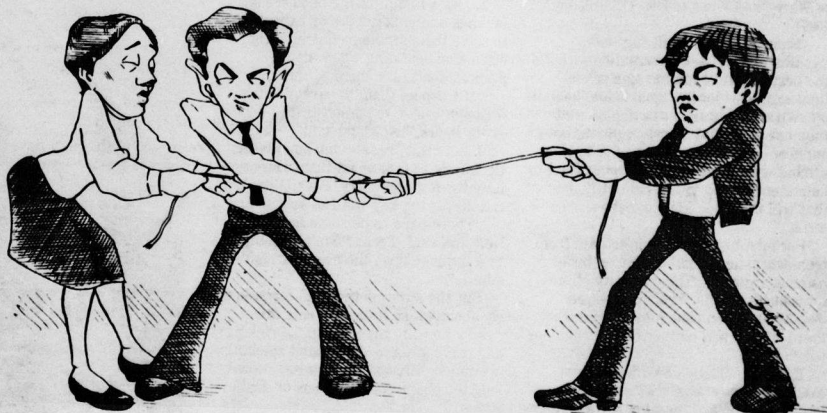
My usually articulate son mumbled something about other mothers "looking motherly and spending most of their time baking."

It was later—much later—in talking with friends who had the same experience, that I caught what he

really meant. My son's dissatisfaction with me was part of his reaching for greater independence. Chris was exercising his ability to judge and compare, and what better place to start than with mom.

Learning how to be a friend and experimenting with different kinds of friends is another crucial task of the teen years. But the relationship between teens and their peers is a potentially explosive area for parents and teens.

I learned that lesson when 17-year-old Janet came home one night long ago showing unmistakable evidence of drinking. I read her the riot act, arguing among other things that she was abusing her body with alcohol. The next day as she walked ahead of me into school to sign up for classes, she met several friends who said, with admiration in their voices: "Wow, Janet, you sure tied one on last night!"



When they caught sight of me following Janet, they were embarrassed but unrepentant. I, however, was shocked and unsettled to discover that my chief worry was the encouragement her friends gave her to engage in unacceptable behavior.

Fortunately drinking did not become a real problem for Janet. But the encounter helped me realize just how potent a force peer pressure could be.

For me, the exhilarating part of life with teen-agers was the constant battling of wits. My children, in conversations on books, movies, religious topics, regularly confronted and tested my convictions by making outrageous statements they knew I wouldn't agree with. Still, I was pretty sure that bouncing their ideas past me was a way for them to test and develop their views on life.

And I thought, just perhaps, the conversations we had together could affect the adults they would become.

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The Bible and Us

Where were the biblical world's teens?

They didn't have time to be teen-agers; they just went from childhood to adulthood

by Fr. John Castelot, NC News Service

Kareem runs a little souvenir shop in the old city of Jerusalem. He sells a rather high grade of merchandise and makes out quite well. His girlfriend is in Pennsylvania at least temporarily and Kareem would like to visit her. But a trip to the United States is expensive and he is very anxious to put his younger brothers through school. First things first.

His brothers are lucky. Kareem started working for his father when he was 7 and has been at it ever since. Whatever education he managed to get he got on the run. He is obviously a good businessman and speaks English credibly well. But he has known little besides work all his life.

People who have been to the Holy Land will not be surprised that he started to work at 7. One of the most common sights in the Mideast is, astonishingly, young boys working at all sorts of jobs, some involving hard manual labor and others requiring astute salesmanship.

It is another world, another culture.

Education Brief

For families the teen-age years are times of crisis and opportunity

The picture frequently drawn of teen-agers is jumbled, chaotic. "Mixed" is the word to describe society's image of what teen-agers are like.

The sense of this mixed image was captured well by Bishop John Kinney of Bismarck, N.D., in a pastoral letter to youth last year. "People say you are overactive, restless, impatient, confused, unsure," he wrote. But he quickly added that people also say youth are "spontaneous, unique, curious, intelligent, less afraid, good looking, talented, beautiful, lovable and filled with potential."

Why such contrasting images? The fact is, it is not easy to label teen-agers, to sum up the fascinating yet difficult stage of life they are experiencing with one or two sweeping statements.

Neither is it easy to capsule the challenging relationship of parents and their teen-agers. A supercharged mix of emotions, drives, hopes and expectations fuels this relationship. It is a mix that helps set the stage for at least an occasional conflict:

- There is the fear that parents may feel about drugs and alcohol, about the effects of peer pressure on their teen-ager.
- There is the rapid physical and emotional growth a teen-ager must cope with, which in the words of one expert draws the teen-ager into an intense dialogue with himself or herself.
- There is the lack of clear communication that can leave parents and teens guessing what it is that either one wants from the other at a given moment.
- There is the apprehension that a teen and a parent can each feel about the teen-ager's coming adulthood and how to prepare for it.
- And there is the fact that so many concerns that preoccupy teens and their parents center on important values like life's purpose, faith and decision making. All the elements are present in the parent-teen

And this helps to explain why one looks in vain to find parallels in the Bible to our teen-age culture. Teen-agers as we know them are a very modern phenomenon, Western in origin.

During their long years of schooling, today's teen-agers are, in most instances, free of serious adult responsibility. Compulsory education, general affluence and leisure are among factors which have contributed to making the teen-age years a stretched-out period between childhood and adulthood.

Biblical culture was different. Economically people were divided into the very rich (about 5 percent) and the very poor (all the rest). Work was the order of the day for young and old. When a sort of urban middle class emerged, made up of artisans and craftsmen of various sorts, their work was hard, physically demanding and not overly profitable. The necessary skills for a trade were passed on from fathers to sons and the training began as early as possible.

There is an interesting reflection of that in a passage from the Gospel of John. Jesus was accused of

breaking the Sabbath rest and defended himself by pointing out that God himself works on the sabbath (if he stopped, all of life would stop too). Then Jesus continued:

"I solemnly assure you, the Son cannot do anything by himself; he can do only what he sees the Father doing. For whatever the Father does, the Son does likewise. For the Father loves the Son and everything the Father does he shows him." (5:19-20)

Behind this profound theological statement one can easily see the common custom of a father teaching his son a craft or trade. In fact, as one rabbi put it, "The man who does not teach his son a trade teaches him to be a thief."

In such a culture young people had neither the time nor the means to be "teen-agers." For better or worse, they went from childhood to adulthood very quickly.

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Resource

"Yahweh and Son: A Teen-ager's Guide to the Bible," by Anthony J. Marinelli. This easy-to-read introduction to the Bible is directed to teen-agers, but its presentation does not exclude adult readers. Reflection points highlighted throughout the book help readers relate Scripture to their own lives. In many cases, the reflection points are questions teen-agers might well ask: Is God fair? Why does God allow suffering? Who are prophets today? Another challenging question: "Some people believe that it is unimportant what you believe as long as you believe in something. Do you agree with this?" Marinelli, a long-time high school teacher, says the Bible is not a book. It is many books—books meant to speak to hearts and minds, giving faith and hope, inspiring love and moving people "more deeply into the mystery of God's love and will for us." (Paulist Press, 997 MacArthur Blvd., Mahwah, NJ 07430. 1986. Paperback, \$7.95.)

relationship to produce some tension and a communications breakdown now and then.

But is it possible that the very same elements that can lead to conflict have the potential to draw parents and teens closer? What happens, for example, if parents are led to clarify their own convictions during this time when their teen-ager is intent on sizing life up? What opportunities exist for parents and teen-agers to learn to know each other better, to value each other more?

Many people regard the teen-age years as a time of crisis. But, it is said, every crisis is also an opportunity.



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Discussion Points and Questions

Teen-agers as they are known today were not part of biblical culture, Father John Castelot writes. Then young people moved rapidly from childhood to adult responsibility; today the teen years are a period stretched out between childhood and adulthood. What is it that makes the teen-age years interesting? Difficult? Challenging?

Cindy Liebhart lists seven steps for parents to take in their relationships with teen-agers. One step: Be available. What does she mean? What does being available mean to you? Is it hard to do?

Katharine Bird says that the differing tasks that parents and teen-agers each must fulfill contribute to making parent-teen relationships more complicated. Why?

Why does Laura Meagher think that it is so valuable when parents and teen-agers are involved together in parish programs?

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Children's Story Hour

The Diary of Anne Frank

by Janaan Manternach, NC News Service

Anne spent a lot of time alone with her thoughts. She was a teen-ager who lived in a time of great confusion and turmoil.

She wondered at all that was happening to her—and to the world. She wondered at the new feelings she experienced as she matured. She wondered why people caused each other pain. She wondered what life was all about.

Like many teen-agers Anne began a diary. She even gave her diary a name, Kitty. Kitty became her most trusted companion and friend.

Because she was Jewish, Anne and her family had been forced to move from their home in Germany to Amsterdam, Holland.

There her family was forced into hiding when Jews were being rounded up and sent to concentration camps. Anne, her older sister, Margot, her parents and four friends lived in hiding in a few rooms above an old office and warehouse. Their main link with the world outside was a radio.

During those years Anne had much time to think and write in her diary.

Like most teen-agers her moods changed easily and often. One day when she was feeling low she wrote: "I sometimes ask myself, 'Would anyone, either Jew or non-Jew, understand this about me, that I am simply a young girl badly in need of some rolicking fun?'...Crying can bring such relief."

She also wrote about how she was falling in love with Peter, an older teen-ager who was one of the eight in the attic hideout.

Another day she glanced out the attic window and saw the blue sky. Later she wrote in her diary, "As long as this exists and I may live to see it, this sunshine, the cloudless skies, while this lasts, I cannot be unhappy."

As the months of life in the cramped hideout passed, Anne's faith in God grew. Her own sufferings and the daily news reports of bombings and the destruction of whole cities did not kill her faith in God or in people's goodness. She believed peace would come again to the world.

"We Jews... must be brave and strong," she wrote in her diary April 11, 1944. She said Jews "must do what is within our power and trust in God....Be brave! God has never deserted our people."

Eventually the attic hideout was discovered. Anne and the others were taken to concentration camps. Anne was not yet 16 when she died in March 1945. Her father lived, however.

Two months later the war ended. Then Anne's father found Kitty. Because of that discovery people all over the world remember a sensitive teen-ager named Anne Frank.

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Project

Anne Frank spent lots of time alone with her thoughts, and wrote them in her diary. Pretend you have a diary and write a page for it about what you believe or what you hope for or what concerns you.

Children's Reading Corner

Often the only way to deal well with something troublesome that is happening in a family is to talk about it. That is what happens in "A Summer's Worth of Shame," by Colby Rodowsky. The three St. Clair children are affected deeply when their father is put in prison for embezzling money. Bridget waits on tables and tries to ignore the family's problems. Thad tries to ignore his father's existence by changing his name. Gradually Thad learns to deal with his feelings about his father when he and his mother have a long talk and she tells him why she remains supportive and loyal to his father. This is a powerful story of healing through communication. (Franklin Watts, 730 Fifth Ave., New York, N.Y. 10019. 1980. Hardback, \$7.90.)

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II Timothy 4:6-8, 16-18
Luke 18:9-14

30TH SUNDAY IN ORDINARY TIME OCTOBER 26, 1986

by Richard Cain

The first reading is an electrifying message of hope—if I can just get beyond the words. To get a better feel for the message, I'm going to imagine what it would sound like if the reading said the opposite.

The Lord is a selfish God, who likes only those who can help him.

Looking with contempt on the weak, he pays no attention to their cry.

He does not listen to the wail of the poor, nor to those taken advantage of when they pour out their complaint.

Those who butter up God are heard; their flattery reaches his penthouse.

But the prayer of the lowly never gets in the door. It is left lying in the wastebasket or the gutter.

It is lost among the clamor of powerful lobbyists who persuade The Boss to do the politically 'smart' thing.

I find this more upsetting than I thought—and a little too familiar for comfort. God is not like this!

Instead, he is like what is described in the first reading. This is the kind of God I am called to image in the world. Yet

in some ways I must admit that in my daily living, I image more the first version of God described above. I do it in my anxiety to get ahead, to be respected. I do it in my lack of faith that makes me less than open to the needs of those around me—especially those who may be least able to return the favor. How can I image more the version found in the reading?

The gospel reading contains a parable. In it are two men praying. One is a Pharisee, a group of people who set the fashion for what was "in" as far as religion was concerned in Jesus' time. The other is a tax collector. It is hard to think of any type of person less respected in the area of religion at that time.

It is interesting to listen to the two men pray. In his prayer, the Pharisee images the kind of God found in my first version above. His God is a wheeler-dealer God. So his emphasis is on what he thinks he has accomplished as though his piety is of use to his wheeler-dealer God. Since his God deals only with winners, he must find a loser to compare himself with, so he puts down the tax collector.

The tax collector, on the other hand, images the kind of God found in the second version. His God is someone he can trust. He doesn't feel he needs to bribe God or prove anything. He doesn't even need to put up a front. So he is honest.

That's all God asks for. Honesty. He hates to wheel and deal. He prefers to give things free.

It's funny. I can never fool God or make a deal with him. Yet it takes a lot of guts to admit this, to be completely honest and naked before him in my prayer. It takes a lot of faith to be who I am.

The second reading is from Paul's Second Letter to Timothy. In it he shows how much his religious actions have permeated his whole life.

Paul was under arrest. This time he knew it would end in his death. Yet he saw this final action as one more opportunity to bear witness to the truths he spent the latter part of his life trying to proclaim. His death would be like a libation, a sacrificial ritual in which a liquid was offered to God by pouring it on the altar.

Paul had a great knack for seeing a spiritual angle in the things of everyday life. He drew comparisons and presented images to make his messages clear. Here he compares his effort to spread the gospel as like a runner in a race. He is nearing the finish line and he takes comfort in

My Journey to God Three Chairs

by Fr. John L. Ostdiek

If those three chairs in my office could talk, I wonder what they would say about all the people who have sat in them pouring out their sad/joyful/awful/numbing stories to me. Often I wonder what it would be like if it were Jesus listening rather than me.

All I can say to that great counselor/pastor/guide/brother Jesus is that I'll try to treat your people as you would treat them. Compassion, understanding, support are some of the words that come to mind.

But please be gentle with me if I don't quite live up to your standards, Jesus.

having run the race as hard as he could.

Toward the end of the reading Paul says, "The Lord will continue to rescue me from all attempts to do me harm and will bring me safe to his heavenly kingdom." This does not mean that Paul expected God to prevent his execution. Rather, he meant that God would not let anyone or anything keep him from finishing the race.

Teens need to be involved in parish life

(Continued from page 9)

for programs that cater exclusively to teen preferences: parties, "teen" Masses, ski trips, educational programs on "relevant" topics. These are valuable in youth ministry—but not as an exclusive diet.

Teens need to become involved in parish life. Teen ministry should prepare them to participate in parish life as adults. Parents invite teens to do this by their own involvement in liturgy, religious education, social outreach and community building. And parish staff members encourage participation by inviting teens to usher at Masses, serve on parish committees, help with religious education and work for the community.

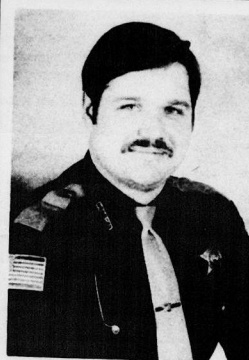
► Ongoing religious education. The very parents who happily helped prepare

a child for First Communion may balk at being expected to help prepare the child for confirmation.

Parents often hesitate to impose themselves on teens at a time when they are making it so apparent that they prefer the company of their peers. Still, when parents evaluate confirmation programs, they often say they appreciated the opportunity to share and discuss the experience with their child.

Time and energy are precious commodities for parents. However, if parents value continuing religious formation for themselves—participating, for example, in creative parish formation programs that bring the generations together—their adolescents will learn that religious development is a lifelong experience.

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St GAUDENTIUS

THE BIRTHDATE OF ST. GAUDENTIUS IS UNKNOWN. HE WAS A NATIVE OF BRESCIA, ITALY. GAUDENTIUS STUDIED UNDER ST. PHILASTRIUS THERE AND LATER WENT ON A PILGRIMAGE TO JERUSALEM. HE BECAME A MONK AT CAESAREA IN CAPPADOCIA. HE WAS ELECTED TO SUCCEED PHILASTRIUS AS BISHOP OF BRESCIA, DESPITE HIS OWN OBJECTIONS, AND WAS CONSECRATED BY ST. AMBROSE ABOUT 387.

GAUDENTIUS WAS ONE OF THREE BISHOPS SENT BY POPE INNOCENT I AND EMPEROR HONORIUS TO CONSTANTINOPLE TO DEFEND ST. JOHN CHRYSOSTOM BEFORE EMPEROR ARCADIUS IN 405. THEY WERE IMPRISONED IN THRACE AND OFFERED BRIBES IN AN UNSUCCESSFUL ATTEMPT TO GET THEM TO DENOUNCE ST. JOHN CHRYSOSTOM.

EVENTUALLY, THEY WERE FREED AND RETURNED TO ITALY, WHERE GAUDENTIUS DIED ABOUT THE YEAR 410. HIS FEAST IS OCT. 25.



Question Corner

Why alleluia sung?

by Fr. John Dietzen

Q I recently moved back to this city and have found that during the daily and most Sunday Masses the "Alleluia" is not being said. I was informed that we must omit the "Alleluia" if it cannot be sung in its entirety by the whole congregation.

At other churches I attend the "Alleluia" is simply recited when there is no music. Who is right? Would you please include information as to where these rules are found? (Missouri)



A The Lectionary for Mass is the official ritual for the Liturgy of the Word. It contains the scripture readings and provides for those parts of the Mass related to these readings.

The introduction to the lectionary states: "The

Alleluia or the verse before the Gospel must be sung and during it all stand. It is not sung by the cantor who intones it or by the choir but by the whole congregation together" (Second edition; 1981; No. 23).

This reflects other liturgical documents which almost always assume that the "Alleluia" is sung. Among many other sources you might refer to the decree of the Sacred Congregation for Divine Worship governing chant at Mass (1972, No. 7); or "Music in Catholic Worship": "If not sung, the Alleluia should be omitted" (American Bishops' Committee on the Liturgy, 1983; No. 55).

The reason for emphasis on singing the "Alleluia" is twofold. First, the dignity and reverence due to the Gospel calls for special attention, which is also why incense and lighted candles are often used near the gospel book at that time.

In addition, the word "alleluia," which loosely translated means "praise to Yahweh," is the great acclamation of joy and praise to God in both the Old

and the New Testaments. The liturgical premise involved here is that reciting the "Alleluia" would be similar to reciting "Happy birthday to you" at a birthday party.

Q I hesitated many weeks to ask this question. On St. Patrick's Day many churches play "O Danny Boy" and other Irish songs like "When Irish Eyes Are Smiling." I have heard some criticism of this practice. Is it appropriate? (New York).

A Cultural folk music, Irish or any other, can enjoy a proper place when people gather to worship.

This music, however, according to all regulations and traditions for the liturgy, has no place in the actual celebration of the Eucharist. Words and music at that time should be in harmony with the part of the Mass at which it is used.

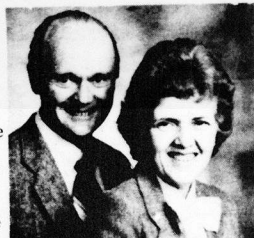
Before or after the Mass is a different story. Nothing would prohibit the singing of ethnic music at those times, provided of course that discretion is used to preserve the spirit of the liturgy.

Family Talk Visit rights for grandfolks

by Dr. James and Mary Kenny

Dear Mary: I am interested in grandparents' rights to visitation. It seems my former daughter-in-law is trying to turn the granddaughters from their grandparents. This daughter-in-law has a live-in

boyfriend and he has been charged with child abuse once. We think it might happen again. The child abuse center looked in once. We think this should be looked at more often. We have been in family court once but the case was adjourned. I want to take it to court again in another county. (New York)



Answer: While you have expressed great concern for your granddaughters, it is not clear just what you want. It appears you might have three possible options: custody of the grandchildren; barring the boyfriend from the girls because of documented evidence of child abuse; specific visitation rights as grandparents. Your options depend on what you want.

1. Custody of the grandchildren: To gain custody you probably would have to convince the court that the children are being raised in an unfit home and that you can provide the best option for their future. If you wish to petition for such action, you should be willing to undergo a thorough study of your home which might include a social history, letters of reference, psychological tests and physical examination.

The process would be similar to a study done for adoption. You also should be prepared to wait while the court determines whether the mother can be assisted to become a better parent. Such a process is lengthy but necessary to safeguard parents' rights.

2. Preventing child abuse: Unfortunately even though child abuse is a serious charge, it can be brought by almost anyone against almost anyone. To protect children from harm the person charged with child abuse often is presumed guilty until proven innocent, the reverse of our normal legal system. Charges of child abuse should be properly investigated but they should never be used frivolously.

If you have evidence of child abuse, a child welfare agency will investigate your charge. Child abuse is a great concern currently and no agency takes it lightly.

3. Visitation rights: If you wish to visit regularly with your grandchildren, try a non-legal solution first. Determine what rights you want and ask for them. Perhaps you would like the girls to visit you one week-end per month and two weeks in the summer. Try to make such an agreement specific. If you do not get along with the mother, perhaps a friend or relative could help you negotiate.

If informal arrangements fail, you might be able to secure your rights legally. Many states recognize grandparent rights.

Family disputes over children can be bitter. Too often those involved focus on "beating" the other party rather than getting the best for the children involved. It is hoped any action you take will be an attempt to make life better for your grandchildren.

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Vatican Letter

St. Francis is pope's model for peace

by Agostino Bono, NC News Service

The figure of St. Francis of Assisi looms large in Pope John Paul II's plans for an Oct. 27 prayer summit for peace.

The 12th-century saint, by combining the search for spiritual peace with a pacifist activism that took him to the Middle East to try to end the warfare of the Crusades, symbolizes much of the spirit behind the pope's call.

The pope has invited world religious leaders to join him for a day of prayer for peace at the central Italian town of Assisi where St. Francis was born in 1182, spent most of his life and died in 1226.

On Oct. 4, the saint's feast day, the pope followed up the invitation with a call to the world's political, governmental, guerrilla and terrorist leaders to declare a one-day truce during the prayer summit.

The truce would be a "significant gesture" showing that "violence does not have the last word in relationships between people and nations," he said during a visit to Lyons, France.

Pope John Paul said he chose the feast day to launch the truce call because St. Francis was an "apostle of evangelical peace."

But it was a sign of the times that the pope made his appeal under heavy police protection—a reaction to the wave of terrorist bombings which hit France prior to the trip.

St. Francis, known for his simplicity and barefoot pilgrimages, might well have been befuddled over the elaborate precautions.

In 1219 he traveled unguarded to the Middle East during the Fifth Crusade. The crusade was launched by Christian armies bent on capturing the Moslem-controlled Holy Land.

But his calls did not move Christian monarchs to end the crusade. After reaching the major theater of battle in Egypt, St. Francis became convinced Christian leaders would not end the fighting. So, he decided to preach peace also to the Moslems.

His daring plan included trying to convert Egypt-

tian Sultan Malik al-Kamil to Christianity, in an attempt to erase the religious grounds for the war.

St. Francis allowed himself to be captured and convinced his captors to take him to the sultan. The sultan was impressed by his sermons on Christianity but did not convert.

St. Francis' devotion to peace was a result of his deep Christian commitment to human life as the

pinnacle of God's creation on earth. It was a commitment springing from a deep, mystical prayer life in which he often spent hours alone, motionless and silent.

While Pope John Paul is not planning to personally travel to all the world's trouble spots, he has clearly shown that, like St. Francis, he wants prayer for peace strongly linked to action for peace.

The Pope Teaches

There is a great need today for priests and saints

by Pope John Paul II
remarks at his general audience Oct. 15

At the audience today I recall with joy my third visit to France. I think of it as a pilgrimage in the footsteps of Blessed Anthony Chevrier, St. Francis de Sales, St. Jane Frances de Chantal, St. Margaret Mary Alacoque and especially the Cure of Ars, St. John Marie Vianney. My journey took me from Rome to Lyons, from Lyons to Taizé and Paray-le-Monial, and then to Ars and Annecy.

The figure of the saintly Cure of Ars was at the center of my visit, for he continues, 200 years after his birth, to speak to the people of the church today and especially to the priests. His extraordinary life was filled with prayer, mortification, heroic service to the word of God and with dedication to administering the sacraments, especially the sacrament of penance.

The Cure of Ars was the heir to a long history of holiness, and my pilgrimage has made me more vividly aware of this history that has unfolded in France over the centuries. We see it first expressed in the Christian martyrs of the second century who were put to death in Lyons. We see it too in St. Irenaeus, bishop of that city and one of the great fathers of the church, to whom our doctrine and theology owe so much. We find also that it is expressed in the ministry and teaching of St. Francis de Sales, who together with St. Jane Frances de Chantal founded the order of the Visitation nuns. Later, we discover it again in St. Margaret Mary Alacoque and her witness to the mystery of the Sacred Heart.

In a word, my visit was an inspiring pilgrimage in the footsteps of the saints. In our own time the harvest of the Lord is great and there is a need for laborers: for priests and for saints. "Where the saints pass... God passes together with them."

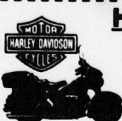


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ENTERTAINMENT

Viewing With Arnold 'Crocodile Dundee' is culture clash comedy

by James W. Arnold

"Crocodile Dundee" is an easygoing romantic comedy based on extreme culture clash, the innocent primitive in the sophisticated big city. It seems conscious of its roots in such pop movies as "Tarzan's New York Adventure," and goes about indulging them with a likeable lack of pretension.



This time the naive outsider is an Australian cowboy—that's not technically precise, but sociologically accurate—who is a marvel in the wilderness but has never been to any city, much less the Big Apple. He's turned into a media hero by an enterprising and glamorous *Newsday* correspondent, who brings him back with her—partly for the story, but mostly because they became fond of each other while trekking in the Aussie Outback.

The heart of this film is Paul Hogan. He's not only the star and scriptwriter, but the charismatic character whose deadpan charm holds it together.

Hogan is a media phenomenon, a textbook example of a fellow who walked in from nowhere—he was a bridge-rigger in Sidney—and became an instant hit on Australian TV. His comedy series was the top-rated show *Down Under* from 1976-83, and "Dundee" is already the biggest box-office film in his country's history. While his TV series didn't succeed here, most Americans will recognize him as the lean, understated Aussie in the TV commercials promoting Australian tourism and lager beer.

Can Hogan become an international star? You bet. He's not really much of an underdog. The movie is carefully calculated to please while taking minimal risks. Besides Hogan, its TV bloodlines include co-writer Ken Shadie and director Peter Faiman. And Paramount has invested big bucks in U.S. promotion and distribution.

"Dundee" may not be art—most Aus-

tralian imports until now have been notably high-class projects—but it's moderately funny, fresh and wholesome. The title character is a Gary Cooperish nice guy who kills crocodiles, protects kangaroos, and soothes wild beasts. His moral perspective is pure only in that it represents the common man and nature. If there is something between "me and God," it's because "all those apostles were fishermen like me."

He gets along with ordinary folks of all races, frustrates bad guys, and punctures phonies without much apparent effort. When in doubt, he has a quick punch and an awesome hunting knife. A man's man, tanned and leathery, he's also good-looking enough to be (again, quietly) a romantic heartthrob. Most people would consider "Dundee" a family film, although there is some profanity and violence and an undertone of sexiness that mostly stays subliminal. Co-star Linda Kozlowski (as the reporter) is gorgeous and smart, as well as twice the actress she needs to be here. (She was in both stage and TV versions of Dustin Hoffman's "Death of a Salesman.") Her allure is mostly understated, and her relationship with Hogan is fun, recalling the Redford-Fonda cowboy-reporter chemistry in "Electric Horseman."

"Dundee" is, perhaps surprisingly, a love story. The heroine, who is also an heiress, is about to become engaged to her supercilious editor (Mark Blum), but soon decides she prefers playing Jane to Dundee's Tarzan. (No wonder: most New York males are portrayed as sissies or creeps.) How this pairing will work out in a real-life marriage is open to question, but the movie offers a delightful climax on a crowded subway platform that should leave audiences awash in good and positive feelings.

The first third of the movie, in the Australian bush, is impressively picturesque, and the only serious combat is a brief but scary match with a huge croc. David Gulpilil, the aborigine actor who has appeared in many Aussie films since "Walkabout," appears briefly as a painted native who startles Kozlowski but turns out to be thoroughly modernized.



AUSSIE IN MANHATTAN—Australian television personality Paul Hogan stars in the title role of "Crocodile Dundee," a feature based on his original story and designed as a vehicle for his acting talents. The rowdy crocodile hunter falls in love with a reporter who travels to Australia to do a story on him and accepts her invitation to visit New York. (NC photo)

The Manhattan sequences are perhaps predictable, but executed with good-natured elan. Dundee has troubles with escalators and civilized bathroom amenities in the Plaza hotel, says hello to puzzled strangers, and copes (perhaps too often) with muggers, purse-snatchers and transvestites. He also seems a bit too naive in dealing with prostitutes as simply friendly ladies.

Probably the best scene finds him at a fancy party and mistaking a cocaine-snorter as a man who is simply trying to clear his nasal passages. "Dundee" should be a big hit with New York haters everywhere.

(Good-natured mix of romance and

witty culture clash; PG-13 rating is about right; satisfactory for teens and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

| | |
|-----------------------------|-------|
| The Color of Money | A-III |
| Lost Horizon | A-I |
| Peggy Sue Got Married | A-II |
| Ratboy | A-III |
| True Stories | A-II |

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

The tragic love story of writer C.S. Lewis

by Henry Herx and Tony Zaza

Late in his life, English author and confirmed bachelor C.S. Lewis married an American divorcee. Their gentle but ultimately tragic love story is told in "Shadowlands," a BBC drama starring Joss Ackland and Claire Bloom and airing Wednesday, Oct. 29, 9-10:30 p.m. EST on PBS.

Lewis was famous as a writer of Christian essays and fables, best known perhaps for "The Chronicles of Narnia" and "The Screwtape Letters." An Oxford professor, he was also well known for his BBC radio talks on Christianity.

Joy Gresham was an unusual woman. A poet and mother of two boys, she was raised in a Jewish home, became a member of the Communist Party and had converted to Christianity, influenced partly by Lewis' writings.

On a visit to England in the early 1950s, Mrs. Gresham met Lewis and a close friendship developed. When her husband left her for another woman, she obtained a divorce and settled in England.

Lewis married her in a civil ceremony, a marriage in name only and for the sole purpose of conferring British citizenship on her and her sons. His real feelings for her became clear, however, when she was

stricken with cancer. They were married in an Anglican ceremony at her hospital bedside.

Her cancer went into a temporary remission and they shared a few happy years before her death. Overcome by grief, Lewis' faith in God was profoundly shaken. In helping her sons cope with the loss of their mother, Lewis recovered his faith and sense of purpose.

In dramatizing this story, William Nicholson's script evokes well the leading position of Lewis in the Christian world of his day. He was a deeply religious man but, as the drama suggests, perhaps a bit smug and complacent in his religious views.

Mrs. Gresham was to change all that, and as a loving friendship developed between the two, the cerebral Lewis was to be touched with emotions and feelings that added to his humanity and faith.

In the role of Lewis, Joss Ackland conveys a warmth and geniality to a character that otherwise might be perceived as an academic of dry wit and stuffy manner. Claire Bloom plays Mrs. Gresham with intelligence as well as elegance.

What makes the program unusual for broadcast television is its entirely Christian outlook on life, love and death. All but the youngest in the family will find it worthwhile viewing. (HH)

"Sister Adrian: The Mother Teresa of Scranton"

Nuns have many roles in the contemporary world and inspire both Catholics and non-Catholics by their dedication. Capturing one inspiring nun in action is "Sister Adrian: The Mother Teresa of Scranton," airing Wednesday, Oct. 29, 10:30-11 p.m. EST on PBS.

Originally broadcast last Thanksgiving eve, the documentary easily stands up to a second viewing, and those seeing it for the first time are in for a treat.

Sister Adrian is a refreshing, down-to-earth person who runs a community center and oversees a program for the elderly and a summer camp for youngsters. A dynamo of energy, she uses a little humor and a lot of common sense to deal with the inevitable problems in her work, for instance in providing a turkey dinner for hundreds of poor people on Thanksgiving Day.

Dynamos wear down and when Sister Adrian reaches the point of exhaustion, she goes on retreat. Her spirit rejuvenated with prayer, meditation and the company of other nuns, she is ready once more for her round of activities.

Produced by Jerry Colbert and sparsely narrated by Martin Sheen, the documentary gives a beautiful portrait of a woman who has committed her life to others. It is a rare documentary.

Participation in Terre Haute tops national average

Meetings set for parishes interested in Renew

by Richard Cain

The Archdiocesan Office of Catholic Education has scheduled two information evenings for parishes interested in Renew.

The evenings are Wednesday, Nov. 9, from 7-9 p.m. at American Martyrs parish in Scottsburg and Thursday, Nov. 10, from 7-10 p.m. in the Assembly Hall of the Catholic Center in Indianapolis. Sister Pat McGinley of the National Renew Office will give a presentation at both meetings and help answer questions.

Renew is one of a number of parish-based programs for the revitalization of parishes presently in use in the archdiocese. According to Matt Hayes, archdiocesan director of religious education, the education office has looked at many parish renewal programs and has determined that the advantages of Renew outweigh those of the others.

"The other ones have all done a marvelous job," Hayes said. "But they are all more limited in the number of people involved in the renewal process and therefore in their impact."

Renew is able to have a greater impact because it is built right into the fabric of the parish, he said. It makes use of all facets of the parish so that every parishioner can be involved to the degree he or she wants to be involved.

As an example, he cited the high level of participation in the Terre Haute Deanery. There 10 of the 13 parishes have joined together to administer the three-year-long renewal program.

According to Providence Sister Ruth Eileen Dwyer, deanery coordinator of Renew, so far 1,500 adults have signed up for the small groups. "It's probably more than that (now)," she said. "That's way over the

national average." She also said that around 250 people had attended a recent evening prayer service for the success of the program.

Hayes also cited two other strengths. The three-year duration of the program is good, he said, because "renewal doesn't happen overnight." The other strength is the program's emphasis on involving as many people as possible. "It really builds up lay leadership in the parish," he said.

This can also be seen as a disadvantage. The sheer size of the program makes it extremely consuming of energy and time. "A parish ought not get involved unless it is willing to make it their primary business," he said.

Historically, there has been a tendency for the liturgical themes to be forced on the Sunday cycle of readings. This is because the pattern of readings which the program was designed to fit occurs only once every three years. If the program is begun in any of the other two years, the Sunday readings don't fit as well.

More recently the National Renew Office has attempted to get around this bothersome problem by writing new materials for each year's readings.

Another problem happens when the goal becomes putting on the program rather than renewing the parish. "You have to ask what are you going to do when Renew is over," Hayes said.

The program is also unpopular with a small conservative element in the church. "Some of the strongest criticism has come from Catholics United For the Faith," Sister Ruth Eileen said. Their criticism seems to be centered on the fact that Renew empowers lay people to be leaders in their parishes. Others are concerned about the

fact that the small groups include scripture study which raises the old fear of private interpretation. "Some people think that could be counterproductive," she said.

But she emphasized that the Terre Haute Deanery has not had any of these complaints. "Nobody was up in arms about it here," she said.

Although Renew is designed to be an archdiocesan program, the Council of Priests decided not to adopt the program on an archdiocesan level, according to Hayes. Instead, the council decided to encourage the idea of renewal and leave the choice of which program they would use up to individual parishes.

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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 10 a.m. Monday the week of publication.

Send to: The Active List, 1409 N. Meridian St., P.O. Box 1777, Indianapolis, IN 46206

October 24

The Turn Your Heart Toward Home series by Dr. James Dobson at St. Pius X Parish concludes with a potluck dinner at 6 p.m. followed by the film "The Heritage" at 6:45 p.m. Babysitting available.

St. Margaret Mary Parish, Terre Haute will sponsor a Jonah Fish Fry from 4:30-7:30 p.m. Eat in or carry out. Adults \$4; children \$3.

October 24-25

St. Ann Parish, 2802 S. Holt Rd. will sponsor an Oktoberfest from 5 p.m.-midnight. Free admission. German food, biergarten, bake shoppe, games for all ages.

An Early Christmas Bazaar will be held from 10 a.m.-4 p.m. both days at St. Augustine Home for the Aged, 2545 W. 80th St. Handmade articles, baked goods, toys.

St. Joseph Parish, Terre Haute will sponsor "The Haunted School" from 7-11 p.m. both nights. Admission: \$2/child; \$1/parent accompanied by child.

October 24-25-26

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

A Marriage Encounter Weekend will be held at the Sisters of St. Joseph Center, Tipton. For information call Ann Miller 788-0274.

Beech Grove Benedictine Center will present a Basic Enneagram Workshop conducted by Jesuit Father Patrick H. O'Leary. Call 788-7581 for information.

October 25

St. Ann Parish, Terre Haute will sponsor a Dinner/Dance/Auction beginning at 6:30 p.m. at the K of C. Music by "Time Was." For information call 812-232-6832, 812-234-4269 or 812-235-4732.

A Women's One-Day Intensive Retreat on "Creativity and Prayer" will be conducted by Benedictine Sisters Juliann Babcock and Cornelia Gust at Fatima Retreat House, 5363 E. 56th St. Call 545-7881 for information.

A workshop on "Strategies for

Increasing the Impact of Adult Education" will be offered to adult catechetical teams and committees by the New Albany Deaneary Youth Ministry from 9 a.m.-3:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354 for information.

The Catholic Widowed Organization (CWO) will take an October-fest Cruise.

The Catechist Series at Alverno Retreat Center, 8140 Spring Mill Rd. concludes. Call 257-7338 for information.

Holy Name Parish will sponsor a Halloween Dance, 8:30 p.m.-midnight in Hartman Hall, Beech Grove. Costumes optional; prizes given. Refreshments available. Jim Matis is DJ. \$5/couple.

The Office of Worship will sponsor a Cantor Workshop Part I from 10 a.m.-3 p.m. EST at the Catholic Center, 1400 N. Meridian St. Call 236-1463 for information.

Kevin Barry Division, Ancient Order of Hibernians will present Barley Bree Irish musical group at 8 p.m. in Marian College auditorium, 3300 Cold Springs Rd. Tickets \$8 or \$5 for persons 18 and under. Call 283-6574 or 359-7070 after 6 p.m.

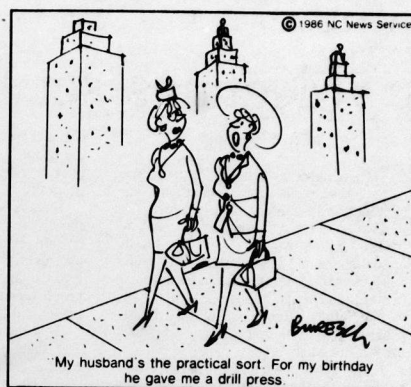
October 26

Assumption Parish will hold its Annual Homecoming turkey dinner at 12 noon in the parish hall, 1105 S. Blaine Ave. Goodwill offering taken. Christmas handicrafts on display.

The October Pilgrimages to the Shrine of Our Lady of Monte Cassino sponsored by St. Meinrad Archabbey conclude at 2 p.m. EST.

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

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



A free Concert of Sacred Classical Music will be presented by Pro Musica under the direction of Frank Boles at 7:30 p.m. in St. Joan of Arc Church, 42nd and Central.

October 27

The Fall Religious Studies Programs sponsored by New Albany Deaneary Youth Ministry conclude from 7:30 p.m. at the Aquinas Center, Clarksville.

A Prayer Evening on "Praying with the Icon" will be led by St. Joseph of Carondelet Sister Karen Van de Walle at Fatima Retreat House, 5363 E. 56th St. Call 545-7881 for information.

The Divorce Recovery program sponsored by S. Luke Parish continues from 7:30-9 p.m. in the reception room.

Life in the Spirit Seminars continue at Holy Trinity Parish, Edinburgh from 7-9 p.m.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a pitch-in dinner, games and small group discussions. For more information call 236-1586 days or 259-8140 or 255-3121 evenings.

October 28

Systematic Training for Effective Parenting sponsored by St. Luke Parish continues from 7-9 p.m. in the reception room.

Mature Living Seminars on Our Many Worlds conclude with "How is a World Vision Possible?" from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. Bring sack lunch or buy cafeteria meal.

The Archdiocesan Board of Education will meet at St. Bartholomew Parish, Columbus.

The Archdiocesan Council of Priests and ARIA will sponsor "Ministry: A Journey in Partnership" for priests and Religious in the Indianapolis deaneries from 6:30 p.m. at St. Mark Parish, Indianapolis.

A Theology Night Out program led by Franciscan Father Thomas Richstatter will be held at St. Paul Parish, Tell City beginning with a social hour at 6:30 p.m. in the parish hall. Call 812-547-4165 after 3 p.m. for information.

The Richmond Catholic Education Center begins a four-part (Continued on next page)

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Canon Law Society criticizes Vatican actions

by Harv Bishop

DENVER (NC)—With speakers urging more open debate in the church, the Canon Law Society of America passed a series of resolutions criticizing or questioning Vatican actions in recent controversies involving U.S. churchmen.

Resolutions passed by the society of church lawyers during their Oct. 13-16 meeting in Denver included:

► Criticism of the Vatican over its decision to limit the authority of Archbishop Raymond Hunthausen of Seattle.

► "Support for Archbishop Hunthausen in his current efforts to resolve as soon as possible the division caused by the (Vatican) action."

► Establishment of a task force to study "inadequacies" in procedures of the Vatican's Congregation for the Doctrine of the Faith, which the society said came to light in the record of the congregation's actions against Catholic University of America moral theology professor Father Charles E. Curran.

► A statement of appreciation for canon lawyer Father James H. Provost, also an object of Vatican criticisms.

Speakers at the meeting, which drew about 450 canon lawyers from around the country, included Auxiliary Bishop Thomas

Gumbleton of Detroit and pastoral life researcher Father Philip Murnion of New York.

Bishop Gumbleton said in a talk Oct. 14 that the church "can't cover over dissent with false peace and unity" brought about by silencing critics.

"Jesus offered his sword, and his sword was truth," the bishop said. "There should be challenges, and through discussion we get deeper and find true unity and peace. We have to be that way in the church."

Father Murnion, director of the National Pastoral Life Center in New York, said in an opening address Oct. 13 that open and public theological debate is essential to parish life, especially with the "increasingly educated Catholic populace" found in the United States.

In the Seattle case, after a two-year investigation the Vatican appointed Bishop Donald Wuerl as an auxiliary and instructed Archbishop Hunthausen to give Bishop Wuerl authority over several areas of archdiocesan governance, including liturgy, the archdiocesan court, and formation of seminarians and priests.

One resolution on the case simply expressed support for the archbishop in his efforts to end divisions and "restore peace and unity within the church in Seattle."

The other, directed at the Vatican's procedures and decision in the case, said the Vatican action "is perceived, in light of the widespread support given (Archbishop Hunthausen) by clergy, Religious and laity in his diocese, as scandalous, divisive and injurious to the office of diocesan bishop."

It added the decision "seems inconsistent" with principles regarding the authority of the local bishop that are stated in the Second Vatican Council and in canon law.

The society's resolution regarding Father Provost, a former president of the society and its executive coordinator for the past six years, was phrased simply as an expression of appreciation for his service and his work as a teacher of canon law.

But one member, speaking on the resolution, called it "a vote of confidence... in light of recent events," referring to Vatican reservations about some of the priest's writings shortly before he was approved this summer as a permanent member of the Catholic University faculty.

THE ACTIVE LIST

(Continued from page 18)

"Love Your Enemy" adult education series conducted by Wayne Copenhagen from 7-9 p.m. in the basement of the Center (old St. Andrew's School), 233 S. 5th St., Richmond.

October 29

An Over 50 Day on "Golden Years: Is There a Silver Lining?" will be conducted by Father Tom Stepanski at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Liturgy Committee Workshop sponsored by the Office of Worship will be held from 7-10 p.m. at St. Paul Student Center, Bloomington. Call 812-236-1483 for information.

October 30

Workshop on Lector Basics Part II will be sponsored by the Office of Worship from 7-10 p.m. at St. Andrew Parish, Richmond. For information call 812-236-1483.

October 31

Simeon House will sponsor a Marsh Luncheon Club Party at 11:30 a.m. in St. Andrew social hall. \$3 admission. Call Judy Smith 549-6311 or Don Foral 549-6310 for more information.

Oct. 31-Nov. 1

The Ladies Club of Nativity Parish, 7300 Southeastern Ave. will sponsor a Rummage Sale from 9 a.m.-2 p.m. both days in the school cafeteria. Note change of location.

The Altar Society of St. Mary Parish, Richmond will sponsor a Rummage Sale. For information call Gerry Wilson 812-944-8150.

November 1

The Altar Society of St. Catherine of Siena Parish will sponsor a Craft Fair from 9 a.m.-4 p.m. in Father Busald Hall. For information and booth rental call Rita Walsh 786-6075 or Alene Bridges 787-0140.

Vietnamese bishop can't visit Vatican

PARIS (NC)—A Vietnamese archbishop has asked his government to declare him a victim of persecution because he was prevented from visiting or communicating with the Vatican. He also asked that two nuns accused of espionage be "quickly cleared of all false accusations and given back their freedom." In a letter written July 3 but made public in Paris in October, Archbishop Philippe Nguyen Kim Dien of Hue said that as a citizen and bishop he has a right to communicate with Pope John Paul II.

November 1-2

The Room Parents' Organization of St. Jude School will sponsor a Christmas Craft Bazaar from 10 a.m.-8 p.m. in the school cafeteria, 5353 McFarland Rd. Handmade crafts, baked goods, children's games, visit from Santa. Sandwiches and drinks will be sold from 11:30 a.m.-6 p.m.

A Women's Mini-Retreat on a "Journey Toward Wholeness" will be conducted by Benedictine Sisters Juliann Babcock and Cornelia Gust from 9 a.m. Sat.-1 p.m. Sun. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681.



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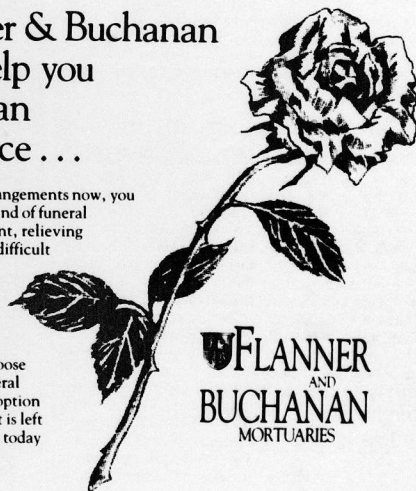
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YOUTH CORNER

St. Andrew's trains teens as peer counselors

by Richard Cain

For Tracy Park and the St. Andrew Peer Counseling Service, this was it.

Park, a first year accounting student at the Indiana Vocational Technical School in Indianapolis and a member of the youth group at St. Andrew parish, knew she was well-prepared. But up till now, all her counseling had been training and role-playing exercises.

Now it was for real—their first case. It was a home problem. George (not his real name) wanted to talk about his problem in getting along with his stepmother. Park mentally reviewed what to do.

The first thing was to make the tense and withdrawn junior-high student feel more at ease. So Park asked him to tell her more about himself. He began to talk about his activities at school. Pretty soon she noticed that he had begun to relax. Then she nudged the conversation toward how things were at home.

The session went very well. "We didn't solve the problem," Park said. "But I really got him to open up. I feel that I helped (him) feel a lot better about himself."

Rita Senseman, youth minister and director of religious education at St. Andrew's agreed. "When he and his mother came, he was visibly tense and withdrawn," she said. "After the session, there was a visible difference." And George made another appointment to talk.

Halloween party

There will be a Halloween Party Sunday, Oct. 26, at the CYO Youth Center. It will be from 7-10 p.m. The disc jockeys will be K and C. Admission is \$1 with a costume and \$2 without. There will be prizes for the most original, the funniest and the overall best costumes.

New Albany Deanery events

The Oct. 26 get-together will begin at 4 p.m. at the Aquinas Center. It has been titled "Action Day." "It will be a kick-off activity for the Mid-Winter Youth Rally in February," said Jerry Finn, youth ministry coordinator for the deanery. "We'll take over a 1000 pictures of kids doing all sorts of actions to be used at the rally," he said. The youth Mass will be at 6 p.m., the normal time.

The 12 committees for the

T.H. hayride

There will be a hayride for all youth in the Terre Haute Deanery Saturday, Nov. 1. Cost is \$2. The time is 7:30-midnight. There will be a small paralytury around a bonfire before the hayride. Interested youth should meet at the Religious Education Center and carpools will leave from there. For more information, call Russ Inverna at the center, 812-323-0800.

The idea for a teen peer counseling service at St. Andrew's began a year ago when Senseman conducted a survey to find out what the youth most wanted. "Almost everyone said they would like to have someone at the parish they could come and talk to," Senseman said. So the youth ministry core group settled on a peer counseling approach.

Why would a teen prefer to talk with another teen? "We're on the same level," said counselor Susie Schmigel, a senior at North Central High School. "A lot of these things just happened to us yesterday."

But Senseman and the counselors knew that being on the same level alone wasn't enough. In order to get some training, the four counselors attended a week-long summer camp on peer counseling sponsored by the Indiana Teen Institute of the Juvenile Justice Task Force at DePauw University in Greencastle. The group also practiced role-playing under the guidance of Linda Evans, a school counselor at Catholic Social Services. Evans also serves as the advisor to the service.

What did they learn? "The main thing we learned is not to give advice," said counselor Jason Murdock, a junior at Cathedral. "We just listen and they solve their own problems."

Instead, the counselors try to give the youth a different perspective. "When you're talking with someone, you can see it from a different angle and solve it yourself," said Angie Jamerson, a junior at Chastard High School and one of the four counselors presently in the service.

Each of the four decided to serve as counselors because they like helping other people. "I had a friend with a serious problem," said Jamerson. "I wanted to help her but I didn't know how. So I got involved in this."

The joy in this type of work is seeing another person grow, according to Murdock, "when you get that person to solve their own problem."

It also comes from seeing people grow in self-confidence," Jamerson said. It comes "when they feel good about themselves and know what they are going to do."

The counselors can draw support from a number of resources. Senseman takes the initial calls and assigns each person to a counselor. The assignment may depend on who the person asks to talk with or the specific needs of their situation. Otherwise the cases are assigned to a counselor on a rotation basis. The sessions are scheduled at a convenient time for the counselor and the caller.



READY TO HELP—The St. Andrew's Youth Group has formed a peer counseling service. The four who have been trained in this ministry are (from left) Tracy Park, Jason Murdock, Susie Schmigel, and Angie Jamerson. (Photo by Richard Cain)

After each session the counselor meets with Evans to review the session. Evans helps the counselor clarify what the problem is and what direction the counselor is taking with it. The counselors can also make referrals to other people who can help with more serious problems.

Senseman stressed that all appointments are kept strictly confidential. She said that the St. Andrew Peer Counseling has an advantage in keeping things confidential because, unlike in a school situation, no one sees a person going in the door.

The service is open to all

youth in the area. Counseling sessions are held in the Peer Counseling Center at St. Andrew School, 4050 E. 38th St. The service is free. For more information or to make an appointment, call 317-549-6312 Monday through Thursday daily from 8:30 a.m. through 5:30 p.m.

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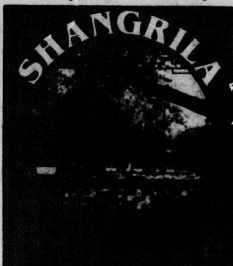
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Board leaders confer here

by Margaret Nelson

On Saturday, Oct. 18, the Office of Catholic Education for the Archdiocese of Indianapolis, sponsored an all-day Board Leadership Conference at the Beech Grove Benedictine Center, Indianapolis.

More than 250 members of boards of total Catholic education from parishes throughout the archdiocese studied the theme, "People: Our Greatest Resource." Frank X. Savage, executive director of the Office of Catholic Education, presented the keynote address.

In his remarks, Savage told the leaders

that they should first look upon people as disciples of the Lord, and then consider their roles as employees or volunteers. He advised against taking these people for granted, but rather looking upon them as extensions from the hands of God. And he reminded the board leaders of the sacred stewardship they have over their own personnel resources.

Educators selected from six or seven seminars for each of the three sessions. Twenty-five speakers covered topics from management of resources and planning to the role of prayer in the work of boards of total Catholic education.

More mission funds needed

by John Thavis

ROME (NC)—The Catholic Church needs twice the \$120 million dollars it put into its missions in 1985 just to cover the "most urgent requests," said Cardinal Jozef Tomko, head of the Vatican's mission agency.

Another agency official said that contributions to the mission effort are continually rising, but not enough to keep pace with demand. He suggested that new standards for what constitutes mission territory could ease the burden.

In addition to its traditional expenditures,

the agency, the Congregation for the Evangelization of Peoples, will this year begin subsidizing Vatican Radio's broadcasts to mission countries to the tune of \$3 million annually, the cardinal said in an Oct. 14 report to the congregation.

Indianapolis Archbishop Edward T. O'Meara, a member of the congregation, attended the meeting.

Paying for Vatican Radio, which has no means of income, has in recent years been the cause of much of the Vatican's annual budget shortfall.

In his report Cardinal Tomko said much of the money collected for the missions goes



SEMINAR—Ellen R. Brown, coordinator of boards, Office of Catholic Education, speaks about executive committees to a group including (from left) Mike Noone, Pat Mayer, Bob Roller, Diana Adams, and Janice Bacon.

to maintaining the more than 58,000 missionary schools, more than 25,000 health care centers and an evangelization work force numbering about 470,000.

As an example, he said, each of the approximately 16,000 seminarians in mission territories receive \$700 dollars a year in subsidies.

In a separate report, congregation secretary Bishop Jose Sanchez said a steadily rising level of donations "should be consoling"

but only "if we did not consider the fact that many requests have to be denied simply because the funds are not enough," he said.

He said that the changing nature of territories considered "missionary" and "non-missionary" may require new ways of allocating funds.

Some churchmen, he pointed out, now believe that the missionary task "includes the so-called older churches because of the need for a new re-evangelization."



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Book reviews

How the Holy Spirit helps us

New book by Yves Congar says Holy Spirit not given enough attention in West

The Word and the Spirit, by Father Yves Congar. Harper & Row (San Francisco, 1986). 134 pp., \$15.95.

Reviewed by
Fr. Robert Kress
NC News Service

This book is vintage Congar.

The topic of this book continues Father Congar's recent preoccupation with the role of the Holy Spirit in the Christian plan or economy of salvation. The book, as is customary with him, is clear and intelligibly

written, although several chapters, especially 6 and 7, are not for the general reader. For these two chapters some technical skill in theology is necessary.

The emphasis of this book is often and emphatically stated: "No Christology without pneumatology, no pneumatology without Christology." Father Congar attempts to redress the imbalance in customary Christian theology in the West, where all emphasis is placed on Christ, so that, whether intended or

not, the Holy Spirit is deprived of due attention. This theme is important for theology itself as well as the practical life of the church, but it is an especially critical theme in the ecumenical discussions between East and West.

Father Congar demonstrates his usual balance and evenhandedness, praising and criticizing both Eastern and Western theologians and church persons when and insofar as they misrepresent the tradition of the church itself or the particular theories and in-

terpretations of any particular tradition or theologian.

In the present American situation, where fundamentalism is attracting so much attention, both correct and capricious, his presentation of the necessary corollary relationship among church as people, Christ and the Holy Spirit as the agents of Christianity in the real world is especially helpful. He correctly notes the inadequacy of overemphasis on the hierarchical magistracy of Roman Catholicism as well as on the "Sola Scrip-

tura" (Scripture Alone) of Luther and the Interior Inspiration of the Holy Spirit of Calvin and the amalgamation of the latter two in fundamentalist and pentecostalist movements.

The usual scholarship of Father Congar is evident—there are 331 footnotes for 133 pages of text, of which 30 pages are consumed by the footnotes. The price of the

book has evidently been inspired by the wealth of the footnotes.

Father Yves Congar is a hero of the contemporary church, as this book indicates, for he has not lost his "Catholic optimism"—not even in the face of personal health problems and ecclesial problems too, for the reforms of Vatican II have been accompanied not only by fruits but also by weeds. But he has neither despaired nor grown bitter, neither personally nor ecclesially. To him, then, be praise and honor.

(Father Kress is a professor of theology at the University of San Diego and author of several books on various theological themes.)

Everyday life of black people under apartheid

The Boy Child Is Dying, by Judy Boppell Peace. Harper & Row (San Francisco, 1986). 88 pp., \$9.95.

Reviewed by
Anne Bingham
NC News Service

Judy Boppell Peace lived in South Africa for eight years. This book is her description of how apartheid affected the South Africans she came to know. They were often black, generally household workers, and sometimes friends and relatives of her black housekeeper, Esther Ntonsheni.

The decision to hire a housekeeper did not come easily to this white American, even at more than the going rate for 30 percent fewer hours than the norm. She decided to hire help to do what she could to provide employment in a country where jobs for the majority of its people are tragically few.

Narrated in anecdotal fashion, the book focuses on everyday life for blacks under apartheid. Simply written, it can easily be read in an hour, but it is not an easy book to read. After a few chapters, one reels from the impact.

The book belongs in every grade school, high school and parish library, and would be appropriate for social studies classes from junior high up, as well as peace and justice and other parish groups. It's also splendid material for contemplation.

The book has a foreword by South African author Alan Paton, one of the first writers to speak out about apartheid. In this slim, haunting volume, Judy Boppell Peace adds another useful voice to the outcry against the outrage.

(Ms. Bingham is managing editor for the International Union, Allied Industrial Workers of America.)

REST IN PEACE

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

† BRAY, Nora Halfmann, 94, St. Christopher, Indianapolis, Oct. 15. Mother of Betty A. Brown; grandmother of nine; great-grandmother of four.

† BRISCOE, Richard A., Sr., 74, St. Bernard, Frenchtown, Oct. 1. Father of Richard, Jr., Jeffrey, Myron S., and Deirdre A. McCully; brother of Maurice, Herman, Frances Crosby, Winifred Blacknell, Eleanor Harmon and Mildred Hawkins; grandfather of two; great-grandfather of one.

† COMMONS, Blanche E., 93, St. Joan of Arc, Indianapolis, Oct. 10. Mother of James, and Miriam Walsh.

† CORD, Anna E., 83, Immaculate Conception, Millhouses, Oct. 14. Sister of Catherine Menkedick.

† FISCHER, Frank, 65, Our Lady of Perpetual Help, New Albany, Oct. 7. Husband of Edith.

† FOLEY, Holy Cross Brother Bonaventure, 62, (Cathedral High School 1929-34). Brother of Mary O'Connell, Franciscan Sister Sheila, and Joseph, all of Minnesota.

† GUNN, Richard W., 70, Our Lady of Lourdes, Indianapolis, Oct. 11. Husband of Anne Sokol; father of Rosanne Calzetta, Eileen Kocher, Pat Krawczyk, Carla Hendry, Janie Gunn-Finley, Kristi Schmidt, Mary Beth Schoon, Karen Russo, Richard and Robert; grandfather of 14; brother of Ruth Walker and John.

† HARPER, Melissa J., 18, Sacred Heart, Jeffersonville, Oct. 11. Daughter of Patrick and Connie; sister of Amy.

† VELETA, Ronald J., 54, St. Anthony of Padua, Clarksville, Oct. 4. Husband of Agnes; father of Terry and Kathryn; brother of Joseph and Richard.

Sr. Mary Gerald Dunn buried

ST. MARY OF THE WOODS—Providence Sister Mary Gerald Dunn died here Oct. 13 and was buried from St. Joseph Chapel on Oct. 15. She was 76. The former Catherine Mary Dunn was born in Chicago. She entered the Congregation of the Sisters of Providence in 1934 and professed final vows in 1941.

As a teacher, Sister Mary Gerald served in schools in California, Illinois and Indiana. Her assignments in the Indianapolis Archdiocese included St. Anthony School, Indianapolis; St. Mary School, Richmond; and St. Margaret Mary School, Terre Haute. Sister Mary Gerald is survived by several nieces and nephews.



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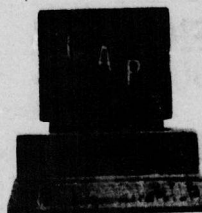
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Bishops want synod to discuss women's role in church

by Greg Erlandson

ROME (NC)—Cardinal Joseph L. Bernardin of Chicago said a number of bishops' conferences want the role of women in the church to be discussed at the 1987 world Synod of Bishops on the laity.

The cardinal also said the forthcoming synod's working document may be made public early next year.

Cardinal Bernardin declined to discuss any of the responses in detail. However, he said, "the role of women was something that came up in a number of summaries."

The role of women is of interest to a number of episcopal groups, though they may express this interest in different ways, he added.

Cardinal Bernardin was in Rome attending an Oct. 8-11 meeting of the advisory council of the general secretariat of the Synod of Bishops.

The topic for the 1987 synod is "The Vocation and Mission of the Laity in the Church and the World 20 Years After the Second Vatican Council."

In an Oct. 13 interview, Cardinal Bernardin said the council reviewed the responses of bishops' conferences to the "lineamenta"—a 40-page document the Vatican distributed to the bishops as a basis for consultation prior to the laity synod.

The lineamenta, published in February 1985, stressed the need for lay people to bring their faith to secular society.

About half of the episcopal conferences sent in responses to the lineamenta, Cardinal Bernardin said. The synodal group read summaries of the responses and prepared an outline for the text of the synod's working paper.

"We discussed the points that we felt should go into" the working paper, he said.

Regarding the episcopal conference responses, Cardinal Bernardin said there was a "kind of a consensus among the various reports" of the issues to be addressed.

Cardinal Bernardin said he expected the working paper to be made public early next year to allow further reaction to the synod's terms.

World synods, representative gatherings of bishops to advise the pope on major concerns facing the church, are usually held every three years. The 1987 session will be the seventh ordinary assembly since the Synod of Bishops was established after the Second Vatican Council.

The synod on the laity was originally scheduled for 1986, but it was delayed a year after Pope John Paul II called an extraordinary synod in 1985 to discuss the state of the church since the council. Cardinal Bernardin said that during the October meeting

progress on issues from last year's extraordinary Synod of Bishops was reported on.

Cardinal Joseph Ratzinger announced that the first meeting of a commission to work on a catechism or compendium of Catholic doctrine will take place in November, Cardinal Bernardin said.

The first meeting of a group to discuss the theological status of episcopal conferences also is scheduled to take place soon.

New Philippine constitution is controversial

MANILA, Philippines (NC)—The proposed new Philippine constitution strongly supports human rights and the poor, but is also flawed, said members of the drafting commission.

"In spite of its imperfections, we must begin. We cannot wait for a perfect constitution," said Jesuit Father Joaquin Bernas, a constitutional lawyer and commission member. "Though substantially defective, it is outstandingly effective."

Another commissioner, Auxiliary Bishop Teodoro Bacani of Manila, said he voted for the draft because "it embodies the people's

aspirations, renounces war as a state policy, abolishes the death penalty, respects the unborn's right to life and prohibits nuclear weapons in Philippine territory."

The document was approved 44-2 on Oct. 12 after 130 days of work. The Philippine electorate is to vote on ratification Jan. 23, 1987.

Commissioners Jaime Tadeo, a farmer leader, and Jose Suarez, vice president of a leftist political coalition which boycotted the February elections, voted against the draft, saying it is ambiguous on issues vital to social reform. It allows foreign domination of the economy and fails to guarantee rights.

Death penalty dropped from federal anti-drug bill

WASHINGTON (NC) — Following an unusual House-Senate compromise, Congress Oct. 17 passed a major anti-drug bill containing no provision for the death penalty.

The U.S. Catholic Conference, public policy arm of the U.S. bishops, had asked the Senate in September to reject the death penalty provision.

The legislation won final approval on a Senate voice vote. The House of Representatives had earlier voted 378-16 to approve, on a single vote, two versions of the bill—one containing the death penalty measure and another, otherwise exactly alike, which did not.

The Senate then approved the version without the death penalty, ending a month of dispute between the two chambers over the issue.

As proposed by the House, the death penalty measure would have allowed execution, under federal law, of criminals who commit murder while running an illegal, drug-related operation.

The \$1.7 billion bill provides for law enforcement activities and educational programs, tightens anti-drug laws and takes other steps to fight illegal drug activities.

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Bishop charges Wall Street Journal with slander

CORPUS CHRISTI, Texas (NC)—Bishop Rene Gracida of Corpus Christi said in an eight-page insert in his diocesan newspaper that *The Wall Street Journal* erred and took an anti-Catholic view in its Oct. 8-9 articles on a multi-million dollar Catholic foundation established by oil and cattle heiress Sarita Kennedy East.

Bishop Gracida's comments and a detailed rebuttal to the articles were published in the Oct. 17 *South Texas Catholic*.

The bishop said the *Journal* made "a slanderous attack... on the institutional church" and numerous "errors of fact" in its reporting on the foundation and the disputes which surrounded it for years.

Most of Mrs. East's estate went into the foundation, which mainly benefits Catholic charities in Texas. Bishop Gracida is head of its board of directors. The *Journal* estimated its value at \$300 million to \$500 million.

The series in the *Journal* treated the history of the foundation as a real-life Texas saga worthy of the fictional TV series "Dallas."

In the plot as unfolded by the *Journal*, the last will and testament of Mrs. East, wealthy Catholic widow and owner of a 400,000-acre,

oil-rich ranch, was meant to help the poor in Latin America. It became instead a source of "chicanery, plunder and unrelenting greed," the *Journal* said, creating "a scandal that reaches from the tiny courthouses and the immense, windswept ranches of South Texas to the Vatican."

The plot's hero in the *Journal's* version was Christopher Gregory, who in the 1960s was a Trappist monk named Brother Leo, who opened Mrs. East's eyes to the needs of Latin America's poor. He later was forced out of his order because of his single-minded devotion to the dead woman's intention, the *Journal* report said.

Originally aiding Brother Leo was powerful East-coast Catholic industrialist J. Peter Grace, of W.R. Grace and Co., but he "would later bow to pressures that Brother Leo alone would resist to this day."

The *Journal* stories also criticized the late Bishop Mariano Garriga of Corpus Christi and a host of other powerful church figures, including Trappist abbots and priors, papal diplomats and Archbishop (now Cardinal) John Krol of Philadelphia. The reports said they threatened people—often with excommunication—or lied and suppressed evidence to prevent Brother Leo from carry-

ing out the departed widow's intended final wishes.

Not so, said Bishop Gracida in his rebuttal. A year before her death, Mrs. East revoked a 1948 will and wrote a new one, leaving the bulk of her estate to a foundation which she had just formed, and which was to be assigned after her death to the control of the bishop of Corpus Christi.

During her final year she added new codicils amending her will several times. One of them switched control of the foundation after her death from the bishop of Corpus Christi to Brother Leo, Peter Grace and Holy Cross Father Patrick Peyton, world famous for his family Rosary crusade.

A Texas court in a month-long trial in 1968 found that Gregory, who was dismissed from the Trappists in 1966, had unduly influenced Mrs. East, as she was dying of cancer, to change her will to suit his goals.

Under a settlement worked out in principle by the court in 1962, Grace eventually gained control of a separate foundation, formed with \$14.4 million from the original one, for use in Catholic activities around the world.

The rest of the original foundation, now valued at over \$300 million, was to be used for charitable activities in Texas, mainly Catholic activities. It came under control of a board of directors headed by Mrs. East's sister-in-law, Elena Seuss Kennedy, who shortly before her death transferred the chairmanship of the board to Bishop Gracida.

Gregory, now 70, has waged court battles on and off since Mrs. East's death to gain full or partial control of her foundation. The first part of the series in *The Wall Street Journal* appeared the day the 5th U.S. Circuit Court of Appeals in New Orleans heard oral arguments on an appeal by Gregory of a lower-court dismissal of a lawsuit against the foundation's directors.

Bishop Gracida said the *Journal*, which

portrayed Gregory as one of a small coterie "who still honor the memory of Sarita Kennedy East," exhibited "bias" against almost everyone in the controversy except Gregory.

One of Gregory's central contentions over the years has been that Mrs. East wanted her money used mainly for the poor in Latin America.

The *Journal* at one point reported that "in a codicil" to her will, Mrs. East "said she wanted the foundation empowered to make grants outside the state, and she frequently told others that her main intent for it was to aid the poor of Latin America."

Bishop Gracida said that "trial testimony was to the contrary" and if Mrs. East wanted the funds spent in Latin America she apparently "told no one of such intent other than (Brother) Leo and Peter Grace."

He said the original language of the 1960 will specified that all foundation gifts were to "be used within the state of Texas."

Bishop Gracida said the later codicil cited by the *Journal* was signed by Mrs. East when she was in a "semi-comatose dying condition" 71 days before her death by cancer, and all it did was replace the original paragraph, which restricted all funds to use within Texas, with a new paragraph that "was simply silent as to geographical location."

He said Gregory's continuing claims on the foundation and concerning the intent of Mrs. East go against a 1963 settlement agreement which Gregory, along with other parties, signed.

That agreement said in part that the signatories "have determined that her (Mrs. East's) intentions were to benefit both the Catholic tax-exempt charities within the state of Texas and the Roman Catholic Church universal and others and that said intent can best be effectuated by" the agreed-upon division of the original foundation into a small out-of-state foundation and a large in-state foundation.

Supreme Court permits U.S.-Vatican ties

by Liz Schevchuk

WASHINGTON (NC)—The U.S. Supreme Court Oct. 20 said it would not hear a challenge to the establishment of diplomatic relations between the U.S. and the Holy See.

In declining to take up the case, the court let stand two lower court rulings that upheld the relationship.

Critics of the ties, led by Americans United for Separation of Church and State, had filed suit in September 1984 to end the

diplomatic relationship.

As in other instances where it refuses to get involved in a case, the Supreme Court had no comment on its action.

The appeals court stated that the opponents of U.S.-Vatican diplomatic ties were not harmed by the relationship and therefore had no legal standing to sue.

The appeals court also said that establishing diplomatic ties constitutes "one of the rare governmental decisions the Constitution commits to the executive branch."

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